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ANNEX

THE

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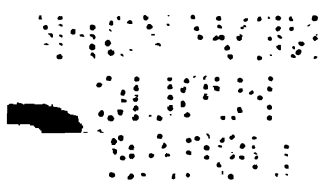

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THE

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CHURCH REVIEW.

VOL. XII. APRIL, 1859. No. 1.

ART. I.—THE NEW PRIEST IN CONCEPTION BAY.

The New Priest in Conception Bay. 2 Vols. Boston: Phillips, Sampson & Co. 1858.

THERE used to be talk about Truth and Fiction, as something opposed to each other; and it used to be said—and the paradox held good—that the strange things of real life are sometimes stranger than fiction. But there is now no longer any room for such talk. For Fiction has become the form of nearly all Truth; and the strange things of real life, and the things of real life that are not strange, (if any such indeed there be,) all are alike invested with its garb. Metaphysics, theology, and law are taught in tales; history, ecclesiastical, civil, and military, read in romances; political and politico-economical theories, and socialistic schemes, announced in novels; the natural history of animals, birds, fishes, and insects; the science of trees, plants, and flowers; the wonders of astronomy and geology, anatomy, and physiology, set forth in stories, or strung

upon some more or less imaginary string. We have not yet arrived at the mathematical novel, or algebraic tale. Logarithms still stand in the hard severity of naked tables; and the wonders of the Calculus, outraging all experience, yet, as Euler says, more to be trusted than experience—are not yet embodied in the thrilling romance. But nearly everything else has put on some fictitious garb.

Now it is a bad thing for fiction to degenerate into fact—the form without the truth of fiction. For the ideal is truer than the real; the living creations of the productive imagination are of the highest order of truth. And it is a miserable thing and most detrimental to the soul—especially in childhood, whether of individuals or of peoples—that it should be shut out of the living world of true and pure fiction, through which alone the ideas of the sublime and wonderful, the divine and eternal out of nature and above nature, find their first entrance into the mind. It is a mean use of the imagination when it is merely made to furnish a string on which barren facts are mechanically strung, or to construct sets of shelves and pigeon holes where "useful knowledges" are laid away dry and juiceless, labeled and numbered, to gather dust, like the contents of a pawnbroker's shop!

But of all works which have any element of fiction in them, we have a special dislike to that class of books in which automaton personages—without any true living life in them—are put to reciting the elements of religious faith and practice in a way which makes them a very poor substitute for the Church Catechism, or to talking pious platitudes of religious opinion, or slender sentimentalities of devout emotion—a sort of Christian slip-slop never in good taste, even if put into the purest good English, but in the worst possible taste if couched in the cant phraseology of "Evangelical" "vital piety," (as it calls itself;) though happily that dialect is unintelligible to all well bred persons, unless it has been made by peculiar circumstances their duty (as it has been ours) to learn and understand it as one learns any foreign barbarous tongue. Of this sort of trash—passing under the general name of religious fiction, novel, tale, or story,—more or less sound or erroneous in point of teaching, and more or less respectable or wretched in point of taste, we have of late years had a prodigious deal.

It may be that a fastidious dread of being associated in advance in the minds of readers of true culture with this sort of books, as well as a desire not to be confounded with works of a higher order which may properly be called religious novels—such as some of Miss Yonge's charming domestic tales, which

are exquisite products of true creative genius, with a predominant religious purpose, or rather a special religious aim ;—this, we say, may have led the author of the New Priest in Conception Bay so particularly to disclaim for his work the character of a religious novel, which its title might naturally suggest.

The disclaimer is true. The work is not a religious novel, in the sense of having any special religious aim, like some of Miss Yonge's books; and it is a thousand million miles away from being a religious novel in the sense of that other wretched sort of works we have referred to; although at the same time religion, in a certain way, comes into the plot as supplying the basis and motive for its action, incident, and display of character. The object of the author is to create men, women, and children—living individual human beings—and to let them live and act, feel, love, suffer, and enjoy, in a true human way. In a word, it is a work of art; and works of art—creations merely beautiful—have a place in the moral universe as needful and important as sermons. Of the author himself (although there is scarcely more than a line or two expressing any opinion on religious matters in his own person, and these might as well have been left out) one would say that he is undoubtedly a religious man, a Christian-religious man, an Anglican, or Anglo-American Church-Christian-religious man: and his work fulfills the negative obligations which such a man would of necessity feel to be imposed upon him as an artist—namely, not to do any moral harm by his work. More than this, his work is pervaded by a positive quality of sound and healthy moral and religious influence. But it is not its great object to inculcate any particular religious lesson, to preach any special sermon. The spirit and principles of the Romish Church, and, especially, the Jesuit system, furnish the main impulse to the action and progress of the story; but much in the same way as Cameronian or Covenanting ideas and feelings do in some of Sir Walter Scott's works—only with somewhat more of direct theological discussion and debate. Yet, we think it not unlikely that many persons will regard the work as having mainly a polemical purpose—as an exposure of the Romish and Jesuitical system of doctrine and morals, and will like it chiefly on this account—appreciating it in such a point of view better than in its more general and higher quality as a work of creative art. In his future productions (for surely we have almost a right to expect something more from one so richly endowed with genuine creative power) we imagine the author will manage the matter somewhat differently in this respect.

But it is time to go into a more particular analysis of the work under consideration; although for many of our readers it is at this time doubtless unnecessary for us to give a particular account of the scene and plot of the story; and as to those who have not yet read it, (but who, we hope, will,) we do not think it right to diminish their pleasure by telling them too much beforehand. It is enough to say that the scene of the story is laid in the island of Newfoundland. We are introduced into an altogether new and fresh nature, with its corresponding new and peculiar social life—which the author, with his wonderful talent for beautiful description, for exquisite and minute word painting, has invested with a strange, we had almost said, a fascinating interest. Much of the peculiar charm of the work is connected with this vivid delineation, and the novel aspects of the scenery and face of the country, and the modes and ways of the fisher people who are mostly its inhabitants. So much for the scene. As to the plot, it is enough also to say that it turns mainly on the reconversion of a minister of the English Church, who had strayed away into the Romish fold, abandoning his wife in order to become a priest in that communion. There is a secondary plot—being the attempted abduction of a beautiful young girl, through the contrivance of a villain of a Jesuit priest, in order to get her out of the way of interfering with his plans in regard to the destination of her lover.

Among the various critical opinions these volumes have called forth, we have seen the judgment expressed that to be rightly appreciated the work must be regarded as a series of beautiful sketches of characters and scenes, rather than as a regularly constructed story. This may or may not have a measure of truth in it, according to the sense in which it is taken: for the expression is not altogether unambiguous. The work is certainly something other and far more than a mere series of scene and character drawings, and least of all is it (what the words might possibly be taken to imply the intimation of) a series of disconnected sketches. On the contrary, it is a story, and as regularly constructed a story as any ever told. It has its plot—its main and its secondary plot; and it is regularly and completely unfolded, with its beginning, middle, and end.

But if it be meant that the eminent merit and peculiar interest of the work lie, in the scene and character delineations (particularly the latter) in a greater degree than in the plot, in its development and completion as a mere story—we entirely agree with the judgment.

There are works of art—novel, tale, romance—which to be rightly judged, must before all be looked at as stories in the strict and proper sense of the word,—in which the merit of the work depends upon the plot, its conception, its construction, its conduct, its skillful unfolding and end, and upon the degree of interest, profound or lively, which it awakens as a story. In such a work, the delineation and development of character and passion, description, scenery, dialogue, everything, in short, is subordinate, is constructed so as to subserve the unfolding, the progress and denouement of the plot. The story is the primary thing, the development of character the secondary. The delineation of character may be more or less an element of interest: In some works it may be so slight that the end of the story is the end of the interest. In others, the personages of the story may be beautiful products of creative art—true, living persons, objects in themselves of lively interest to us; but still it may be that our interest in their outward fates and fortunes is so much the strongest as to hurry us forward with breathless eagerness to get to the end of the story; and it is not until afterwards that we feel at leisure to contemplate their characters and to enjoy the delight which the representation inspires. We are not saying that this is a merit in such works as products of art. It is a defect. It is the province of the artist to prevent the conflict of these two sorts of interest. The highest artistic power is shown in a story of the utmost intensity of interest as a story, so managed, in its natural pauses or landing-places, or otherwise, as to leave you disposed to take in the full significance and effect of all the other elements of beauty and delight—character, trait, passion, sentiment, scene, bye-play—that are introduced.

It is rarely, however, that both these elements of interest are found in the highest degree in the same work in such perfect union as that there is neither conflict nor predominance, but each reciprocally and equally necessary and subservient to the other. In most cases it is truer to say that one or the other predominates. In some works, almost everything else exists for the sake of the story—every other interest is subordinate to that. In others, on the contrary, the story is the secondary thing, and the delineation and development of character the primary. The story exists for the sake of the characters, more than the characters for the story.

This was the case with the old Greek drama. The plot subserved the dramatic development of character and passion. Those old Greek poets took the commonest and most familiar fables for their ground and plot. That the same story had

been taken before by half a dozen poets, was no reason why it should not be taken again by a new poet; but rather a reason to the contrary. It gave him the better chance to vindicate his possession of the very highest endowment of creative power, by filling the same scene with living persons of his own making, the same in name with the persons created by his predecessors; the same in position, circumstances, and the influences that wrought upon them; the same in fortune and fate; the same in general character and passion; yet each one with an individuality entirely their own, distinct and separate from that of any that had gone before; as living, as true, as real, perhaps more true, more real.

So with Shakespeare. His stories and plots were as old as the hills, and as familiar as sunrise. He never troubled himself to invent one. He took one lying at hand—no matter, apparently, how trite. The interest was in his handling—in the living persons whom he made to appear and act on the scene of the old familiar story. The development of character was the paramount thing with him; the plot furnished the conditions and influences under which the living persons of his creation unfolded themselves, in the way of true human action and passion, according to their individual characters. And the making real living individual men and women in this way, is a higher work of the imaginative faculty than the invention of an interesting story—interesting for its incident, adventure, catastrophe—no matter how powerful that interest may be.

Now, the author of the "New Priest" has given us a work in which the interest for us, is not so much in its story as in its scene and character-drawing. It is a dramatic story—the great purpose being development of human nature, action, and passion, in living persons of the author's own making—none the less real, but all the more real because made by him instead of being exactly copied from any actual model. The story is not a poor one: on the contrary, it is a good one, well constituted, for the most part skillfully unfolded, and throughout beautifully told. The plot, indeed, the ground plan or outline, is the furthest in the world from being novel or original. But the filling it up—all the particular action and incident, scenery and circumstance—all that goes to give development, progress, and issue—the story, in short, in all that constitutes its particularity, or what it actually is in the book—is perfectly original—as much a product of the author's creative faculty as the individual character of the persons he has

made to act upon the scene. Other writers before him have told the story of the apostasy and reconversion of apostate Protestant ministers, and of the abduction, or attempted abduction, of beautiful young women through Jesuit instigation; but the story told in the New Priest, is a story apart by itself. Just such a case never happened before. The events that came to pass up in Newfoundland and among those fisher folk, never exactly took place anywhere else but there. Old as the hills, therefore, as the story is, it is yet a story perfectly fresh and new; and the author has invested it with an exceeding interest.

But interesting as the work is as a story, that is not its chief interest. When we had read it and satisfied all our curiosity about it as a mere story, we were just as much disposed to read it over again for the sake of something else, as we ever were to renew the reading of Othello, or the Merchant of Venice. And this second reading has given us a clearer perception and a stronger feeling both of the imaginative power and of the talent of the author, than we got from the first reading. He can make scenes, and he can make persons, that are not mere copies from the actual, but are genuine creations: and not human persons alone, but also animals; for the white poney that Mr. Naughton went a riding on with Miss Dare, is an individual with an identity sharply defined, (particularly his hinder parts,) against that of all other ponies in the universe; and as to the dog Epictetus, he is not only not to be confounded with the mass of dogs, but he is almost a person himself: and yet the strokes of the pencil that sketch them to our mind's eye are so few and slight! Of course we do not mean to put poney and dog making, on a par with men and women making—which we perceive we have laid ourselves open to question about from our mode of adverting to the author's remarkable skill in word-painting—often with a single word putting before your eyes a whole clear picture.

We do not, as we have already said, propose to impair the interest of the work for those who have not yet read it, by giving any particular account of its story. But there are some observations on the author's characters, and on some of the other qualities of the work, which we wish to make, and which may help give our readers a fuller and better idea of its merits as a work of art. To these, and to such extracts—serving the same end—as may be detached from their connection, (a difficult thing in any living organic whole,) we shall devote the residue of the space we have.

Of the numerous characters introduced into this work, it is

not the best manner of criticism to judge of them from the point of view of the comparative interest, liking or dislike, they inspire us with; but we have not time to attempt an exact appreciation of all of them in a more absolute way—as to what they are in themselves, and in their relations to the unity of the work as an organic whole; and so we shall allow ourselves in the very natural way of speaking of them according to the sort and degree of the impression they made upon us—just as every one is apt to speak of those they encounter in actual life. We cannot particularize all of them, nor even all of some mark; and therefore feel bound to say here, that there is scarcely a personage brought upon the scene, however inconsiderable, that does not, in some slight trait at least, reveal the creative mind and true artistic hand of the author. Scarcely an old crone of a fisherwife, with nothing for her part but to say half a dozen words, that has not a living individuality as sharply defined, by a single stroke or two, as anything of the like sort in Shakespeare. Granny Palasher, and old Granny Frank, for instance, are mere word-etchings, but in their sort they are as spirited, as full of expression, as Retzch's outlines.

Of the personages of the work, Father Debree, or, (as he is also called,) Father Ignatius, and Lucy Barbury, are those on whose fates and fortunes the interest of the story mainly turns. Lucy Barbury is a character of perfect loveliness—as beautiful in mind and heart as in person, full of untaught grace and unconscious goodness. And the delineation is made with exquisite and consummate skill; only one can hardly help regretting the little we see of her; for she disappears from the scene near the beginning of the first volume, and gets home again only near the close of the second; and one feels rather unwilling to shut up the book without seeing and hearing her a little more.

Of Father Debree, it is harder to speak. We cannot help thinking that the author has attempted in him a problem exceedingly difficult, if not altogether impracticable—almost a union of incompatibilities—something not in keeping with the truth of human nature. He is the "New Priest in Conception Bay," stationed there just before the opening of the story. He had been, we are left to gather, a clergyman of the English Church in Jamaica—a married man and father; he and his wife both became converts to the Romish Church, and separated from each other, in order that he might become a Romish priest—whether with or without his wife's willing concurrence, does not appear. She became the inmate of a

convent at Lisbon; but is startled and put upon returning from her apostasy, through the devilish practices of a villainous Jesuit priest abusing the opportunities of the confessional. She renounces the Church of Abominations, and comes to Newfoundland to attempt the restoration of her husband to his hereditary faith. There also it happens that Father Nicholas, the villainous Jesuit, had been sent by his superiors, a short time before. Thus all three find themselves together in that remote, bleak island, and amidst its rude nature, and rude but kindly fisher people: and out of the wife's agonizing earnestness for her husband's conversion, and out of the intrigues and villainous practices of the Jesuit, (serving the Evil One in the way natural to the members of that order,) grows the story of the book.

The wife comes to the island under the name of Mrs. Barrè, with two children, one of whom is represented to have died just before the opening of the story, and the other, little Mary, (whose picture is one of the most beautiful little cabinet gems we ever saw,) becomes, in the sequel, unconsciously instrumental, among other causes, in her unknown father's conversion. The reader understands almost from the outset, that Mrs. Barrè is the New Priest's separated wife: but among the people, she passes, naturally enough, for a widow; although her intimate friends, Mr. Wellon and Miss Dare, are aware of the profound interest she takes in Father Debree, and believe it to be the interest of a near relative, apparently, however, without suspecting its exact nature.

Now the problem is, how to make this Mr. De Brie, the "New Priest," Father Debree, Father Ignatius, (for by all these names he is called,) as respectable in head and in heart, as the author would have us take him to be. There is nothing incredible in a man of high intellect and good character—through some morbidness of devotional sensibility, or vanity, or intellectual pride, or some neglect of duty, or tampering with things to be let alone—falling into the snare of the Mother of Abominations. We have all known cases of this sort. But that a man with any respectable qualities of head and heart, should be able to renounce the prior, sacred and inviolable obligations of husband and father, in order to take upon him the new obligations of a Romish priest—obligations not at all implied in the fact of his becoming a convert to the Romish faith—this is harder to be conceived. It is a case that we for ourselves have never known. One would say beforehand, that none but a villain could do it without an overpowering conviction of duty; and none but a fool could have any such absurd conviction. But if he loved his wife; if the love

between them was mutual, tender, and deep; and if he loved his children—it is scarcely possible to suppose him such a stupendous villain as the selfish abandonment of them would imply: and so we would be the more driven to hold him for a fool. But we are expected to take Mr. De Brie neither for a villain nor a fool; but, on the contrary, for a man whose qualities of head and of heart are above the ordinary standard of respectability—a man of superior abilities and superior tone of character. He is represented as a gentleman, a man of nice honor, generous sentiments, and delicate sensibilities; a man also of fine parts, a scholar of high culture, and just taste.

Now how to imagine such a man acting so like a villain, or a fool?

The only possible solution is in suggesting the worse than Circean power that must lie in the devilish cup of abominations of the Romish Church—transforming men to something worse than brutes, by perverting all right clear sense of duty and of honor in the unhappy victims who are in any way left to drink of its intoxication and enchantment. The author says nothing of this sort. He is a great way off from intimating it. But is it not the moral he would imply? Or rather, since it is not necessary, (as we have already in effect elsewhere said,) to suppose him to have had any special moral in view, is it not at once the moral that may be inferred by us and the justification of the author as artist? At any rate it is the only solution and vindication we can give for the creation of just such a character—the only ground of its conceivable truth to nature. It is too a solution that tallies with our own observation, and, we dare say, with that of others too. It does seem as if there was something in the very act and fact of apostasy from our Church to the Romish to pervert the common sense and common honesty of those who fall away—no matter how high their character may have been for those qualities before. Indeed there is scarcely a case of such falling off, that has come under our particular observation, in which we have not had occasion more or less to deplore some dereliction from truth and honor; in some instances, gross falsehood or meanness, on the part of those we had been accustomed to esteem as gentlemen, men of a nice sense of veracity and honor.

We desire to be understood as speaking only of apostates from our Church to the Romish. Men born in the Romish communion—especially if they are men of a certain order of intellect; all persons, indeed, of a naturally religious and believing disposition—may yet be as honest and upright, as faithful and

honorable, as good and venerable, as good Father Terence in this work is—no thanks to the Romish system though, but to God's favor of nature and of grace, in spite of the system.

Now, to reconvert a man who has not only fallen away to the Romish Church, but has trampled on the most sacred and inviolable of prior obligations in order to become a priest in that communion, without any necessity of obligation to become one even on the principles of the system he has embraced—to reconvert such a man in any respectable way, and to make him respectable when you have got him converted, is no easy task; and it is praise enough to say that the author has accomplished the task as well as it can be done. Without awakening our sympathies in his behalf to the utmost pitch, without moving us to profound admiration, respect, or love, yet Mr. De Brie excites in us no dislike or contempt; on the contrary, we like him and esteem him. We look upon him as a sensible man and a good man—a man of superior endowment, indeed, and of a warm, rich and deep heart, left to fall into the great folly and wickedness of apostasy, and abandonment of his duties, through the power of some strange unexplained foregone hallucination begetting in him a morbid delusion of duty. We therefore hope for his recovery. We are glad, and believe it a real and good recovery when it takes place. And when, immediately after his public restoration to the bosom of the Holy Mother he had forsaken, he perishes, in the snow storm, we stand, along with good Father Terence, around his grave with tears of love and pity, sympathizing with the blended, broken-hearted joy and sorrow of the wife, now widowed by death, but not so badly widowed as when he lived, but lived not for her; and we feel that the strange, half-revealed struggles of a good man are happily over, and that he is at rest. Perhaps the longer the reader contemplates the character in this point of view, the better he may comprehend the secret of the author's own conception of it—although this is merely our conjecture; at any rate, the better will he, we think, be satisfied with this creation of the author's imagination.

Partly, however, no doubt, our feelings of pity and sympathy, liking and esteem for De Brie, and our interest and joy in his recovery to the truth, are due to our sympathy with his wife, who is a noble and beautiful character—although there are difficulties of a similar sort, but far less in degree, in the way of a satisfactory management of her case.

But we must here signalize one instance in which the author has done something worse than fall short of the highest

ideal perfection of delineation. We impute to him as a positive fault—a blot and a blemish in his delineation of Mrs. Barrè—that dialogue betwen her and Father Nicholas, the villainous Jesuit priest. We do not like it. It is not dignified, nor delicate, for her to bandy talk, and argument, and cutting words, with such an unmitigated villain as she knew him to be, and after what had passed between them in former times—nor to let herself be drawn into it by anything he could say. It is out of keeping with her character.

As to the rest, we have only to say that if the readers of this work find (as we think most readers will find) the narrative of the interviews between the husband and wife, and their behavior and conversations with each other in the earlier part of the story, less interesting and less satisfactory than the other delineation and dialogue of the work, they must bear in mind the exceeding difficulty of coming up to the demands of the highest ideal standard in the case, and be content that the author has not left ill-done what perhaps it was scarcely possible any one could perfectly accomplish.

But of all the characters of the work that have a marked individuality and produce a decided impression upon the reader, (and there are a score of such,) Skipper George and Father Terence are undoubtedly those that will make the strongest and most agreeable impression. Delineations more exquisite are scarcely to be found in the whole compass of literature.

Skipper George is a fisherman, the father of sweet Lucy Barbury, and though he may possibly remind some readers of Dickens's old Peggotty—being generically of the same order, a fisherman ennobled by nobility of soul—yet he is a purely original creation, with an individuality of his own, perfectly distinct from Peggotty, and every other known person in the world. The author is evidently a man that can do his own making, and would scorn to borrow; and therefore the very likeness we have suggested makes us quite sure he had no acquaintance with Peggotty when he sketched Skipper George. His character is a delightful combination of unconscious goodness and wisdom—the wisdom born of the goodness and the unconsciousness equal in respect to both. Like all such great and rich hearted natures, he is gentle and kind, modest and simple as a child, while full of a noble and genuine manliness.

Skipper George has no children left but Lucy and a younger little girl. He had lost all his sons, the great wealth of those simple fisher folk—and two of them (with two of his nephews) at once in a most sorrowful way. We wish we could give the

father's narrative. It is a piece of the most genuine and beautiful pathos we ever saw; there are not many voices, we think, that could read it without choking, nor many eyes without filling with tears. But we have room only for the beginning of the chapter—containing a fireside picture of Skipper George and his family:

"When supper was over, and after the three-wicked lamp in the chimney was lighted, she read, out of a book that Miss Dare had lent her, a story of an ancient mariner, and his strange voyage; while the mother knitted a pair of woolen leggins for her husband, and the stout fisher sat upright, with Janie on his knee, sometimes looking at his daughter as she read, and sometimes looking, musingly, into the fire, where the round bake-pot stood, covered with its blazing 'splits,' and tinkled quietly to itself.

"George Barbury was a large, strong-bodied man, more than six feet in height, with a broad chest, and every way a pattern of a stout, healthy fisherman. His rusty clothes,—jacket, and vest, and trowsers,—patched evenly and cleanly at the knees and elbows, had a manly look; so had his shoes, with their twine-ties, and his strong, thick-ribbed stockings, and thick woolen shirt, and plain black 'kerchief round his neck; but, above all, that weather-beaten face of his, with grizzled whiskers half-way down, and the kind, simple eyes, that looked out over all at once, and the bald head, with grizzled, curling locks, of those that always look as if they never grew beyond a certain length and never needed cutting. All this great, massive head and kindly face were open now, for, in deference to the reading,* he sat uncovered. The little girl had listened, at first, with great interest, to the wondrous rhyme, but was soon asleep, with one arm stretched at length over her father's, with the little, busy hand at rest, having dropped the chip which, at first, had illustrated the story; one wing of her cap was pushed up from her chubby face, and one stout little leg was thrust forth, so as to show a shoe studded with nail-heads all around the sole.

"The daughter, by natural gift of God and happy growth, was, in some ways, a different being from her parents. Much beauty of outward things, much beauty of inward thoughts, and an ideal world,—with its sky above, and earth and boundless sea below,—which lies in the mind of every speaking or mute poet, as the old Platonists supposed it to lie in the divine mind;—these things this girl saw, and her parents saw not; even her mother, only partly. In the vision of these, the daughter was beyond the one; apart from the other. But in how much more had she deep sympathy with them and kindred to them, because she had lost nothing while she had gained so much! All human hearts and minds that have not quenched that light of Christ 'that lighteth every man that cometh into the world,' can know and feel truth, heartiness, manliness, womanliness, childlikeness, at sight, much or a little: and the conscience which Lucy brought to judge of higher things and things farther, was the selfsame that the rest of them applied to lower and near things. Some sentences of false religion she quietly changed in reading, and only spoke of them when all was done.

"The fisherman approved the painting of the icebergs, and the bending over, and pitching and swaying of the ship, and the shaking of the sails, and the dropping down

> 'Below the kirk, below the hill,
> Below the light-house top,'

and the mother approved the moral that bade us love all things, both great and small, after that more than once the tears had come to her eyes as she sat knitting; and Lucy's voice, as gentle and musical, and clear as the gurgle of a brook

* Their readings are generally from the Bible and Prayer-book.

that the rain has filled, would sometimes run fuller, and sometimes break, and somtimes cease to be heard for a while, and she would sit and gaze at the burning lamp or the fire, or up through the wide chimney at the starry sky; and they all thought that the words about the silent sea, and the wondrous harmonies made by the blessed spirits through the sailors' bodies, were exceeding beautiful. And after it was done, the father and mother, and the bright girl,—who had so many more, and so much fairer, fancies than they,—all agreed in this judgment: that no man had a right to bring false religion, or a lie against the honor of God, into poetry, any more than into the catechism." Vol. I, pp. 74–76.

Lucy Barbury and her cousin James Urston have for some time had a more than cousinly affection for each other, without being well aware of it. James is a Roman Catholic and destined for the priesthood, but he renounces the vocation. They both find out the state of their hearts by finding out, through the firmness of Lucy's mother, that the difference of religion must prevent their being more than cousins. Poor Lucy takes a fever that is going about, and fills all hearts with love and all eyes with tears that hear the sweet revelations of a pure and pious soul in the delirium that comes on. Suddenly she disappears. She is traced to a convent; and then all trace is lost. Suspicion turns on Father Nicholas, the Jesuit; and a large part of the story grows out of the attempt made to trace and recover her. Good Father Terence has no communion in the villainies of his brother priest; indeed, he is too simply good to suspect ill of others—though he is forced, before the story is through, to pronounce his colleague a hard, bad man.

This Father Terence is a most delightful portraiture, and most beautifully drawn. A Romish priest, yet the very soul of goodness and honor! With a poor head for logic and theology, but with a great, rich heart. With a simple, unquestioning faith in his hereditary religion—a faith not born of reflection, but imbibed in childhood—he has never attempted to do any thinking of his own in the matter; never once thought of subjecting the creed and system of his Church to any criticism; while his goodness, his unconscious simplicity and integrity, have instinctively appropriated everything good in it, and repelled everything bad from coming into contact with him or becoming even a matter of knowledge to him; and so he is untainted by any of the abominations of the practical system of Romanism.

In contrast, in certain respects, with Father Terence, is Elnathan Bangs, or, at least, they are brought together on the scene in a juxtaposition that serves to put each of them into striking relief. Bangs is an American merchant, peddler, lecturer, or roving Jack at all trades, who turns up in Newfoundland, and with Yankee curiosity poking his nose into the mystery of

poor Lucy's disappearance, pokes his nose, with a vast deal of sagacity, into that mystery, and into the mysteries of the Romish Church, to the infinite mirth of the reader. Professing (the unconscionable rogue) a wish to be instructed into the Roman Catholic religion, and to be converted to it—if such should be the result of instruction—he is turned over by Father Nicholas, the Jesuit, (who does not care a brass button about the real salvation of any soul in the universe,) to Father Terence, who has a true love for all souls, and who gladly undertakes the task of Bangs's conversion.

Establishing himself accordingly near the priest's house, by Father Nicholas's direction, for the greater convenience of intercourse, the Yankee, using his own sharp eyes and ears, instructs himself in a great many more things than he gets instruction in from Father Terence. The good Father, however, does his best to win him to the bosom of the Holy Roman Church. Some of the most remarkable discussions that ever took place between priest and neophyte are recorded. The humor is exquisite; the fun boundless and irresistible. The pretensions of the Romish Church are upset and exposed to ridicule in a way as thoroughly effectual as it is infinitely laughable.

Good Father Terence appears, we must confess, to very poor advantage as a logician and theologian, in the hands of the astute Elnathan, who keeps the good Father in a perpetual puzzle and perplexity, analogous to that of a man who is not quite sure whether he is standing on his feet or on his head. And in spite of our want of sympathy with his cause, our liking for the man was such, that when we first read the book, we were not quite content that such a good and venerable man as Father Terence should be made the butt of the shrewd wit of the sharp headed and dry hearted Bangs, practicing upon the good priest's unsuspecting simplicity and sincerity. But a second reading reconciled us. Good Father Terence is not hurt by the fun poked at Romanism or at his arguments in its behalf. None of the ridicule attaches to him. He remains just as loveable, just as venerable. And then, besides all the fun which we get from those talks, we get also a prodigious amount of serious, God's truth about Romanism.

We have seen Bangs objected to as wanting in originality, as a mere fac simile of the "everlasting yankee" that is brought perpetually into modern novels and upon the stage. The criticism is as shallow as it is untrue. Bangs is a perfectly original creation—as much so as it could be—as much so as any that ever was made. All "yankees" are the same in

species (in literature as in life, and because in life;) they differ only as individuals. It is quite enough to establish Bangs's claim to be regarded as an original creation, that he should be species "yankee," *plus* the individual Bangs; provided the individuality be his own, and marks him off distinctly from every other yankee's individuality—which is undeniably the case. There is a *Bangsity* about Bangs which is exclusively his own.

We have not time to make a special mention of many other characters of this work which produce a special impression and deserve some notice.

We should be glad to speak of Ladford—a most interesting and remarkable sketch revealing the hand of a true master, but we can only direct the reader's attention to him.

So of Skipper George's wife, the mother of Lucy Barbury—the merest outline, but drawn with wonderful clearness by a firm hand; a very striking portraiture, especially as she appears in the conversation with James Urston, when she bids him overcome his love for her daughter Lucy—a chapter we would quote if we had room.

So of Mr. Naughton, merchant, Churchwarden, stipendiary magistrate, and fool—whose expedition on the little poney with Miss Dare, is a piece of exquisite humor—but of whose quality of folly we get the clearest and neatest view in a single stroke of the author's pencil in a fashion peculiarly his own, where he is heard in conversation with James Urston, "urging upon the young lover, who had abandoned his preparation for the Romish priesthood, the excellence of a life of celibacy; and regretting that Mr. Wellon, (the clergyman of the English Church,) though he was unmarried certainly, was not under the obligations of a vow!" Mr. Naughton is a Churchwarden in Mr. Wellon's parish! evidently one of those *ninnies* whose absurdities have brought odium upon the attempt to revive the true Catholic spirit of the English Reformation, which is at once as contrary to the Romish, as it is to the Puritan system of religious faith and morals.

But we must leave off speaking of the characters, and character drawing, of this work, although much more might be said.

We conclude with two or three extracts, which we think will have an interest in themselves, and at the same time give to those who may not have read the work, some notion of the author's style and manner of writing, and his great felicity of language and word painting. The volumes abound with gems of thought and of description, and with exquisite traits of po-

etic feeling and sentiment, which they can get an adequate impression of only by reading the work through for themselves.

We should like to give the whole of the chapter in which Mr. Bangs appears in his quality of neophyte receiving instructions in religion from good Father Terence; but want of space forbids. We must find place, however, for the concluding part of it, in which Father Terence comes upon the subject of the Sacraments:

"'Well, then, there are seven Sacraments. Ye've been taught two, I suppose.'

"'Dont undertake to determine that point, *how* many we had. Seven 's a good number for you to have, and I guess ye can prove it 's well 's anything else. Sh'd like to have the proof.'

"'Those Protestants want the proof from Holy Scripture, mostly. We'll go to the Holy Scripture, now. First, How many days was it the Almighty God created the heavens and the earth?'

"'Seven. That does come pleggy near, fact,' said Mr. Bangs.

"'Ah, and isn't it *exactly*, then, it is? What's the difference betwixt seven and seven? Well, then, you see it in the days o' the week itself. Seven 's a sacred number. Seven Orders there are, and seven Sacraments, the same way; is that clear?'

"'Yes, sir, that's 's clear 's glass in 'n 'clipse o' the sun, 's the man said.'

"'Then, Order, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Matrimony 's seven. Baptism gives righteousness, and faith and the like; and Confirmation strengthens all, again; and then the Holy Eucharist'——

"'That's what ye have for the Lord's Supper, I s'pose. Mass, I guess ye call it,' said Mr. Bangs.

"'Indeed, y'are very right. It's the Unbloody Sacrifice, also. Ye've heard some o' those things the Protestants speak against the truth, about the transubstantiation; but when ye think, once, isn't God almighty? I think the like of you,—a man that's in the right way,—wouldn't find any difficulty at all, in that. He says, '*This is my Body—hoc est corpus meum*,' literally; and it must be, literally, his body.'

"'I want to know the whole o' that,' said the American. 'I heard two fullahs arguing t'other day, Catholic and Protestant. Catholic said p'ty much 's you've said, just now, Latin ('f 'tis Latin) 'n' all; 'n' then the other man said, 'Look ahere; when the Lord 'fus said that, He had his body on Him; now the bread, 't He said 't of, wa'n't a piece o' *that* body; 'n' if 't wa'nt, then 't wa'nt His literal body,—('f that's what ye call it.)—That's what the man said.'

"'And do you think, was he the first man ever said that? no, nor won't be the last ayther, so long as the Devil's in the world. That's what I'm saying; ye can answer that this way: 'God's word is true, and Himself's almighty, and so, where's the trouble of Him making it what He says?' Doesn't He make all things? and how does He make them? Isn't it by His word?' This was said with real solemnity and dignity.

"'That's what I want,' said Mr. Bangs. 'I want a real good answer, 'n case I meet him again. He'll say 't's 'genst the senses'——

"'And are the senses to be trusted in a miracle, I'd like to know?' inquired the Priest, with great animation and spirit.

"'Wh' *I* take it, the senses 'r' the only things 't *is* a mirycle to,—that is, 't's what *the man* 'd say,' said Mr. Bangs; 'he'd say 't's meant for the senses, I'k' the wine at the marriage, there'——

"'Im thinking its more than once you're speaking with that man; but isn't it the greater faith to believe against every sense and all senses?' asked the Priest, putting a deep question.

"'Wall, that's a home-thrust, 's ye may say. Don' b'lieve the fullah 'd answer that, 'f he sh'd try t'll 's head come off.'

"'And 'twas with the Scripture, I did it, too, that they're always crying out for,' said the Priest, complacently.

"'Wall, the's a good many fellahs take 'n' go by Scripture, one way 'r 'nother. Th'r' ain't one of 'em 't takes th' ben'fit o' th' 'nsolvent Act, 't don't git a good house 'n' property f' life;—'cordin' to Scripcher 'bout '*failin*' '*n*' *gittin' int' everlastin' habitations*,' s'pose they'd say. The's a man wanted t' git a lot o' money t' put up s'm' buildins,—great pr'fessor, too,—took 'n borrowed all 'round, 'n' then he failed, f'r ever-so-many thousand dollars, (guess 'twas two hunderd thousand,) 'n', come t' look into it, he hadn't got 'ny money to pay, 'n' one mortgage piled atop 'f 'nother, 'n' no doin' any thing,—'said the buildins were 'n ornament t' th' town; and he'd gone on '*n faith*, 'n' he didn't know 'ny better, 'n' what-not,—knoo 'nough not to lose any thing himself, though;—wall, a friend 'f his, when the' come to see nobody 'd git any thing, says to him, 'Look-a-here! 'Thought you's a pr'fessor; don't the Bible say, *Owe no man any thing?*' So says he, '*I don't* owe any man; 'took 'n' borrowed 't all o' widows 'n' orphans.'—He wanted it set down on his head-stone, 't he w's 'providential instr'ment f' puttin' up those buildins.'

"'See the badness o' private judgment, now, tow'rds having the judgment o' the Church!' said Father O'Toole.

"'Wall, *that* kind o' private judgment ain't wuth much, I guess. *Common sense ain't private judgment;* 'fact, 't's the *common* judgment o' the Whole. 'Guess private judgment 's 'bout 's good 's any, 'f 't sticks to common sense. Church wouldn't be much, 'thout that, I guess.—'s I was sayin',—'bout that text, there, 'My Body; 'taint the look, no' the smell, no' the taste, no' the feel, no' the heft; but 't's rr.'

"''S a woman n' our town,—('taint the man, this time,)—name 's Peggy Mansur—'t any rate 't's what th' uset to call her,—good-natured, poor, shiftless soul,—never did 'ny harm; uset 't take 'n everlastin' sight o' snuff,—Mac—guess 'twas Scotch snuff, come to think;—wall, she b'lieved p'ty much 's this Bible says, here,' (taking his Douay out of his hat,) ''bout Peter, 'n *Matthew, sixteenth, eighteenth, 'n a note, 't the bottom*, 't says 'same 's if He'd said, 'n English, '*Thou art a rock;*' on'y *she* went on 'n b'lieved 't Peter *was* a rock, cause the Lord said so, 'n He's almighty. A fullah said to her, 'Look a-here; do you mean to say that they could 'a' set to work on him 'n' hammered 'n' hacked 'n' what not, and made part 'f a meetin'-house out of him?' 'Why, no, I guess I don't,' s's she. 'I don't mean 't he looked so, 'r' acted so; but I mean 't he *wus* so.' 'Wall,' s's the man'——

"'I thought I hard ye saying it wasn't the man it was, this time,' interposed the Priest, as the familiar sound occurred in Mr. Bangs's story.

"The interrupted story-teller smiled and knit his brows slightly closer, and looking still to the left of the object to whom he addressed himself, explained:—

"'Oh! *This* 's away out 'n Mass'chusetts, 'n the States, this was. Wall, they spoke up, 'n' says to her, s'd they, 'Why, look a-here, aunty, Wus't his skin, 't was rock?' so s's she, 'I guess not.' 'Wall, wus't his flesh?' 'Guess not,' s's she. 'Wus't his blood?' 'Ruther guess not,' s's she. 'Wus't his cords?' 'Guess not.' 'Wall, wus't his stomach?' 'Guess not.' Wus't his brains?' 'Guess not.' Finally she guessed 't wa'nt 's eyes, nor 's ears, nor 's nose, 'n I dono what all; and finally they come to ask 'f 'twas his bones, 'n' she didn't know but 't might be 's bones. But s's they, 'Aunty, bones ain't a man, and 't looks l'k' pleggy small p'taters, to come down 't that. You said the hull man's rock, when ye b'gan 'th him. 'Wall,' s's she, 'I say so, now.' 'Then you don't say 't 's his bones more 'n' the rest-part 'f him?' 'No, I don't,' s's she. "Wall,' says they, 'look a-here, if twa'n't 'ny part 'f him, 't wus rock, 'n you say th' man's rock, what *wus* the' o' rock 'bout the man?' 'Why, 't's THE MAN HIMSELF,' s's she.

"Wall, I tell ye, Father O'Toole, the' wa'n't one o' the whole boodle 'f 'em c'd answer that; 'n she shovelled th' snuff 'nto her nose, l'k' a dam breakin' away, 'n kep' a laughin', t'll she got tired.'

"Mr. Bangs's illustrations were all of the most left-handed sort, that did not at all explain or enforce the things they were brought to illustrate; but rather the contrary. The Priest saw this, and answered, with a view to it.

"'Y'are not accustomed, it's likely, to discussions of the sort,—I mane if your mind is just drawing the way ye said it was. I'm thinking it wanders, a little, just now; maybe it's better we leave off now, for it's my opinion ye've got just about as much as ye can cleverly bear. One thing I'd like to know: *Are* ye desiring to be converted, as I understood ye were?'

"'My wishes haven't changed one mite, sir,' said the American.

"'I think ye'll do, for a bit, with the teaching! ye've had. It's important to make an impression upon ye with the solemnities of religion, for it's a great hold they take upon a man, and, though I speak it with reverence, it's my solemn opinion there's few places where ye'd be like to get a stronger impression upon ye than just in my own church, though there's larger in the country, doubtless, and finer, in some unimportant particulars; but I'll take ye to high mass, on Sunday next,—(the day's Wednesday,)—and I think ye'll be struck with surprise and devotion, all at wance, if ye give yer mind to it.'

"'Jesso,' said Mr. Bangs, bowing his head at the same time. 'Want to see the real thing. *Have* heard '*t aint* alw's what 't should be; —that is, 'n the fixins, I mean;—holy candles and what not. 'Tell me the' don't have real candles, but things t' look like 'em. 'Taint so 'th you, 'course. Wh' I know a lot 'f's good candles 's any 'n the universe, f' next to nothing.' So Mr. Bangs departed." Vol. I, pp. 297–302.

If any one is tempted to think a little contemptuously of Father Terence's understanding, by such talk as occurs between him and Mr. Bangs, he will find elsewhere abundant reason for respecting and revering him for the truest goodness and nobility of soul. We give a short extract from the chapter in which Father Debree announces his determination to quit the Romish Church and return to his former communion. He had, on a former occasion, unburdened himself of his doubts, to the great dismay and grief of good Father Terence, who felt quite fearful and remorseful lest the falling away of the younger priest should be imputed to some error or want of spiritual oversight on his part, who was both the elder and the ecclesiastical superior:

"'Forgive me, Father Terence,' he said, 'if I have shocked you. It is no excuse that I have torn the flesh of my own soul, in the struggle that is going on in me; I have no right, because *I* suffer, to make others suffer also; but it *will* be excuse for me with you, that there has been and is no feeling in me towards yourself, but one of love and honor.'

"'Say nothing of it,' said the kindly elder, but in the saddest way, 'I care nothing for my own feelings; but I do care to see ye going the way y'are. Is there no help for ye?'

"Evening was near; the day was drawing off, and night had not yet set her watch; but while the silent shades were coming in and taking up their places in the inner and farther parts of the room, and seemed to be throwing a dark and mournful tinge upon the very spoken words as well as on the walls and furniture, gradually a brightness broke on the far off hills, as if through a rift in a leaden sky. Father O'Toole was last to have his eyes drawn aside in that direction.

"The younger had caught its earliest ray, and had his eyes fixed upon it.

"'Oh yes, there is help for me in my God,' answered he. 'You do forgive me?'

"'Oh! then, what have I against ye? Sure it's not worth the while me bringing in my own small matters of feelings betwixt you and Him.'

"As Father O'Toole said this, Father De Brie thanked him more heartily than before; then bade him 'Good-bye!'

"'Stay then!' said the older Priest, 'are ye sure isn't it something about the wife and the world it is, now?'

"He asked this in a tone of sorrowful doubt; the shadows of the evening, which was drawing on, clothed his plain, kindly features with a softening shade. The room in which they were grew darker. Mr. De Brie answered:

"'I'm sure that it was no regret or desire for happiness, or desire for old associations in the world: that I am sure of; but it *was* under God my wife's true love, and her strong woman's faith and the straightforward reasonings of her woman's conscience, that conquered me; and a sense of my forsaken duty!' (He took a turn in the room and came back; the old priest sitting deeply agitated and breathing hard.) 'It was the homely speech of a fisherman that first brought me face to face with the question: of this Skipper George, whose daughter has been stolen,—or lost. A child's tongue carried on the argument. *Pater, Domine cœli et terræ, abscondisti hæc a sapientibus et prudentibus, et revelasti parvulis.*'

"'Oh!' said Father Terence, hoarsely and brokenly, 'don't be unpriested and cast out!—Don't, for the love of God!'

"In a low voice to himself he said:

"'Ah! if I'd taken heed to um that time when he wanted to speak to me about her being there!'

"He sat as if ready to wheel round his chair away from his companion.

"'Ay, Father Terence,' said the latter, in a voice of great feeling; 'you don't know what the loss of your love would be to me.'

"The old Priest turned away; but as he turned, said, in a low voice,—

"'Ah! my son! how will I ever take that from ye, more than a father will forget his child, whatever happens him.'" Vol. II, pp. 221–223.

Mr. De Brie departs to Halifax, to make his renunciation of Popery to the Bishop of Nova Scotia, and seek restoration to the English Church. On his return to Bay Harbor, after some three weeks, he finds Father Terence waiting for him. The good Father had come across the Barrens, with no little difficulty and some hazard, to meet him.

"Father Terence's feeling was so great at the first moment of meeting as to explain his having withdrawn, that he might have the interview in private and unobserved. Mr. De Brie, also, was very much affected. The old Priest took the younger man's hand in both his own, and looked upon him fatherly, while his words sought vainly for utterance.

"'Y'are welcome home again!' he said, when he recovered himself, 'Y'are welcome home! Come home altogether, now!' and as he said these words in a tender, pleading tone of voice, he gently drew the hand he held, as if in illustration.

"'Ah! Father Terence,' said De Brie, 'thank you, as I always shall thank you, for the kindness I have always had from you! Thank you; but I have found my home at last. I am at home once more.'

"The old Priest was evidently pained. He still held the hand, and drew Mr. De Brie to a chair, himself insisting upon standing.

"'He's away now,' he continued, 'an' what's to hinder you coming back? 'Twould have been a good job if he'd never been in it at all.'

"'You mean Mr. Crampton, I suppose?'

"'Yes; just Crampton; he's off with himself for good.'

"'Ah! but Father Terence, it matter's nothing to me whether he comes or goes,' answered Mr. De Brie.

"Father Terence hesitated; but soon said urgently,—

"'But don't speak till ye'll hear what I say. I'm well aware of the provocation ye had off him; and, indeed, that's not the worst of him;—I wish it was. Sister Frances, the poor unhappy creature, has come back; I suppose ye heard. We won't talk about that. God have mercy on us!—But ye'll be shot of him now, and can just take yer time quite and easy with the old man that won't quarrel with ye.'

"'If you'll let me say a word to that, Father Terence;—love for you would have drawn me more than dislike of him would have driven me away. It was no personal question with me, as I always said. If he had been like you, or if he had been like an angel, it would have made no difference; nor, on the other hand, if you had been like him.'

"Mr. Debree spoke under restraint. The old Priest looked in his face, while he spoke, and listened, apparently; but seemed not to hear, as if he were occupied with his own thoughts. Looking still tenderly in his face, he presently spoke in a soothing voice:

"'Your mind's got disturbed and troubled with thoughts, and ye want to rest. Come and help me, then, for a little, and we'll bring you round, with the help of God. Dunne'll be there, for the morrow, in case of me being away.'

"'No, Father,' answered the other, still speaking constrainedly, 'I can't do that work again. I don't know that, to God, my life's work may not be finished, in what I have just done.'

"'Come and rest, then, and let your mind settle; and I'll give you the best rooms in the place. You should have his, only it wouldn't be that pleasant; but the big room up stairs, and the one I called my *library*, you know; and you shall take your own way, just.'

"As he mentioned the 'library,' he forced a smile into the midst of the sadness of his face; but did not persist in the effort it cost him. His honest features took again their look of affectionate anxiety and distress.

"'Ye're doubtful and troubled; and ye shall do nothing at all but just rest.'

"'The doubts are gone, and the struggle is over, Father Terence, forever.'

"'Ah! That's good, then; ye can take it coolly. Ye shall have your own time, and nobody'll stir ye. That's good,' said the kind-hearted old man.

"'I trust I shall never fail in the respect and gratitude I have always felt for you, Father Terence, and owe you,' answered Mr. De Brie, speaking as if the words were not what he had in his mind to say; but as if he were loth to come to the point.

"'Why would ye, then? Indeed ye never did; an' we'll get on better, now, than we did,' said the old Priest; but with a hesitation as if he, too, felt that something was behind.

"'My dear Father Terence,'——said Mr. De Brie, and paused.

"Father Terence hastened to interrupt him.

"'Y'are tired; an' how could ye help it, indeed, an' you just off the water? Let's see for a bit to eat, beyond at Hickson's,' said he; and then, recalling in a moment the mutual obligations of hospitality, which none knew better than he, with his Irish heart, he said 'No; but we won't be that rude to Mr. Oldhame here, that we'd go out of his house for something to eat. Ye'll be the better of it; an' I'll tell him.'

"But there was evidently to be an explanation, and Father Terence doubtless saw it. Mr. De Brie rose to his feet, saying,—

"'You must not make me sit, my good Father, while you stand. I fear I shall give you pain by what I am going to say; but I am sure you would rather know the exact truth: I have made open profession of my faith in the presence of the English bishop at Halifax.'

"'And have ye left the old Church, then?' asked Father Terence, very sadly; not casting off but letting go the hand that he had been holding from the first. 'Ye can't have done it!' and, as he spoke, he held his hands together, upward.

"'Ah! Father, the Church that has not only the old priesthood, but the old faith, and the old worship, and the old ways, is the old Church;—but I don't

want to speak of that; I only want to say that *it is done*, Father Terence! Doubt and delay are ended; and my solemn, public act has been made. I am a Protestant, forevermore, until after the Day of Judgment.' In his turn, Mr. De Brie gently took Father Terence's hands in his own; and the old man let them be held; but sat down in the chair, into which he had before urged his companion. He shook his head, sadly, and then fixed his look upon the other's face, and kept it there, so long, and with such an expression of disappointment and bereavement, that it seemed to go to the younger man's heart, for the tears came to his eyes.

"The old Priest drew away one hand, and smoothed his decent locks behind; and presently drew the other slowly away, also, and laid one on each knee. He looked, now, neither at his companion nor anything; but his honest, homely features worked with the feelings of disappointment and hopelessness which he strove to repress, but the witness of which he did not, or could not hide. Then he drew up toward the fire.

"'It's no use me saying more!' he said. 'I didn't think ye'd have done it! I didn't think it! Isn't it growing colder? I think it is.'

"In spite of these last words, which implied that the sad business which had brought him over, and was so near his heart was now abandoned, his face still showed that his heart had not at all got rid of it.

"'It has grown winter, out of doors, but you won't grow colder, Father Terence. You don't believe a Protestant to be a child of the Devil; or think he can't be saved.'

"'I don't say for that,' said the old Priest, who, whether he asserted it or not, had never, in his life, been anything but liberal and charitable; 'but to leave being a priest, when ye were consecrated and set apart to it!'——

"'But I couldn't keep on with it, when my faith in the Church was gone,' said the other, gently.

"'I suppose not,' said Father Terence, rising and going to the window, his eyes fairly wetted with tears.

"'I do not expect to be again intrusted with a priest's work,' said his companion; 'nor do I wish it. I am satisfied to work out my salvation as a private man, since God so wills it. For the highest and happiest work that man can do on earth, I am not fit; I have shown it.'

"It was time to break up the interview, which could not grow less painful by being prolonged: but Mr. De Brie stood still, and waited for Father Terence's time. The old gentleman stood before the window for a good while, and moved uneasily, from time to time, as if engaged with his own feelings.

"'But must ye go out altogether?' he asked, at length.

"'I couldn't help it. I cannot wish it otherwise.'

"Father Terence turned round.

"'Well, then, I believe ye've acted honestly,' said he, again putting out his hand, which his companion came forward and grasped, heartily, and with much feeling. 'May ye never be the worse of it!—Stay!' said he, correcting himself; "what's to hinder me saying 'God guide ye!' anny way?' He hesitated, and then said, 'and *bless you*, and bring ye right!'

"Mr. De Brie put the fat, kind hand, that he held, to his lips, and kissed it; and then opened the door, and they joined Mr. Oldhame." Vol. II, pp. 308–313.

But we must make an end. We have no room to follow the work to its conclusion—beautiful and touching as it is. We can only say, in conclusion, that if any one would know all the beauty of description and sentiment, the humor and pathos, this work contains—all that excites quiet delight, or moves to laughter, or to tears—he must read these volumes for himself.

ART. II.—THEODORE PARKER AND THE NEWEST THEOLOGY.

1. *A Discourse of Matters Pertaining to Religion.* By THEODORE PARKER. Fourth Edition. Boston: Little, Brown & Company. 1856. 12mo. pp. 466.
2. *Sermons of Theism, Atheism, and the Popular Theology.* By THEODORE PARKER, Minister of the twenty-eighth Congregational Society in Boston. 1856. Second Edition. 12mo. pp. 364. Same publishers.
3. *Ten Sermons of Religion.* By THEODORE PARKER, Minister, &c. Second Edition. Same publishers. 1855. 12mo. pp. 393.
4. *Two Sermons on Revivals*—"*a False and True Revival of Religion*," and "*the Revival of Religion which we need*"—April 4th and 11th, 1858.

WE come now to the second part of what we proposed; namely, to see what has made Mr. Parker what he is; and in the end we announce cheerfully our intention to bestow upon him a commendation for a rare excellence of his writings, which they abundantly deserve. In speaking of what he is, as a teacher, and of his doctrines, we think we have seen reason to coincide in a view of them, which we can best express in his own words—"the results attained will depend on the subjective peculiarities of the inquirer, and so have the uncertainty of mere opinion"—in all of that department which we have thus far examined, and upon which whatever we have thus far found to censure in his teaching—whether denial or doctrine, depends.

Of Mr. Parker "and his subjective peculiarities," we have said in our former Article nearly all we propose to say, or that our purpose requires. He is not a man of insight—of patient, reflective thought—of that long continued gaze, the concentrated energy of insight, upon which originality depends. He is original in nothing but his boldness, his illustrations. And in them he is strikingly original and often overwhelmingly forcible. But we cannot remember a single thought, that we cannot refer to some other authors who wrote before him, or which is not a deduction from what had been said by them, so obvious and ready, as to require no special insight or ability to draw the inference. But in gorgeousness of imagination, inex-

haustible resource of illustration, he is unequaled. His taste is not always the most refined. His imagery is often gorgeous. Seldom does he finish a paragraph in which there is not something of the Teutonic, "rather grotesque than beautiful." And his fertility is from his imagination and his reading. He seems to have read everything. No man at his time of life can have read so much and read it well. Great as one may be, he cannot read and comprehend what a Plato or a Descartes, or Leibnitz, or Kant, or Hegel could only comprehend to write in a life time. Most persons find more in the third and each successive perusal of the writings of such men than in the first or any preceding. We always lose confidence in the accuracy and thoroughness of a man, especially a young man, who mentions too many names and quotes authorities too freely. Men whose writings change the whole current of thought for the centuries that follow are not so easily comprehended, and until their system and position in the course and development of science is understood, nothing is more likely to ensue than that particular statements and striking passages in their works should be misunderstood and misapplied.

And while on this point we will make one remark more. It is this, that while Mr. Parker shows an acquaintance with nearly everything that has been written in Philosophy and in German theology, he seems to have known nothing of the works of the great minds of the English Church and of the theology which they taught. We cannot doubt that if his infant mind had been fed on their teaching and he had learned his theology of an Andrews, a Hooker, a Taylor, a Bull, instead of Edwards, Hopkins, and Emmons, he would have resulted in a totally different sort of a man. He would have found there many of those doctrines which he so earnestly insists upon and appears to think are peculiar to himself, his "Philosophical Spiritualism," and unaccompanied by those cast-iron features at which he is so much offended in the Calvinism of New England Puritanism, "Calvinistic theology and Puritan Ethics, the *hardest* things a man ever had to deal with."

We have said that Mr. Parker is not preëminently a man of insight and logic. He is a man of the sensibility and imagination. To be fully understood we must be a little elementary. Every book, pamphlet, or speech is resolvable into sentences or propositions, the general form of which is, S. is P. S. or the subject, may be expressed in one word or many, for logical purposes it is all the same. So also of P. or the predicate, and even if the proposition be negative, as S. is *not* P.,

may put the negative into the predicate, and P. becomes egative or positive term, as un-P., or non-P., and the form ıains the same as before.

Iow this Proposition S. is P., may be the product of either three totally distinct mental functions. In the first place, ıay be the product of insight; as when we say the whole is equal-to-the-sum-of-the-parts, [P]. This is a matter of ılligence and of insight into the nature of the subject, and dicate S. and P., and the relation which in consequence of t nature they sustain to each other. It is accompanied by, excites no feeling except the legitimate feeling of certainty ch always accompanies and is dependent upon the insight. ut, again, the Proposition, S. is P., may express merely a iment, as when we say that an object is lovely, hateful, htful, beautiful, sublime, &c. Here the proposition really resses nothing but our relation to the subject—the emotion ch it awakens in us. The former propositions are object- —the latter subjective. The former represent truth and s, the latter only ourselves—our emotions and the emotion feeling precedes and determines the proposition, and the position itself depends upon ourselves; or what Mr. Parker called "the subjective peculiarities" of each individual.

'he third class depend upon the will; as when we volun- ly falsify and say, S. is P., knowing that it is not—or knowing or caring whether it is or not. A legitimate rcise of this function of the will is found in the decrees ıthority; the decree or authority making that to be which not before, and is the foundation of all positive insti- ons.

ut to return to the second class, the Sentiments. They differ ve have said, in the order of their component elements n the judgment. In the former, the insight precedes and ermines the feeling of certainty, and is its ground and se. In the latter, the feeling is first, precedes, deter- es, and is the ground of the affirmation. The former, efore, as we have said, represents a truth; the latter is little if anything else than a representation and exhibi- of "the subjective peculiarities" of the person who es it. Not necessarily his "*peculiarities*," however, for it represent sentiments which are common to most, and, ibly, to all men. But they represent humanity, either ımon or peculiar, and nothing else or more. That which arful to us and all men, need not be so to angels. That ch is beautiful to us, need not be so to demons. And, in

general, the sentiments change with every change in the constitution and "subjective peculiarities of the individual."

Now Mr. Parker not only avowedly places the sentiments above and superior to the intelligence, as in Sermons on Theism, p. 197; but with him, "the instinctive desire of human nature is God's promise to pay; Eternity, his time," and "the whole universe is lodged as collateral security." Thus, not only does Mr. Parker obviously and intentionally put the sensibility albeit in its higher forms—yet the sensibility—above the intelligence. Speaking of what he calls "the sentiment of God," or, in other words, the religious feelings, as implying the existence of God, he says, "there is nothing of which we can be more certain." But to this philosophy we answer in three ways. 1st. These constitutional desires prove nothing until it is shown that they have not been corrupted. 2d. Not even then, until we have proved the existence of God, *aliunde*, and argue that as these sentiments are given by a God of truth and goodness, and that as they have not been corrupted or depraved by human use, or any fall or depravity in our nature, they must be reliable and point to a reality which we ought to know and heed. But in the third place, we say that the existence of such emotions, or instincts, does not in all cases depend upon or necessarily imply as a matter of fact any corresponding object. Would not man hunger if there were no food? Would he not long for society even if there were no "help-meet" for him, and although he had no conception of the object for which he was longing? It is a psychological fact that some of our emotions are constitutional, and precede any cognition or knowledge of any object that will satisfy them; and others are posterior to such cognition, and are awakened by the object itself, and of course, therefore, only after it has been cognized. We believe this to be the case with the theistic emotions. But this is not Mr. Parker's view, and it is peculiar to ourselves. In our view, therefore, the theistic emotions are as certain a proof of the existence of God as the emotions of beauty are of the reality of the object which has awakened these emotions. But in Mr. Parker's philosophy, and in the common philosophy, they prove nothing except on the *petitio principii*, of first assuming the existence and attributes of God, and then deducing our conclusion to his existence, from that assumption.

We do not, of course, say that Mr. Parker is without insight and logical skill; for he has more of them than most men or he never would have broken away from "the Sensationalism of Locke," and "the popular theology" of Edwards, Hop-

kins, and Emmons. But we mean to say, that, great as they are, they are not preëminent in him—not the leading faculties of his mind. Hence, his originality, as we have said, is rather of the imagination and the fancy than of insight, of statement and illustration than of discovery. His views are deductions from what others have seen and taught; or taught as results of insight without seeing. And we have spoken of this, not only as a matter of fact with him, but also as a matter of philosophy, not only as what he does, but what he avows and justifies on principle.

From this, and on this as a ground, we have an important suggestion to make. His doctrines at this rate rest on himself, and may, for aught that appears to the contrary, be the mere utterance of his "subjective peculiarities." But, be this as it may, his individual "subjective peculiarities" are the ground and basis on which he thus coarsely, thus ferociously assails the advocates of what he calls "the popular theology." And for what does he thus denounce them? Why, at best, and in the most favorable view possible, because their "subjective peculiarities" (for which they are no more responsible than for the color of their skins or the shape of their noses) do not agree with his? We say, "on the most favorable view of the case," for if it should turn out that they have any objective standard and authority for what they teach, whether in a special revelation or in the judgment of the intelligence as above described—what is otherwise without excuse, uncalled for, without justification or apology, becomes an atrocious wrong—an outrage upon what is most sacred and most holy in human thought. But he is charitable to them. He does not believe "that they believe what they say and teach," but only "that they think that they believe it." Why, suppose a change in Mr. Parker's sensibility, his "subjective peculiarities," such as almost, but not quite sufficient to send him to the insane asylum, and he would think and teach with just as much earnestness, just as much confidence, and possibly with just as much firmness of denunciation for all dissentients, doctrines very different from what he does now, and, quite possibly, just the opposite of what he now proclaims. We think that if he could perform some "great act of sin," and "get thoroughly ashamed of himself," he would feel and so think very differently on many of the leading points of his theology.

But we linger, and must hasten on. Of Mr. Parker and "the psychological diathesis," out of which his theology arose, we design to say no more. Of the theologic training which has influenced him, we have also said, incidentally, all

that we need to say. He has imbibed but little of what he was taught in early years—the popular theology of Edwards, Hopkins, and Emmons. Its influence seems to have been unfortunate upon him. With his "subjective peculiarities" and "psychological diathesis," he could not and would not adopt it. He did not stop to examine the theology of the glorious old Anglican divines—men who had a deeper philosophy, because a sounder theology, than "the popular theology of New England," or "the Philosophic Spiritualism" of Germany. He seems to have taken the theology of his early training as the Irish are said to do their dreams, "by contraries." When its teachers affirmed he denied, and when they denied he affirmed; and we leave him to settle the account with them and them with him, as best he and they can, and approach a matter far more vital to his system—his philosophy.

As he tells us, Mr. Parker was brought up in the school of Locke, its psychology, its ethics, and its ontology. He had insight enough to repudiate that as a philosophy—and of course and in consequence—Unitarianism, which had grown out of it, though it would seem that Mr. Parker was at one time a Unitarian. The philosophy which he has adopted is easily stated. Taking the order of logical sequence, rather than the chronological order of the teachers, he has taken Cousin's doctrine of ideas and of inspiration, and, growing out of it, Kant's limitation of the applicability of the principle of contradiction to the judgments which are analytic, *a priori;* and, as a consequence, he has taken something of the subjective idealism of Fichte—and more of the sentimentalism of Jacobi and Fries; Schelling's notion of substance—as something neither matter nor spirit, but anterior and indifferent to both—and finally Hegel's idea of God. It is true that he professes to dissent from Hegel. But we think that he mistakes Hegel; and so differs not so much from what Hegel really was and taught, as from the view which he ascribes to him. It is true that Hegel speaks of God as only "a Becoming." But obscure as he is, Hegel is not a fool. He did not believe in a phenomena without a metaphenomenal—in a becoming without something that becomes—or in the act of becoming passing into another state or form of existence. By calling God "the Becoming," "*das Werden*," he must therefore, in all fairness, be understood to have designed to describe the phenomena or appearance by which He is known to us, rather than His Nature and substantial Being as it may lie behind those phenomena. And in this view of Hegel's philosophy, Mr. Parker does not differ materially or essentially from it. And

as his theory of Inspiration is essentially that of Cousin's—deduced from his theory of the Reason and the origin of Ideas—so Parker's theory of history and progress is in every essential particular Hegel's—that which he has developed in his philosophy of History.

Shall we blame Mr. Parker for adopting these views? It is a hard question. Not philosophy but theology is his "*speciality.*" And on each of the points named—points essential to a system of philosophy—Mr. Parker has taken the latest word that has been given out—the highest attainment that stands as yet uncontradicted. *We believe, therefore, that Mr. Parker's theology is the proper fruit and the legitimate result of that philosophy;* and this it is which gives it, in our estimation, its greatest importance—its most profound significance, and makes it in a most especial manner worthy of our attention. As the first full grown fruit, and fully developed product of the philosophical school to which Mr. Parker belongs, and as exhibiting the results to which that philosophic movement inevitably tends, we contemplate him with profound interest. We regard him as the first fruit and specimen of what we believe is to be a large harvest—springing up throughout the civilized world, but to become abundant chiefly in Germany and America. With Cousin's theory of Reason and the origin of ideas, and Kant's doctrine of certainty, we do not see how anything else, materially different, can result. And up to this day, there has been no satisfactory refutation of either Cousin or Kant, that we have seen—no refutation of Schelling or Hegel. Denunciation and invective, ridicule and blackguardism, there has been, enough and to spare. But the work of no man who has fairly understood them—squarely met them, and known what precisely is their error, and what is the truth in regard to that concerning which they taught—has yet appeared, to our knowledge. And until this has been done, men, who do not make philosophy a "speciality," are, in a measure, excusable for adopting such views. Most certainly they are not to be expected or required to abstain from them, or reject them on the ground of mere theological denunciation, vulgar blackguardism, or the alarm-cry of uncomprehending "*old fogyism.*" And this is a fact which we desire to commend to the serious consideration of our Professors of Philosophy in the schools and Colleges throughout our land; who, by their position, have made philosophy their "speciality," and have assumed the mighty responsibility of supplying a remedy for this state of things—a responsibility equal to any that ever yet devolved upon unin-

spired man. The naked fact is, that thus far *all philosoph* has shown itself of an infidel tendency—the two great school or channels into which all positive teaching that is philosoph at all, has fallen. The sensational and ideal tend to a simila result—the sensational to materialism and atheism—the ideal t pantheism—or at least a "Philosophical Spiritualism" tha rejects inspiration and miracles—denying alike the reality o sin and the divinity of a Saviour. Mysticism, strictly speak ing, though we have enough of it, is no philosophy—but onl a theory, not of knowledge—(for then it would be a philoso phy)—but a theory of knowing. And the teachings of th Scotch school from Reid to Abercrombie, and we are in clined to include Hamilton also, being no philosophy but onl an effort to make the soul accept common sense for philoso phy—bread when it is sick and must have medicine befor it can take bread—sound and salutary as it is *as common sense* satisfies no man who needs a philosophy, and in some case so far from fixing one single fact or principle clearly, the book and teachings in that interest only serve so to fill the eye with dust that they can see nothing at all.

The points of philosophy we cannot discuss in this place However, we are not willing to pass them without a few hints—words to the wise—which Mr. Parker and those as fa advanced as he, will at once understand. For others, a volume larger than our whole number would hardly b sufficient. Cousin's theory of the origin of ideas—as dis tinct from definite conceptions in the spontaneity—is wrong His instances prove nothing to his purpose. "Time" and "space" are negative terms, and of course therefore no formed by any direct cognition at all. "Cause" is an ab stract term, and so the product of abstraction, as completely as "whiteness." The object cognized, therefore, is some concrete reality *acting as cause.* "Substance," and "God," are indeed concrete terms, but given as the object of direct cognition. The same is true of "soul." We cognize no the properties of substances, but the substance by its prop erties—God and the soul by their activities. There is no source of "ideas" in Cousin's sense of the word; but sensation, as Locke said, and *Intuition*, as must hereafter be added. And the one, the latter, implies the presence and reality of its object, as much as the other, and the ideas given by the one source are no more and no less formed in spontaneity—formed indeed in one sense they are by the mind—as an instrument, not as a personal cause. Of his theory of inspiration, we say that it makes no provision for the revelation of the *will*

of God, but only of His *wisdom*. It can provide for the revelation of the law of veracity, and honesty, and justice; but no revelation of the command, "Remember the Sabbath day to keep it holy," "Thou shalt not steal," &c. If God has *no* will, Pantheism is the only true Theism. If he has, the revelations and manifestations of it must be special—chronological, acts in time. But such revelations are precluded, no less by Cousin's theory of inspiration, than by Hegel's doctrine concerning God. And in either case the only result is a practical error, if we do not have a theoretical Pantheism, or Atheism.

We have already quoted Mr. Parker as saying that "there is nothing of which we ever can be more certain," than of our sentiments. To this he adds a note, and says, "the truth of the human faculties must be assumed in all arguments. . . . . So *Reasoning* presupposes the trustworthiness of the *Reason*." (Discourses of Religion, p. 19.) But Mr. Parker should have remembered that in the terminology to which his philosophy belongs, man does not reason with his reason, but with the understanding. This, however, is unimportant in the present connection. This is in accordance with Kant's theory of certainty, and on his theory we cannot go beyond that. But he is clearly wrong in limiting the application of the principle of contradiction to analytic judgments. In his own philosophy, even the Theorems of mathematics, Geometry for example, are synthetic *a priori*. And assuredly this principle is as applicable to the forty-seventh proposition of Euclid, as to the definition of a triangle; and a figure, the square of one of whose sides is not equal to the sum of the squares of the other two, is no more a right-angled triangle than a figure not bounded by three straight lines meeting each other in three points, is a triangle. This extension of the principle of contradiction, as Mr. Parker will see instantly, gives a wide range for absolute knowledge, not to mathematics only, but to all other sciences—nay even as we believe to the doctrines concerning the Being and attributes of God. It contradicts the fundamental proposition just quoted, that "the truth" ("veracity" he means) of the human faculties must be assumed in all arguments," and "reasoning implies the trustworthiness of our faculties." It implies nothing except itself—its own existence. Truth depends upon the nature of the admitted proposition, and not upon the nature of the admitting mind. Hence the Intelligence and not the Sensibility—the insight and not the instincts—are the basis and ground of certainty in knowledge.

Availing ourselves of this ground, we can show that both Schelling and Hegel's fundamental principle is wrong, absurd. A substance without properties—a substance which is nothing in particular, but all things in general—which exists in no specific form, however ready it may be to enter into such forms, is an impossibility—it can exist only in thought, and is of no use then. We cognize objects only in their specific forms, and as individuals. We do not even cognize matter *as such*, but only this pen, that paper, the inkstand yonder, &c., and thus generalize our cognitions into the conception of matter. But even that conception has no concrete reality *exactly corresponding* to it. How much less then that more general and comprehensive conception which Schelling regards and Parker calls "half matter and half spirit," and which is the only God which their philosophy recognizes!

And one word for Hegel, which we say here only because it is as applicable to Mr. Parker's theory as to Hegel's, or rather to Parker's because to Hegel's. Hegel and Parker alike deny to matter any dynamic force—God is "immanent in every particle of matter," is "its substance," "the only cause in Nature,," or in short and more intelligible language, Nature is only God appearing as matter. In this view, matter is no concrete reality, no substance. It is merely an alternate conception of God—another name for Him. But this is Pantheism, or if they prefer, Monism—and to speak of matter is a delusion. But if matter exists as a substantial reality, that is, if a single particle of matter exists as a concrete reality—a *quod substat per se*—then it must have powers of its own whereby it exists and does not pass into nihility. As matter, it must have extension, and to have extension and preserve it, and so continue to exist, it must have impenetrability. We need not proceed with the development, but taking the conclusion, we say if matter thus has properties, it has forces, and so becomes a cause, a secondary cause, if we will—but still a force and a cause of motions and phenomena in Nature. And if so, Nature is no longer merely "God manifesting Himself as matter." But it is a work of His hand, manifesting itself according to the laws and constitution which He gave it. Mr. Parker adopts the Hegelian view of Nature, though not professedly.

But passing from this discussion of philosophical principles, let us look a little at Mr. Parker's application of them. We quote, with entire approbation, the following introduction to the Sermon of Speculative Atheism:

"The idea which a man forms of God, is always the most important element in his speculative theory of the universe, and in his particular practical plan of action for the church, the state, the community, the family, and his own individual life."

It is from this idea that Mr. Parker deduces his system in so far as it is, or is enunciated as a product, of the *Intelligence* at all. He starts with the statement or development of his idea of God as a Being infinite in Wisdom, Love, Power, Justice, Holiness.

Now let us note in the outset, and the importance of the distinction will appear very soon, that to call God infinite, and to say that His attributes, as justice, love, &c., are infinite, is not only not the same thing, but they are two widely different things. We have two infinities, or two kinds of infinity, radically and totally different from each other. One is a quantity, the other a quality. The one measures a quantity, and the other qualifies a reality. The one is negative, and implies that its object does not exist, and never can as a reality. The other is positive, and implies that its object not only does exist, but from His nature as infinite, cannot but exist. The one—the former, the negative—denoting a quantity, or measure of quality, is the mathematical infinite. The other, the positive, denoting a quality of an existing reality, is the ontological infinite. Mr. Parker has not noticed the distinction between the two, and hence one of his greatest errors—and the parent of many more which we shall soon notice more especially. As we have already seen, Mr. Parker's view of Nature naturally results from this evolution of his idea of God. But the application of it to what we design to call attention more particularly, is found in his doctrine concerning evil and the future state. Mr. Parker does not deny the existence of evil, both physical and moral, though his theism should lead him to deny them, as most Pantheists or—if one prefers the name—*monists* have done. Not so Mr. Parker. He has too much good sense—too much sense of the reality of things, to do so. He admits the existence of evil and of pain—thinks them small, and confined to this world. But one thing he is sure of, namely, that they are finite and limited, and that all things will be made happy at last—as happy as they can be—and that for the "sparrow" who suffers and is bereaved in this world, "there must be another world as for man," and "the universe is lodged as collateral security to insure bliss to every sparrow that falls." And admitting that he cannot understand or solve the whole mystery of evil and suffering—the wickedness of man and

the pains of life—he still insists that all will be right and well in the end. Perfect and infinite happiness must result to man from the infinity of love in God. Now we readily grant that from *infinite* love in God, perfect happiness to man and to all of God's creatures, must result. But as Mr. Parker admits, the happiness of man in this world is not perfect, is often very far from it. What then? Nobody knows better than Mr. Parker, that when a demonstration encounters a fact, we have the *reductio ad absurdum*—the indirect proof of the contradictory of the hypothesis from which we started. Does pain exist? Beyond question. But Mr. Parker thinks it don't amount to much, and is not of long duration—it is in the comparison so small a matter as not to affect the argument seriously. Whereas the endless duration of pain would be inconsistent with the infinity of God's love, and so is a doctrine not to be taught. But an infinite in mathematical quantity can have no plus or minus quantity following it, and it makes no difference whether you propose to subtract what is infinitesimally small, or what is indeterminately large from infinity. In either case the absurdity is the same. No such subtraction can be made, and in either case and alike, the quantity is not infinite. What then? Shall we deny the reality of pain? Mr. Parker thinks that impossible, and so do we. Is then the love of God not infinite? The inference is inevitable. A demonstration that encounters a fact, demonstrates thereby the falsity of the starting-point, or first principle from which we started. And now our distinction becomes available. God as an existing Reality is infinite. His love is perfect, but not infinite—*Infinite* love—using the word in the mathematical sense, as of necessity we must when we make it qualify a property or an attribute—*infinite* love, we say, in this sense is not *perfect* love.

We are perfectly well aware that in ordinary discourse, and for all the usual purposes of language, the adjectives "infinite" and "perfect," would be considered the same in this relation and used interchangeably for each other. But we are not now dealing with the popular use of language. We are dealing with a term which has been introduced into the premise of a demonstration—where no looseness in the use of language can be without its evil consequence—just as in ordinary terrestrial mechanics, it makes no difference whether we say that a projectile moves in a curve, which we call a parabola, though it is an ellipse; the mistake or error makes no difference with any projectiles that come under our notice on earth. But the moment we attempt to apply our formula to

the heavenly bodies it leads us into all sorts of error and confusion. So here an equation, so to call it, which is good for the ten thousand purposes to which in popular theology it may have been applied, leads us far astray in this new application. We say then, again, that God's love is not infinite, but perfect. Infinite love, as Mr. Parker says, would produce the maximum of happiness—the maximum of enjoyment. Hence, if there be pain, enjoyment is not a maximum, no matter whether the pain be much or little—the loss of a penny spoils a dollar as effectually as the loss of a dime. The loss is not so great, but the dollar is as effectually broken and destroyed as an integral whole. Hence, if there be pain, love is not infinite. Well, why not? We answer as does Mr. Parker—*because of sin.* It is no part or property of *perfect* love to make the wicked happy as such. This Bishop Butler taught us with his profound sagacity nearly a century ago. Even in human parents it is regarded as a great fault not to punish their children and make them unhappy in, and in consequence of their transgressions; the parent who should never punish his child, but make him as happy in his sins as in his obedience, would inevitably ruin the child.

Man is a sinner—to make him happy in his sins and as happy as if he were not a sinner, might, and indeed would result from infinite love. But that would be a very imperfect love—a disregard of the best interests of man himself—that is, provided wrong itself be anything more than an arbitrary diction which God has seen fit to make between actions which are indifferent in themselves.

But let us follow the subject a little farther. Mr. Parker thinks that the little amount of sin and suffering in this world, is not inconsistent with his doctrine of infinite love, but that the endless duration of that suffering would be inconsistent with it. We have shown that his fallacy—the inconsistency with infinite love, and so the proof that there is no infinite love and cannot be when there is sin in the object—does not depend upon the quantity of the suffering at all, but upon the fact of its existence; the reality of the smallest amount as completely refutes his premises as the existence of any larger amount. It is one of those cases in which difference in quantity makes the difference in kind, as really and as effectually as any larger amount—it destroys it as an integral whole; and the slightest difference in the length of two diameters of an encircling curve—and the slightest as completely and as effectually as the greatest—makes all the difference between the circle and the ellipse—it changes the kind of the thing.

We have shown that *perfect* love, from its very nature, can-

not make a man happy so long as he is a sinner. Can Mr. Parker show that man may not or will not *always* be a sinner? Sin is voluntary—a voluntary transgression of law. If man has chosen to sin, and sinned as the result of that choice, nay, in the very act of making it, is there anything to prevent his always sinning—always choosing to do wrong—and so sinning and suffering on to eternity? That the will becomes corrupted by sin, and so more prone to sin in consequence of having sinned, is an observed fact. That man *may* repent, we admit. But what certainty is there that all will repent either in this world or in the next, granting for the present that they may have a chance for repentance in another world? We see none. Moreover, we say that there is none for us. If God had foreseen and revealed the fact that all men will come to repentance and consequent happiness, that would be entirely enough for us. But Mr. Parker admits no such certainty. He only hopes that all men will repent, and expects it, deducing his doctrine, as he says, from his idea of the character of God, rather than from any ability to see how it is to be accomplished. That perfect love will use all the means that are possible, is beyond a doubt. It results from the nature of love. But we must remember that the Perfect Love has to deal with moral freedom in man, and can use only motives, not force. Hence man may always resist—that is, some men may—the thing is possible in the very nature of free-will, and hence there can be no certainty that some men will not always persist in sin and rebellion, even though on God's part the day of their probation and of grace should not be closed. And more than this, it must be obvious to the All-seeing, when the time has come after which motives and offers of mercy will have no further effect, and when even for mercy's sake the offers of mercy to be rejected will no longer be made; when for the offender himself it is just as well that God should close his probation, either by the termination of his life or by some other event in his career.

Hence, on the strictest grounds of philosophy for the perfection of God's love, and the fact of sin growing out of an abuse of free agency in man, we have demonstrated eternal punishment or suffering at least as a problematical conclusion, as a thing that is possible in itself, and under the circumstances probable. From Mr. Parker's formula, after correcting it and substituting "perfect" for "infinite," as by a *reductio ad absurdum* we had shown our right to do; we claim a conclusion directly the contrary of his—a problematical affirmation for his apodictive negative.

Precisely the same thing may be done with another of the

undamental points of Mr. Parker's theology—his denial of niracles and a special Revelation. The objection to Revelation s of course the objection to special inspiration—and the ob- ection to *special* inspiration resolves itself into the same eneral ground as that to miracles, with some special ob- ections besides. The obligations to a belief in miracles has assumed a three-fold form.

1st. We have Hume's objection—not to miracles, but to the elief in their reality, on the ground that no amount of testi- nony in their favor is so great as the improbability against heir occurrence. This is not Mr. Parker's theory. It grows ut of the skepticism of sensationalism, although as stated bove, there is nothing in the statement to show such an rigin.

2d. Then we have the objection to miracles themselves, on he ground that God when he had created the material uni- erse, set it a going and left it to run of itself in obedience o the general laws which He had given it. This is substan- ially the Epicurean objection—based upon a denial of a rovidence, in any proper sense of the word. It recognizes, s Mr. Parker does not, natural forces in matter or a cause n Nature, which is not God.

3d. Then we have finally Mr. Parker's objection—which is he Pantheistic—though here, as in the case of Hume's ob- ection, its philosophic affinities do not appear in the mere tatement of the ground of the objection; which is that a niracle being an interposition in the affairs and phenomena f the Natural world in contravention to its general laws and rdinary course of events—implies an unforeseen emergency r change of plan in the Deity—or perhaps both—an emer- ency and a change of plan or purpose which is inconsistent ith His perfections—especially His infinite knowledge. eneral Providence and General Inspiration of all men—so s to be the cause and the only cause of all the phenomena in Nature, and the only source of insight and intelligence in the oul, results from their idea of God. But this idea equally xcludes the possibility of special acts—whether miracles or nspiration.

Now we might show from an examination of the formula tself, in which this idea of God is stated, that it is inadequate nd erroneous. But we prefer first to apply the indirect nethod, as above, and show that the demonstration encounters fact, and therefore instead of establishing his proposition, stablishes the contradictory of it. The fact to which we will efer, is the origin of man. Geology shows beyond all ques-

tion or denial not only that there has been a succession in the order of beings that have occupied the earth's surface, but also in special, that man is of comparatively recent origin. Now take that origin, and it stands out as a lone and solitary fact in the current of time—an event of history, the like of which has not occurred in the untold ages before, and has not occurred in the thousands of years since. It is therefore a *special* event—an interposition in the courses of the phenomena of nature. If man was in any way created or produced without progenitors at all, obviously we have a miracle and special Providence. If he was produced according to the Lamarkian theory, or any modification of it by generation from progenitors *not* of the same species with himself—whether it were the baboon, bear, skunk, or lizard—then here was a miracle, as great and total a departure from all the known laws and observed phenomena of Nature, as the creation of man from the dust of the earth directly and immediately, or as the opening the eyes of the blind, changing water into wine, or raising the dead. Let gentlemen take which horn of the dilemma they please, the consequence is the same—*God has interposed by special act*, and whether he created man directly and without parents, or by a suspension of the law of nature, so that parents beget not their like—but a species above them by a whole genus—the ground of objection to miracles and special inspiration must be reversed. Such things are possible, for they have occurred.

Let us then look at the formula itself. It is said that change of purpose implies imperfection of foresight and knowledge. But God is omniscient or infinite in knowledge, as in love, power, and justice.

The proposition is compound, and implies first that miracles and inspiration imply a change of purpose. But manifestly a succession of epochs, with a change from one to the other, as the scheme progresses, implies no change of purpose. It does imply an imperfection, or at least a moral freedom in the subject matter, to which the means are implied, and an adaptation of means to the end. That the physician first applies cathartics, then alteratives, and then tonics—though implying a change of means, and a special interposition of his intelligence and will, with each change from one to that which is to follow—certainly implies no change of purpose, no imperfection of diagnosis or prognosis even. It only implies, in addition to skill and personality on his part, the changeableness—not of himself—but the changeableness of his patient.

Now Mr. Parker holds and teaches that mankind is chang-

ıg, progressive—that in the earliest stages fetichism was the
ıly form of religion for which man was adapted—the only
ırm which he could appreciatingly receive, and that each
ıccessive stage of advance up to "the Absolute Religion"—
religion without Bibles, without Creeds, without Ritual, and
ithout worship proper—"men of the same spiritual eleva-
on see everywhere the same truth." Suppose this to be
ue as stated, and there is truth enough in it for our purpose,
follows, 1st, either that God must exercise no providence;
l, adapt his means at each successive stage to "the spirit-
al elevation" of the race; or, 3d, fail to accomplish his
›ject through a want of such adaptation, and so by his own
ıult. But the 1st, and the 3d, as Mr. Parker will admit,
re inconsistent with the perfections of God, and so not to be
eld. Whence by *excluded* middle the second is true, and
·od as a perfect Providence will adapt his means to the
›ecial condition of man, and change them in their form and
haracter, though not of course in their design and tendency,
ith each advancing stage of His creatures. If at one time
ıey need miracles, and Special Revelations, and a worship
›nsisting of Rites—ceremonies calculated to inspire with
we and veneration—and to form habits of acting in ac-
›rdance with certain principles—principles which at that
:age of their development they could not comprehend and
ppreciate—He must give them such Revelations, or fail to
e perfect and infinite God. If at a later stage they had out-
rown the necessity for some of the helps before given, and
ad come to a capacity for a higher comprehension, a like
ecessity would require a higher and more spiritual Revelation,
nd so on to the last, even if that last be Mr. Parker's "Philo-
›phical Spiritualism," when men need no rites and ceremonies,
› authority of a guiding priest—when they are so far advanced
ı the capacity to distinguish error as to need no miracle
› attest the authority of the teacher—and so clear and full of
ısight as to need no revelation, and we may add, so pure of
eart as to need neither reverential fear of God nor selfish
ear of punishment to strengthen their resolutions to good.

And we may as well add here a thought which we had
lesigned to reserve for a later place, and say that this, so far
s it speaks of the past, is just what we believe to have been
he case. A Revelation at any stage of human progress must
ontain allusions to what people in that age cannot compre-
hend—it must therefore be, to some extent, made in allegories
and figurative language which will not bear a literal inter-
pretation. In the time of Moses it must have referred to the

past, but without first revealing to them all, and more than all, that modern science has attained in Astronomy, Geology, &c., that reference could not have been made in scientific terms, or in statements fulfilling the requirements of scientific formula. So too, any revelation must make some reference to the future—to future events in so far as man needs or may be required to act in reference to them. But neither Moses, nor Isaiah, nor Daniel, nor any other prophet could have foretold the coming and kingdom of Christ in *historic* language as they are described in the Gospels. They were events which the men of that time could not comprehend, and yet needed to be influenced by in their daily actions. So with us. We need to act with a view to a future life and a day of judgment. But these are things that we could not now comprehend with any amount of description and instruction addressed to the scientific understanding. And so we have in parables, in figures and allegories—addressed not ultimately and chiefly to the understanding—but rather through the understanding to the heart, the imagination, and the sensibilities, that they may thus awaken those emotions and exert that influence on the will, which a scientific comprehension of those awful realities would excite, if such a comprehension were possible.

And yet men of low culture will take low views—men of narrow minds will form contracted opinions, distorting even the sublimest of truths into the most ridiculous of carricatures. We often imagine some narrow-minded Jew answering the claim of our Lord and His Apostles, preaching to them from the text, Luke i, 32: "And the Lord God shall give unto him the throne of his father David and he shall reign over the house of Jacob forever." "And here your pretended Messiah claims no such throne—spurns and rejects it when offered to him—and so far from reigning over the house of Jacob, he breaks down the wall of distinction and admits the hated and unclean Gentiles to what is now an equality with us—the seed of Abraham—and must in the nature of things ere long be a complete supremacy over us. You say that all this is to be taken figuratively, do you? But the language is express and emphatic—uttered on the very eve of the appearance of your pretended Messiah—uttered at a time and in a manner when, if your view be correct, it could only mislead and delude. If we are to neglect the plain, obvious, and literal meaning of such language, uttered at such a time, what ground is there left for certainty anywhere? What can we depend upon? What is not figurative and as you say spiritual? You may as well turn infidel and reject the whole at once. No, no—God

does not thus play fast and loose with men. What He says He means. If we depart from the plain and literal meaning when the words can without absurdity have a plain and literal meaning, we are afloat without chart or compass, and shall land—nobody can tell where." But the Jew was wrong. And yet he was not more confident—nor with less ground for his confidence—than many of those in modern times, who are equally in the wrong in their adherence to the strictness of the letter in their interpretation of Scripture declarations.

That the principle of interpretation which we have indicated must have an application—to prophecy—including the revelations concerning the future judgment and the future state, admits of no doubt; that they refer to the dread realities which it behooves us to take note of, and act with regard to, no one can deny. But precisely what they are in any scientific interpretation of them, is what no one can infer from the Scriptures, or comprehend if they were revealed, until he has passed through them—and what was matter of hope and fear, has passed into experience; and what was matter of prophecy, has for him become history. Whether this principle may not need to be extended in its application to the earlier parts of Genesis, is still, we believe, a matter worthy of special attention. Its application *may* be found to solve the difficulty between Scripture and Geology. But at any rate, certain it is that as the race advances in science, it finds a necessity for putting a construction upon some of the Scripture declarations, different from what it had been accustomed to. This has been done for astronomy by universal consent—for geology—in the estimation of nearly all, and may, not unlikely, be called for by advancement in other departments of human science. All this we see and admit without the slightest fear or misgiving for anything that is essential to Christianity as a means of salvation to fallen man, or of advancement of the race to a higher state of intelligence and happiness in this world. We think the progress may go on much further still, without impairing a single fact or statement that belongs to Revelation and the Christian Scheme of Salvation, in any other sense than the staging and scaffolding to a house, during the process of its erection, are a part of the house, essential to its integrity or permanently necessary to its accomplishment of that for which it was built.

And one remark more, since Mr. Parker's objections to the "popular theology" are based, to a considerable extent, upon the absurd and low views of it entertained by many who profess to receive and to teach it. We suggest that this is not the

fault of the system; but that it is a misfortune, inseparable from any system, which, from being a little above "the spiritual elevation" of the people, is capable of being to them a means of culture and elevation. We think that he would be ashamed of his own "Philosophical Spiritualism," if he were to judge it by the expositions which some thick-headed, gross-hearted, sensual ignoramus would make of it, even supposing he should do the best that he could and with no intention to carricature or ridicule it. That indulgence which his own system needs he should extend to the systems of others. Men of low culture will take low views—men of narrow minds will take narrow views of whatever they undertake to comprehend and explain. Should not the Author and Finisher of our Faith have as much indulgence in view of this fact as Mr. Parker? And surely His system asks no more.

But to return from our digression. Miracles imply no change of purpose. Special Revelations imply no change of purpose. They imply only a change in the condition of the matter on which the means is to be used, adapting the means to the matter, in order to accomplish that purpose. And in this view, on purely philosophic grounds, both miracles and special Revelations are probable.

But do they imply an emergency—and so a want of foresight? This is doubtless a harder question. But it must be answered in the negative. They do not of necessity and from their nature imply any imperfection of knowledge. And here we propose two thoughts for consideration, by no means inconsistent with each other, and both of which may be true.

1st. Time and space are not only relative terms, as Kant taught, conditions under which cognition takes place; but they are conditions, as he did *not* see and teach, only for the act of cognition as an inception of knowledge, and that, too, for finite minds, and hence are not conditions to the Infinite. For us, seeing as we do from one only point in space, whatever we see we must see under relations of space, of a here and a there. But suppose that for us, as for the Infinite, it must be, cognition is from all possible points at once—the relations of space as between Him and them, and between them in relation to each other, as seen by Him, disappear just as all such relations disappear between the ideas which exist in our own minds. So of events and of time. To us as finite, capable of attending to but one thought at a time, or at most to but a very few, events must be cognized in succession, one after another, and all in reference to a certain point which we call the present. But to the infinite mind this cannot be so. For

Him there is therefore no *fore*knowledge, it is simply knowledge.

But again. 2d. *Perfect* knowledge, as with *perfect* love, may not be the same as infinite knowledge. Ordinarily we should say that knowledge, on the part of the knower, implies certainty on the part of what is known. A contingent event, and all the acts of a free agent acting as such are contingent, is not certain until it is done, and therefore cannot be known. What is not certain in reference to knowledge is not knowable, and so is nothing—just as an impossibility in reference to action is nothing. To know what is uncertain, is therefore to know nothing, and to know nothing is not to know. But "not to know," is not the attribute of knowledge. It rather implies its absence, and hence the imperfection, rather than the perfection, of knowledge.

Now we suggest as worthy of consideration, that it does in no way impeach the perfection of the knowledge or wisdom of God, to say that the acts of men, so far as they are voluntary and contingent, are not known until they exist, that is, before they become acts. To this view, though we are not prepared to adopt it as our own, we know of no serious objection, philosophical, logical, or theological. Man's freedom is at best limited; rather confined to his acts, the formal and moral character of them, than extending to their result. So adjusted and related are the domains of freedom and nature, beyond all question, that results as by the concatenation of cause and effect may be certain, and so matter of knowledge, while the means thereto are not. The man and the result of his action may occupy the two foci of an ellipse, and be consequently so related that what escapes from him in the one must result in the other, start in which direction soever it may. In this view he would have the liberty of choosing between any of the infinitude of radii vectores, leading out from himself: that is, he might choose between any of the thousand forms which his act might take, and yet the laws under which he acts, the laws of the Universe and of God's providence are such, that, choose which form he will, his act must return to the other focus as its result. And, to carry the illustration still farther, the number and collocation of agents and of spheres of action may be such that his non-action, if he chooses not to act, might lead to the action of some other persons, whose act must come to his alternate focus, and thus that focus be common to the two, or perhaps it may be common to an indefinite number of spheres. In this way there may be absolute certainty of events with foreknowledge of them, and that, too,

with perfect moral freedom in man, and without a knowledge of the form which his act may take—the radius vector in which any one act shall move towards the circumference of the sphere of his influence. We repeat that we do not commit ourselves to either of these theories, but only suggest them as possible. As we have said, they are not inconsistent, much less contradictory to each other—they would seem rather like complements leaving even a *fore*knowledge for events as results, while for the Infinite the relations of time may be impossible.* In any view they seem to relieve the doctrines and claims of Revelation of one of the grounds of objection and cavil which has hitherto been most obstinately occupied and held as the most impregnable.

Mr. Parker occupies this ground for many purposes. It is a part of his Monism. He applies it to the "popular theology," and holds its friends strictly to the consequence of this view of the foreknowledge of God. "The existence of the Devil," says he, "therefore, is as much the work of God, as the existence of the Son or of the Holy Ghost; and all the evil of the Devil must have originated in God. God, therefore, must have made the Devil absolutely evil because He wanted to make the Devil absolutely evil." (Sermons on Theism, p. 90.) And, besides, as we have already said, Mr. Parker uses this view in one or another of its modifications as the basis of his objection to Special Revelation and to miracles, as a proof of such a revelation, as well as for his doctrine, or rather denial, of future punishment. And, in answer, we have shown that perfect knowledge is not necessarily infinite knowledge; that even infinite knowledge cannot know that which is not certain and so subject of knowledge, and finally that infinite knowledge in the Infinite Being is not necessarily *fore*knowledge at all; and with the elimination of the element of time all difficulty disappears from the general subject, and the presumptions of philosophy are in favor of proving such a state of facts as the Holy Scripture presents to our view. We say, "*presumptions*" of philosophy, for philosophy can go no further than presumptions in regard to facts like these. She cannot prove that they are; and can only show that they are possible, and, perhaps, on the whole, probable, more likely to occur than not.

* It would seem that in order that prophecy, as a revelation from God, may be possible, it would be necessary that He should be able to see events in both lights—that is in reference to time, as they appear to us—while in order that He may be eternal, and one day be with Him as a thousand years, and a thousand years as one day—He must see them absolutely, and not under the relations of time.

But it is time to hasten to a close. We claim to have shown that ıe philosophical basis on which Mr. Parker's system is founded ı unsound—that he has deduced it from formulas, which are ot accurate—not true in the sense and for the purpose for 'hich he has used them—that even if his doctrines were true ıere can be no excuse or justification, on his own grounds or any ther, for the assaults upon the character and motives of those 'ho do not agree with him, and finally that his attempt to ring those things that Christians hold sacred, even though it e mistakenly into contempt—is worse than defenseless, and ithout apology; it is subversive of the very ground and ossibility of morality and religion in any form—that in beat- ng down the specific manifestation, he is from the very na- ıre of man destroying the genus, and so the possibility of anifestation in any other form, or towards any other object— hat in plucking off a branch which he supposes to be de- ayed and injurious, he is tearing up the tree by the roots or illing it clean down to the ground.

In parting with him we have a kindly word to say, not only ɔr his own sake, but "for auld lang syne." We not only ıear him no ill will, but our bosoms heave as we write, with he kindliest emotions. We say, frankly, that amid all his rror, all his blasphemy and denunciation, amid all the gro- ɔsqueness of his imagery, and offenses against good taste, we ave found some of the most beautiful, and some of the sub- imest passages in the three volumes named at the head of ur Article, that we have ever met anywhere. It would be ɔut justice to him to quote some of them. We can give but ne. Speaking of the Church—"*the* Church," in our sense, ıot in the vague sense of the "popular theology"—he says:

"Its influence is perhaps greater than even its friends maintain. It laid its hand on the poor and downtrodden—they were raised, fed, and comforted. It rejected with loathing from its coffers wealth gotten by extortion and crime. t touched the shackles of the slave, and the serf arose disenthralled, the brother of the free. . . . . It sent missionaries to the east, and the west, and carried the waters of baptism from the fountains of Nubia to the roving Geysers of a Northern Isle. It limited the power of kings, gave religious education to the people, which no ancient constitution ever aimed to impart; kept on its hearth the smouldering embers of Greek and Roman thought. . . . . It sanctified the babe newly born and welcome—watched over marriage with a jealous care, fostered good morals, helped even by its symbols to partake the divine nature, smoothed the pillow of disease and death, giving the soul wings, as it went, to welcome the death angel, and gently, calmly pass away. It assured innocent piety of its reward in Heaven, told the weak and weary that divine wings would help him, if faithful. In the honors of canonization, it promised the most lasting fame on earth—generations to come should call the good man a blessed saint, and his name never perish while the Christian year went round.

"Then, again, its character in theory was kindly and humane. It softened the asperity of secular wars, forbid them in its several seasons, established the fear

of God and gave a chance for rage to abate. Against the king it espoused the cause of the people. Coming in the name of one 'despised and rejected of men, a man of sorrows and acquainted with grief,' of a man born in an ox's crib, at his best estate not having where to lay his head; who died at the hangman's hand, but who was at last seated at the right hand of God, and in his low estate was deemed God, in humiliation come down into the flesh to take its humblest form, and show that He was no respecter of persons—that Christ did not fail to espouse the cause of the people with whom Christianity found its first adherents, its apostles and defenders. With somewhat in its worst days of the spirit of Him who gave His life a ransom for many; with much of it really active in its best days, and its theory at all times, the Church stood up for long ages, the only bulwark of freedom, the last hope of man, struggling, but sinking, as the whirling waters of barbarism whirled him round and round. . . . . Even in feudal times it knew no distinction of birth, all 'were conceived in sin,' shapen in iniquity alike the peasant and the peer. The distinction of birth and of station was apparent, not real. All were alike the children of God, who judged the heart and knew men's person—all heirs of Heaven, for whom prophets and apostles had uplifted their voice; yes for whom God had worn this weary wasting weed of flesh, and died a culprit's death. . . . . When northern barbarism swept over the ancient world—when temple and tower went to the ground, and the culture of old time, its letters, science, arts, were borne off before the flood—the Church stood up against the tide, shed oil on its wildest waves; cast the seed of truth on its waters, and as they gradually fell saw the germ swell up its shoots, which growing while men watch and while they sleep, after many days bears its hundred-fold a civilization better than the past, and institutions more beneficial and beautiful." Discourse of Religion, pp. 397–399.

And yet often we find a fine passage ending in—the dirt.

"Not long ago there was a famine in Ireland. It was thought a hideous famine, even in that land where hunger is a constant condition. England kept a day of fasting and prayer, asking God 'to interpose and withdraw His hand.' Ah me! the prayer was sadly unwise and sounded unreal. Had the Father meddled unwisely with His world? The good God had done no wrong; His hand is never out of place. The famine came in mercy to man. England had oppressed Ireland, pushed the Irish to the brink of ruin and did not seem to care much how soon they went over. The Irish had not planted corn, nothing but the potato. And that would decay, not all at once, but little by little. Long years ago the potato prophesied rising evils, and warning men, whether they would hear or forbear, 'I am not fit to be a nation's bread. If you do not learn the lesson, why, I shall rot in the ground, and you will starve above it!' *That was the word of the Lord by the mouth of His Servant Potato.*" Sermons on Theism, p. 307.

But the one great excellence for which Mr. Parker's works stand out preëminently above all others, is his sense of the presence and reality of God as the substance and reality of all things—the rule and regularity of law—the life of action and the reality of all things. Truth is His attribute—justice His rule of action—law but an expression and revelation of His will—and hence every right action, every holy and proper motive, every skillful and successful performance in any right cause or direction, is in an important sense a service of God—brings us nearer to Him and makes us more at one with Him. The great

giant evil that he would combat, is that Scholastic or Epicurean idea of God which banishes Him from all the ordinary affairs of man—the common events of life—confines religion to a few formal and occasional acts, leaving the rest of life to the world, and may be to the Devil—if there is a Devil. Never have we seen bolder and more thrilling statements—never more forcible illustrations of God's Omnipresence and Providential care of all His works—than in these volumes. But they are so mixed up with the blasphemy, that we cannot recommend the perusal of them. Had they contained the good alone, they would have placed the works of Theodore Parker among the favorites with all thoughtful and earnest minded people. But as it is, we fear that they cannot fail to be the companion of such works as Paine's "Age of Reason"—books known and read only amongst those with whom Mr. Parker himself would never choose to associate.

Art. III.—PRESIDENT HOPKINS' DISCOURSE AND THE CHURCH.

God's Provisions and Man's Perversions. A Discourse delivered before the Congregational Library Association, in the Tremont Temple, Boston, May 29th, 1855. By Mark Hopkins, D. D., President of Williams College. pp. 36. Press of T. R. Marvin.

We have long considered Dr. Hopkins one of the ablest thinkers and writers of our country. As the master of a clear, graceful, and persuasive style, and in the beauty and accuracy of his discussions, particularly of questions in the department of Moral Philosophy, he has hardly a superior anywhere among us, and in the ranks of the Orthodox Congregationalists of New England, we are sure he has hardly an equal. In his Lowell Lectures he has given us one of the most interesting treatises on the Evidences of Christianity we have ever read; and in his many occasional Articles and Discourses, we have found abundant evidence of a clear insight, fine taste, and elevated views of human character and life. With this opinion of him, it has always been a pleasure and a profit to us to read whatever we have met with from his pen.

It is but lately that, in turning over a pile of pamphlets, we came upon the production of which the title is given above, though it has been printed more than three years. The subject is attractive and important; and we expected to find it treated with the author's usual acumen and breadth of comprehension. Unfortunately, we were much disappointed. The subject is viewed, both in its speculative and historical aspects, from a Puritan stand-point; and that, as all but Puritans know, is distressingly narrow, offering a very limited prospect, hedged in all around by denuded hills and barren mountains of bigotry, prejudice, and superciliousness. In the little which they seem to know of the ecclesiastical world out of their own infinitesimal dominion, and in the self-complacency with which they regard their narrow home, and the few really attractive oases which enliven the otherwise bleak and cheerless landscape, virtually ignoring the existence of richer, grander, more productive regions beyond, we are reminded always of the verdant confession of Tityrus:

> Urbem, quam dicunt Romam, Melibœe, putavi
> Stultus ego huic nostræ similem.

Yet it might be said of the English Church alone, compared ith the Puritan body, as Tityrus of Rome and Mantua,

> Verum hæc tantum alias inter caput extulit urbes,
> Quantum lenta solent inter viburna cupressi.

The peculiar subject of this Discourse has attracted our de- erate attention, and we say unqualifiedly, weighing well our rds, that in an equal space—we refer especially to the last lf of Dr. Hopkins' Discourse, sixteen or eighteen pages—we ve never seen a greater number of reckless statements and charitable insinuations, or a more unhappy illustration of its le, of "man's perversions." There is scarcely an entire pe- d in the whole of this portion, which, in order to be truth, es not require more or less modification, and often a complete rersion. We do not say, for we do not believe, that Dr. opkins has willfully and knowingly made misstatements and rversions; only that his acquaintance with the subjects he ats of is sadly defective. History, especially Church His- y, ancient or modern, is not his forte. This is a subject on ich it is not prudent to extemporize. We have not space verifying the above statement to the letter, but we will jus- y it as far as we can, by an examination of consecutive sen- ces for a page or two.

"The original equality of bishops and presbyters is very ev- nt, and is admitted by many Episcopalians." p. 25. That e *words*, Bishop and Presbyter, were originally applied to the ne office, is admitted by *all* Episcopalians. But there are ry few who do not *ex animo* assent to the statement in the Pre- e to our Ordination Service: "It is *evident unto all men*, igently reading Holy Scripture and ancient authors, that m the Apostles' time there have been these orders of minis- s in Christ's Church—Bishops, Priests, and Deacons." Coup- g this statement with the fact that nineteen-twentieths of e Christian world have the Episcopal regimen, deriving it, as ey believe, from the Apostles, we think that "the original uality of Bishops and Presbyters," as officers in the Church, not so "*very* evident" as Dr. Hopkins asserts.

But he continues: "This is clear from the Scriptures. When ul enumerated the gifts of the Saviour to the Church, he ntioned apostles, prophets, evangelists, pastors and teachers, t not bishops. Indeed, it would appear from the address of ul to the *elders* of the Church at Ephesus, not only that el- rs and bishops are the same, but that so far from having the

oversight of more churches than one, there were sometimes more Bishops than one over a single church, for he says, 'Take heed therefore to yourselves, and to all the flock over whom the Holy Ghost hath made you Ἐπισκόπους, bishops.'" It seems, then, that there *were* such officers as Bishops, or Elders of the Church, in St. Paul's day, although he had no occasion to enumerate them, when writing as above, among the many "gifts of the Saviour to the Church." We may add, that neither does he mention Deacons in the list of those gifts, yet there certainly were such Officers in the Church some time before the gift of the Apostleship was bestowed upon him. No Episcopalian pretends to find in the New Testament any other Church Officers than does Dr. Hopkins himself. He quotes the Scriptures for Apostles and Elders, (or Bishops,) and we cannot doubt that he finds Deacons there also, though he might differ from us as to the nature of their Office. Dr. Hopkins needs to be informed, that the above passage from the Acts is not one of our proof texts for the Office of a Bishop, now so-called. We suppose there is not an Episcopalian in the country, from a Bishop down to a scholar in the Sunday School, certainly no one who has any proper knowledge of the subject, who would dream of so applying that, or any other passage of the New Testament, in which the word Bishop occurs. It is an *Apostolical* Succession that we contend for, as people who write on this subject ought to know and remember. And yet we are perpetually treated to disquisitions upon, what every Churchman acknowledges, the original identity of Bishop and Presbyter; i. e. that these words were at first applied to one and the same office.* In process of time, out of deference to the original Apostles, the former was applied to the highest Office of the Ministry, and the latter to the second. The remainder of our last quotation will be sufficiently cared for, when we come to speak upon the extent of parishes and Churches. We proceed now to his proofs from the Fathers.

"Clement, the earliest of the Apostolical fathers, uses the terms interchangeably. He 'was not,' says Riddle, an Episcopal Church historian, 'even aware of the distinction between Bishops and Presbyters—terms which, in fact, he uses as synonymous.'" This Father was contemporary with the Apostles, and like them, he uses these terms "interchangeably." Ac-

* We have read a book, written, if we remember rightly, by Dr. Bangs, of the Methodist denomination, half filled with arguments on this point. So far as Churchmen are concerned, this is a work of supererogation, so much labor lost. But it is apt to be considered a demonstration against Episcopacy, by those who will not look farther.

cording to Irenæus, he was the third Bishop of Rome—whether Bishop in the modern sense, as having Presbyters and Deacons under him, or merely Pastor of a single congregation, is the question to be solved. We think that President Hopkins can aid us to a fair presumption, that Clement was not the latter. In his Lowell Lectures, describing the speedy and extensive spread of Christianity, he says:

"The number of converts in the several cities respectively is described by the expressions, 'a great number,' 'great multitudes,' 'much people.' What an extensive impression had been made is obvious from the outcry of the opposers at Thessalonica, that 'they who had turned the world upside-down, were come hither also.' Demetrius, an enemy, complained of Paul, 'that not only at Ephesus, but almost throughout all Asia,' he had persuaded and turned away much people.'" [Perhaps we can now better understand why there were several Elders at Ephesus, and why St. Timothy was so soon sent there to ordain more, and take the general oversight of them, and of the congregations, of which there must have been *more than one.*] "In the meanwhile, Jerusalem, the chief city of Jewish rancor, continued the metropolis of the Gospel, having in it *many tens of thousands* of believers." [Many a pastor of a congregation must have been needed here, though we never heard of but one Bishop of Jerusalem at a time.] "These accounts are taken from the book of the Acts of the Apostles; but as this book is almost confined to the labors of Paul, and his immediate companions, saying very little of the other Apostles, it is very certain that the view we have given of the propagation of the Gospel during the first thirty years, is *very incomplete.* In the thirtieth year after the beginning of the work, the terrible persecution under Nero kindled its fires; *then* Christians had become *so numerous* at Rome, [it was more than twenty years after this that Clement was Bishop there,] that, by the testimony of Tacitus, 'a great multitude' were seized." p. 362.

It is not, then, a very wild inference, that near the end of the first century, more than one Pastor was needed at Rome, though we have never heard of more than one *Bishop* of that city at one time. Let us now look to the writings of Clement, and see if we cannot discover a recognition by him of more than one clerical order, by whatever name he may designate it. He informs us that the Apostles, "preaching through countries and cities, appointed their first fruits, proving them by the Spirit, for Bishops and Deacons of those who should afterwards believe." Here are the three orders—Apostles, Presbyters, and Deacons. Again, "our Apostles knew through our Lord Jesus Christ, that there would be contention on account of the Episcopate, and therefore, having a perfect knowledge of this, they appointed persons, and prescribed in what manner, when *they* should die, other approved men should succeed in *their* ministry." Finally, "God hath Himself ordained by His supreme will, both when, and by what persons, they are to be performed, that all things being piously done unto all well pleasing, they may be acceptable unto His will. They, therefore, who make their oblations at the appointed seasons, are ac-

cepted and happy; for they sin not, inasmuch as they obey the commandments of the Lord. For to the Chief Priest his peculiar offices are given, and to the Priests their own place is appointed, and to the Levites appertain their proper ministries, and the Layman is confined within the bounds of what is commanded to Laymen." St. Jerome uses a like comparison of the Jewish and Christian ministers. "What Aaron and his sons, and the Levites were in the Temple, the same are the Bishop, the Priests, and the Deacons, in the Church." It is not difficult, then, to find something besides parity in St. Clement's theory of Church organization, whatever may have been his understanding of the *word* Ἐπίσκοπος.

Again, Dr. Hopkins says: "Polycarp, in his epistle, speaks of Presbyters, but does not even mention Bishops." Neither did St. Paul, as we have seen above, mention Elders among Church Officers, though Dr. Hopkins knows very well there *were* such officers, quoting Scripture to prove it. If Polycarp had no occasion to speak of other Orders, it is rather a far-fetched inference, that no others existed. Must we suppose that there were no ministers at all at Rome, Colosse, or Ephesus, because St. Paul "does not even mention Bishops," or Deacons, but only saints and brethren; although he addresses the Philippians "*with* the Bishops and Deacons?"

Irenæus, a disciple of Polycarp, informs us that Polycarp "was appointed by the Apostles Bishop of the Church of Smyrna." Whether he was merely a Congregational Bishop, may be learned from a letter addressed to Polycarp himself by Ignatius, Bishop of Antioch, in which he says: "My soul be as the soul of them who are in subjection to their Bishops, their Presbyters, their Deacons; and may my portion be with them in the Lord." It is vain to suppose that Polycarp was not a Bishop in the same sense that Ignatius was. Both had sat at the feet of St. John. They were intimately acquainted with each other, and to Polycarp we are indebted for the knowledge of Ignatius' letter to himself, and of one to the Church of Smyrna; letters distinctly recognizing the three Orders of Bishops, Presbyters, and Deacons in the Church, and which we cannot imagine how Polycarp could have understood on the Congregational theory, or why he should have preserved them for future ages, had they not recognized the true Apostolical system of Church Orders, with which he must have been perfectly acquainted. Polycarp sent both these letters to the Philippians for their perusal, "from which," he tells them, "ye may be greatly profited." Ignatius, in his letter to the Church at Smyrna,—Polycarp's own Church,—says: "Follow your Bish-

), all of you, even as Jesus Christ the Father; and the body
Presbyters, as the Apostles. Respect the Deacons, as ye
ould the commandments of God." And again: "I salute
ur holy Bishop, your most sacred Presbyters, and my fellow
vants the Deacons." Polycarp's Church, then, according
Ignatius, (and the testimony of Ignatius on this point is the
timony of Polycarp,) was constituted with a Bishop, Pres-
ters, and Deacons. Can any one fail, then, to see of how
le consequence is the assertion of President Hopkins, that
Polycarp, in his epistle, does not even mention Bishops?"
t if he does not mention the *word*, there is a Bishop in his
istle, notwithstanding. He begins his letter with "Polycarp,
l the Presbyters that are with him,"—a Bishop and his Pres-
ters,—such a Bishop as his friend Ignatius recognizes in the
ters quoted above. Polycarp says nothing of Deacons; but
do not believe that President Hopkins will deny their exist-
e in the Church of Smyrna during the first generation after
Apostolic age.

We are here constrained to ask Dr. Hopkins why, in discuss-
a question so important as that of the constitution of Christ's
urch, in which it is to be supposed he would prefer the
th to every private consideration, he has omitted the testi-
ny of "the blessed Ignatius," as Polycarp calls him, equally
mpetent with him as a witness to the order of the Christian
nistry in the first age of the Church?" We are disposed to
e this question, especially since Dr. Hopkins has employed
n, in his Lowell Lectures, as a witness for the New Testa-
nt Canon. And why has he quoted the single extant letter
Polycarp, and made no allusion to the *seven* which we have
m the pen of Ignatius? Can it be that he values the silence
Polycarp above all the explicit teachings of Ignatius?

Again, Dr. Hopkins says, "Irenæus speaks of the success-
of the Presbyters." A "succession" from whom? From
sbyters? Hear himself on this question. "We should
y *those* Presbyters who have succession from the Apos-
; those, who, with the succession of the *Episcopate*, have
eived the sure gift of the truth, according to the good
asure of the Father." He had said before, "We can enu-
rate those who were instituted by the Apostles as Bishops
he Churches, and their successors down to ourselves." In
stration of this he selects the Church of Rome, as being
e largest, the oldest, known to all, and founded by the
ostles Peter and Paul." He informs us "that the Blessed
ostles, founding and building up that Church, delivered the
scopate to Linus. Paul mentions this Linus in his Epistle

to Timothy. To him succeeded Anacletus. After him, in the third place from the Apostles, Clement obtained the Episcopate. To Clement succeeded Evaristus; and to Evaristus, Alexander; and next Sixtus was appointed, the sixth from the Apostles; and after him Telesphorus, then Hyginus, then Pius, after whom was Anicetus. Soter then succeeded Anicetus, and *now*, in the twelfth place from the Apostles, Eleutherus holds the Episcopate." We have already obtained, on the authority of Dr. Hopkins himself, a very strong presumption —to say nothing of higher evidence—that, even in the time of Clement, the third Bishop of Rome, there must have been more than one pastor in that city. Now in the Episcopate of Eleutherus, about one hundred years later, there must have been need of a still larger number of Pastors; and yet, as ever, before and since, one individual is said to have "the Episcopate" of that "oldest and largest" church in Christendom, as Irenæus considered it. This, in connection with the fact that Irenæus calls "those Presbyters" "successors of the *Apostles*"—Presbyters, to whom they (the Apostles) had "delivered *their own* place of government"—indicates a ministry very different from a Congregational Pastorate. We can see, that by those Presbyters, Irenæus meant a class of officers who had others under them. It is no proof that "those Presbyters" were not Bishops in the modern acceptation of the word, because he calls them Presbyters; any more than that St. Peter was not an Apostle, because he calls himself an Elder. (I Pet. v, 1.) Papias called the Apostles, Elders; yet even Dr. Hopkins will not deny them a grade of Office above those *now* generally called Elders.

Irenæus was Bishop of the Church at Lyons, where he was previously a Presbyter under Pothinus, whom he succeeded in that See. He had been a disciple of Polycarp, and so we may regard him as a Bishop in as high a sense at least as were Polycarp and Ignatius. Neander asserts that Irenæus, although sometimes using the names of Bishop and Presbyter as synonymous, "at others distinguishes the Bishops, as presiding officers, from the Presbyters." And he says, that "Tertullian also calls the presiding officers of the Christian communities, by the common name of *seniores*, including under this title both Bishops and Presbyters; though elsewhere in the writings of this Father, the distinction between Bishops and Presbyters is already decidedly drawn." In proof of this last statement of Neander, we will give the following from Tertullian de Baptismo. "The High Priest, who is the Bishop, professes the right of conferring baptism; and after

him, the Presbyters and Deacons, but not without the authority of the Bishop." In Tertullian's view, beyond reasonable question, there was this well-defined distinction of Orders. And yet, he does sometimes include Bishops and Presbyters under one common title. There is abundant reason for supposing it was the same with Irenæus. There are few who will not allow that at *this time* the Hierarchy was a fixed fact. Dr. Hopkins, even, in his Lowell Lectures, notices it as an "important point," that the testimony he has given from writers of the first two centuries, is from Bishops *and* Presbyters, making an "important point" out of the distinction of Orders.

Dr. Hopkins goes on to say, "Jerome says they were originally the very same. 'Our intention,' says he, 'is to show that among the ancients, Presbyters and Bishops were the very same. But that by little and little, that the plants of dissension might be plucked up, the whole concern was devolved on an individual.'"

Dr. Hopkins, and perhaps Mr. Coleman, to whom he refers us for this passage, ("where the original is given, and much more to the same effect,") has not given us the whole of Jerome's statement, which is very important towards determining *the time* when "the whole concern was devolved on an individual." We will therefore supply his lack. "Before contentions, through the instigation of the devil, arose in religion, and it was said among the people,—'I am of Paul, and I of Apollos, and I of Cephas'—Churches were governed by a council of Presbyters. But afterwards, when every one accounted those whom he baptized as his own disciples, and not Christ's, it was decreed in the whole world, that one chosen from among the Presbyters should be placed over the rest, to whom the care of the Church should belong, that hereby the seeds of heresy might be removed." It is evident that the time when this change took place, was, in the opinion of Jerome, when men began to say, "I am of Paul, and I of Apollos," &c. This was during the *life time of St. Paul.* Previous to this arrangement, no one questions that Bishops and Presbyters "were the very same." In his Comment on Gal. i, 19, Jerome says: "By degrees, in process of time, others were ordained *Apostles*, by those whom our Lord had chosen, as that passage to the Philippians shows, 'I supposed it necessary to send you Epaphroditus your Apostle.'" This remark of Jerome shows conclusively his opinion, that Apostolic successors were instituted by the first Apostles, and so throws additional light upon the meaning of the passage we

first quoted from him. It shows, that those whom he elsewhere sometimes designates as Bishops, were, in fact, as he has called them, "Successors of the Apostles." "With us," he says, "Bishops occupy the place of Apostles." "They are all the successors of the Apostles." And that these Bishops have an eminence above Elders, in Jerome's opinion, appears from such expressions as the following: "What can the Bishops do that the Presbyters cannot, *except ordain?*" "What Aaron, and his Sons, and the Levites were in the Temple, the same let the Bishops, Presbyters, and Deacons claim to be in the Church." "Without the chrism and commandment of the Bishop, neither Presbyter nor Deacon has the power to baptize." If there be apparent discrepancies between these positive assertions of Jerome and some other statements in his various writings, we shall be greatly obliged if Dr. Hopkins will attempt to reconcile them upon the Congregational theory. It is quite beyond the reach of our skill.

All Dr. Hopkins' quotations from the Fathers have now been examined, and we do not discover that one of these ancients give the least sanction to Congregationalism. We think, rather, that they have a very perceptible leaning towards a system of Church order which very forcibly reminds us of the prelatical. The "mass of evidence" that our author has in favor of his position, "such that, in its selection, one does not know where to begin or where to end," does not appear to us to have been very skillfully exhibited. In following him through his selections of evidence, we have not designed the defense of a different theory of Church organization so much as to show the worthlessness of his own, and how unqualified he is to discuss the question. No man acquainted with the points in controversy would have ventured to publish such an inaccurate and ill-digested series of statements as is found in this Discourse. He has been led widely astray by a too trustful reliance upon the honesty and knowledge of such authors as Messrs. Edward Beecher and Lyman Coleman, whose treatises on the Church he pronounces "thorough and unanswerable works, which ought to be in the library of every Pastor." If Dr. Hopkins has made the best use of these works, as we should suppose a writer of his experience and ability would do, he has pretty effectually proved their writers to be either ignorant or dishonest; or else has as effectually demonstrated his own incompetence to offer a correct judgment of them. That he has never consulted the original sources of information, and has taken his

argument and testimonies from second hand authorities, is everywhere obvious.

That we may not have to recur again to the subject of antiquities and the Fathers, we will here interrupt the consecutive examination, in order to notice a few other remarks of Dr. Hopkins upon topics connected with what we have been considering. He says: "Here [in antiquity] prelacy has made high claims, availing itself much of what are now clearly shown to be forgeries." p. 24.

If allusion is made here to the Episcopal Church, this is not true. We agree, and every Episcopalian in the United States will join us, that if Episcopacy is not proved to be of Apostolical origin by the very same writers upon whom Dr. Hopkins relies, in his ninth Lowell Lecture, as witnesses to the truth of Christianity, we will give up the question. He quotes Clement of Rome, Polycarp, Ignatius, Irenæus, Papias, Justin Martyr, Tertullian, Clement of Alexandria, Eusebius, &c. With these writers, of his own selection, allowed us, we have no need of forgeries to bolster up prelacy. We agree, also, and we insist that Dr. Hopkins shall do the same, that we will adopt his rules of evidence, as employed in his ninth and tenth Lectures. In his tenth Lecture particularly, when he adopts Leslie's method with the Deists, the four rules are as applicable to Episcopacy as to Christianity, and so Leslie himself applied them.

We are very glad to find that Dr. Hopkins is not one of those who join in the hue and cry against the authenticity of the writings of the ancient authors above mentioned, and we therefore record his testimony to their value. He says, "Of late, the authenticity of all these writings has been doubted. But, so far as I understand the subject, this is without any good reason in regard to those which I have specially quoted." Lowell Lectures, p. 272.

And again, he says: "No less evident is it, that a Bishop had originally the oversight of but a single parish." [Here he quotes "Clarkson, an Episcopalian;" and Bunsen, an—anything but an orthodox Christian.] "But on this I cannot dwell. I will only add, as applicable to the present times on another account, [we do not understand the application,] one of the canons of the Ante-Nicene Church: 'A Bishop ought not to leave his own parish, and go to another, although the multitude should force him, unless some rational cause compelleth him. But this he shall not try by himself, but after the judgment of many Bishops, and after pressing supplications.'" p. 28.

Dr. Hopkins refers to Bunsen's Hyppolitus for this. We find it in the 14th of the Apostolical Canons. And so we have Dr. Hopkins' authority for attributing these Canons to an Ante-Nicene period: for which we are so far grateful, that we will quote the 15th, as "applicable to" Dr. Hopkins and all others who reject Episcopacy. "If any Presbyter, or Deacon, or any other of the list of the Clergy, shall leave his own Parish, and go into another, and having entirely forsaken his own, shall make his abode in the other Parish, without the permission of his own Bishop, we ordain that he shall no longer perform divine service," &c. The 39th may also have an application. "Let not the Presbyters, or Deacons, do anything without the sanction of the Bishop." Thirty of these Canons specify the different offices of Bishop, Presbyter, and Deacon, while several others Bishops and Presbyters. We will quote but one more, and that merely to show that a Bishop's jurisdiction *might* extend outside of a city. "Each [Bishop] may do those things only which concern his own Parish, *and the country places which belong to it.*" (34th.) The 9th Canon of the Council of Antioch speaks a similar language. "Each Bishop is to have authority over his own Parish. . . . . and to make provision for *all the district which is under his city*, to ordain Presbyters and Deacons," &c.

Dr. Hopkins is much mistaken in his supposition that the word παροικία anciently meant no more than is implied in our modern use of the word Parish. It was used to designate the limits of clerical jurisdiction, whether of a Pastor of a single congregation, or of a Bishop with several Pastors under him. So the word Diocese was sometimes applied to a single congregation. The word Church has always been used in the same way. We now speak of the Church in Cambridge, or the Church in Massachusetts. In regard to either of these words, we cannot determine their exact application in ancient authors, except from their connection. If the Bishop of Alexandria had a *Parish*, or was in charge of a *Church*, we cannot help thinking that his overseership extended beyond the bounds of a single congregation, when we read such a statement as this: "Julian undertook the superintendence of the *Churches* of Alexandria, after Agrippinus had filled the office twelve years." (Eusob. E. II., v. 9.) And what shall we say of this? "Silvanus, Bishop of the *Churches* about Gaza." (Ib., viii, 13.) In Diocletian's time there were, according to Optatus, more than forty Basilicæ in the city of Rome; yet there was but one Bishop there. "Every town," says Bunsen,

"however small, was a Bishopric." (p. 28.) But every town, however *large*, was a Bishopric also. In the Canons quoted above, we see that the Bishop had charge of all [what we now call] the Parishes of a city, and of the district around it. Theodoret says there were eight hundred Parishes in *his* Diocese of Cyprus. Let Dr. Hopkins reconcile all this apparent discrepancy of *words*. To those who understand the subject, it is easy of solution. The proper question to be settled is, without reference to the field of jurisdiction, or the name by which it was called, whether Episcopacy is a primitive institution; meaning by Episcopacy a ministry of three (or even of two) distinct Orders. If decided in the affirmative, its advocates are welcome to call it Diocesan, or Parochial, Episcopacy, which they please. If in the negative, there will be little occasion to speak of Episcopacy at all.

One more illustration of this writer's antiquities, and we have done with that part of his Discourse. He informs us that "The ancient Cathari or Puritans not only rejected Prelacy, but declined the offer of Constantine to be connected with the State." p. 22.

We cannot but agree with Dr. Hopkins that "of these [Cathari] the history is not known as it should be," especially at *Colleg. Gulielm.*, if the above is to be taken as a specimen. More errors could not easily be crowded into two lines. The most ancient, and the original Cathari, self-styled "Puritans," were the Novatians; the founder of which party procured his consecration to the Episcopate from three Bishops, and himself ordained other Bishops and Presbyters. In the matter of the Hierarchy, the Novatians had no controversy with the Church Catholic. They separated only on a question of discipline. These were "*the* ancient Cathari," and did *not* "reject Prelacy." Our author has been led into a mistake here, as in regard to the words, Bishop, Parish, and Church, apparently by not knowing that the term Cathari is not always applied to one and the same thing. This name has been given to, or assumed by, several religious bodies, of very different creeds, and in periods and countries far remote. It has been applied to the Donatists, and these are they with whom Constantine had some negotiations with reference to their return to the fellowship of the Catholic Church. We have no idea that they would have declined a connection with the State at that time, could they thereby have become the dominant Church; but the opportunity of such a connection was never offered to them. Dr. Hopkins would do well to consult the Epistles of St. Augustine, where he will find an

account very different from his, of what passed between them and Constantine. Those very Donatists, however, give us the first example in the history of Christianity, of an appeal to the Civil Power for the settlement of questions purely ecclesiastical. But these incorrigible fanatics were *devoted Prelatists*, as well as the Novatians; and after being several times condemned by Synods and the civil power, became, like them, gradually weaker and more obscure.

Here we would leave the Cathari. But Dr. Hopkins tells us that "they were a numerous and powerful body, and had descendants and representatives throughout the dark ages, and till the reformation." Thus far we have found none of the name who were not Prelatists. In the latter half of the seventh century, we find the Paulicians, who have also been called Cathari. But, according to Mosheim, these too had a Prelatical Hierarchy. There was, however, a branch of this sect, which, as the same historian informs us, "denied that the establishment of Bishops, Presbyters, and Deacons, and other ecclesiastical dignities, was of divine institution; and went so far as to maintain that the appointment of *stated ministers in the Church was entirely needless.*" Were these Congregationalists, or Quakers?" They resemble the latter in another particular, besides the rejection of "stated ministers." They also rejected Baptism and the Lord's Supper. "These honest Mystics, equally remarkable for their docility and their ignorance," as Mosheim describes them, are the first and only "Cathari or Puritans" that we know of, earlier than the thirteenth century, who "rejected Prelacy." They come rather too late to be authentic witnesses to primitive Church Polity. Congregationalism is heartily welcome to the paternity.

We now resume the thread of a consecutive examination, which we dropped after a notice of Dr. Hopkins' remark upon Jerome. He says: "At the Reformation, all the Reformed Churches came on to the same ground, and renounced the principle of any divine right of Episcopal ordination. The Smalcaldic Articles in 1533, [he quotes here the Christian Spectator for 1830,] which strenuously assert the identity of Bishops and Presbyters, and their equality by divine right in the power of Ordination, were signed by nearly eight thousand ministers, among whom were Luther, Melancthon, Bucer, &c." p. 26.

We thought it was well understood by students of history, that the different Reformed bodies which adopted a polity of ministerial parity, pleaded *necessity*, at first, in justification

of their want of Bishops. If they "renounced" Episcopacy, they did not *denounce* it, as Dr. Hopkins and modern sectaries have done. And if they "renounced the principle of any *divine right* of Episcopal ordination," they did not pretend to deny, like Dr. Hopkins, that Episcopacy was of Apostolic institution. It is recorded, "that Luther urged Melancthon to restore Episcopacy in every place where the Bishop granted the free use of the Protestant doctrine." It is true that very contradictory statements were made by most of the principal Reformers on the continent, in relation to this question; but this is attributable rather to the difficulties of their position—to what they considered the necessities of the case, and the desire to justify themselves against pressing opposition—than to any dislike of Episcopal regimen, or to any doubt of its Apostolic origin. Luther, in particular, on this as on many other points, is quite inconsistent. Yet he asserted, that "the authority of Bishops is supported by the word of God." And in Melancthon's efforts to retain Episcopacy, and restore the authority of Bishops, his biographer tells us, that "Luther not only stood by him in this matter, but also put him upon it." It was with the greatest reluctance that Melancthon yielded to the establishment of Presbyterian polity. He said: "We desire that the authority of Bishops should continue unimpaired, and believe that this authority would be most advantageous to the Church." We could quote "much more to the same effect," from the writings of this Reformer.

Bramhall says, "Generally *all* Reformed Churches were desirous to have retained Episcopacy, if the Bishops that then were would have joined them in the Reformation. This is evident for the *German Churches*, by the Augustan Confession and Apology, that Bishops might easily retain their places, if they would;—they *protest* they are not guilty of the diminution of Episcopal authority." And the Synod of Dort, when told by Bishop Carleton that their divisions originated in the want of Episcopacy, replied: "They had a great honor for the good order and discipline in the Church of England, and heartily wished they could establish themselves on the same model."

Bucer was of the same opinion. He says: "In the very beginning, these perpetual orders of Ministers, Bishops, Presbyters, and Deacons, were constituted by the Holy Spirit." And again, "Even in the Apostles' days, one of the Presbyters was always chosen and ordained to be a governor and a prelate in the discharge of this office. He presided over all

the others, and especially, in the most exalted rank, was entrusted with the cure of souls, and administered the Episcopal office." Speaking of the Church of England, he thus declares himself: "We shall diligently supplicate the Lord, that your happy lot, in rejoicing in true Bishops, He may both daily confirm in your realm, and also extend it in common to other kingdoms."

To these three, mentioned by President Hopkins, a few more Reformers of note may be added, in proof of what has been said of a general favor towards Episcopacy. And first of Calvin. He declares, "The Episcopate itself is derived from God. The office of a Bishop was instituted by the authority and defined by the laws of God." "Let them give us such an Hierarchy, in which the Bishops may so bear rule, that they refuse not to submit to Christ, and to depend upon Him as their only Head; let them be so united together in a brotherly concord, as that His truth shall be their only bond of union: then, indeed, if there shall be any who will not reverence them, and pay them the most exact obedience, there is no anathema but I confess them worthy of it." It is known that Calvin made overtures to the Church of England for the introduction of the Episcopate into Geneva, but his letter was intercepted by Gardiner and Bonner, who, in the names of Reformed Divines, replied adversely to his proposal, and so alienated him somewhat from the English Church.

Beza, the successor of Calvin at Geneva, has written some things severe enough against Episcopacy, but his own explanation of them should not be forgotten. It should not surprise us, that, when these Continental Reformers were forced by so stern a necessity to attempt to justify their irregular organization, they sometimes uttered objections to a Hierarchy, as a kind of indirect vindication of their system of parity. If ever, therefore, they expressed approbation of Episcopacy, maintaining it upon primitive and Apostolic usage, we may fairly regard this as the truer and more sober judgment of their minds. We take the following statement of Beza, therefore, as a deliberate conclusion of his understanding. "If there be any,—which, however, you will not easily induce me to believe,—who reject the whole order of Episcopacy, God forbid that any man in his senses should assent to their madness." Besides, the objections often urged against the Hierarchy were not directed by them against a primitive or Scriptural Episcopacy, such as is retained in the Church of England, but against that of the Church of Rome. So Beza declares, "In all which I have written against the Romish hierarchy, I have

not even alluded to the polity of the Anglican Church, which to impugn, or even to notice, was at no time in my thoughts."

In like manner Du Moulin, one of the most learned Divines of his age: "If we sometimes speak against the authority of Bishops, we condemn not Episcopal Order in itself, but speak only of the corruption which the Church of Rome has introduced into it." This distinguished Protestant, as his son testifies, "was a known friend not only to the doctrine, but also to the discipline of the Church of England, which he hath commended in many places of his published works, and even in his private annotations to his Bible."

Grotius too, whom Le Clerc calls "one of the greatest men of any age," was undoubtedly satisfied of the value and Apostolic origin of Episcopacy, as he "declared he died in the communion of the Church of England," and desired his wife to join the same, which she did.

Blondel, although an advocate of the Presbyterian polity, concluded his book with this avowal: "By all that we have said to assert the rights of the Presbytery, we do not intend to invalidate the ancient and *Apostolical* constitution of Episcopal preëminence.

Salmasius, also, a most intemperate controversialist, and one of the stoutest champions of Presbyterianism, in his last days, expressed himself to Milton, as follows: "Salmasius did *not* write against every kind of Ecclesiastical primacy, but only against that which was tyrannical, and resembled monarchical sovereignty. The Church never was without a primacy. But that which Salmasius could not endure was, that the Pope of Rome, under the name of a primacy in the Church, should arrogate a lordship over all kings and princes. This was the primacy against which he wrote."

"About the same time," continues Dr. Hopkins, "a declaration was made in England, 'that in the New Testament there is no mention of any degree or distinction of orders, but only of deacons or ministers, and of priests or bishops:' and this was signed by thirty-seven distinguished civilians and divines, and by thirteen bishops, among whom were Archbishop Cranmer, and the leaders of the Reformation. Cranmer says expressly, 'the bishops and priests were at one time, and were no two things, but both one office in the beginning of Christ's religion.'"

If the above "declaration" is of any value or authority, it most certainly testifies in behalf of *two* Scriptural Orders in the ministry; so that its authors did not, after all, "come on to the same ground" with parity, and especially with Congrega-

tionalism. Yet we will submit to Dr. Hopkins himself, if there is not still another Order mentioned in the New Testament beside these two, viz, *Apostles.*

At the time of the above "declaration," ecclesiastical affairs were in an unsettled and transitive state in England, and some unwise things were then said and done, which, upon further reflection and experience, were duly rectified. As Dr. Hopkins refers to this hasty and temporary judgment, we are rather surprised that he did not quote Cranmer, as he might have done, in behalf of Congregationalism, instead of adducing his authority in support of a hierarchy of *two* orders. Cranmer even maintained, at that time, that election, without any consecration, was the only thing essential to confer the Ministerial Office. But we know very well that he did not long hold such opinions. We have his later and maturer judgment in the formulary for Ordination, which was drawn up under his direction, and in which the distinction of three perpetual Orders in the Ministry is expressly recognized. Then, as ever since, the doctrine of the Church on this point was that contained in the Preface to the Ordinal: "*It is evident unto all men*, diligently reading Holy Scripture and Ancient Authors, that from the Apostles' times there have been these Orders of ministers in Christ's Church,—Bishops, Priests, and Deacons."

Every consecutive statement for a page and a half,—comprising, too, the most pregnant ones in the Discourse, so far as his treatment of this subject is concerned,—has now been examined, in verification of our charge of perpetual inaccuracy in this writer: and we think the charge is made good. We have no space, nor is it worth the while, to pursue this course any further. We will but notice one statement more, analogous to the one last considered, and recurring only a few lines further on. "Stillingfleet says, 'It is acknowledged by the stoutest champions of Episcopacy, before these late unhappy divisions, that ordination performed by presbyters, in case of necessity, is valid; which I have already shown, doth evidently prove that Episcopal government is not founded on any unalterable divine right.'"

This is, doubtless, from the Irenicum, a treatise of very amiable intentions, but of which the author subsequently repented, as may be learned from this honest confession in the Preface to his "Unreasonableness of Separation." "Will you not allow one single person, who happened to write about these matters when he was very young, in twenty years time of the most busy and thoughtful time of his life, to see reason to alter his judgment?" And how far "his judgment" "about these

matters" was altered, may be known from his language which follows: "I cannot find any argument of force in the New Testament to prove that ever the Christian Churches were under the sole government of Presbyters." "This succession was not in mere presidency of order, but the Bishops succeeded the Apostles in the government over those Churches." "There is as great reason to believe the Apostolical Succession to be of divine institution, as the Canon of Scripture, or the observation of the Lord's Day."

We have thus brought Dr. Hopkins' Discourse to the notice of our readers, by no means on account of its intrinsic worth and importance, or because Episcopalians need any exposure of its errors. So far from this, indeed, we could wish every intelligent Churchman in the country to have a copy of it. We would gladly distribute them freely among our Clergy, had we copies; so sure are we that it would aid to confirm their attachment to the One Catholic Apostolic Church, and at the same time increase their aversion to Congregationalism. We have been led to examine it, rather, by the high position and character of its author, for whom, aside from his attack upon the Church, we have an admiration that we entertain for very few men in this country. He is one of the most distinguished Divines in New England, and we have desired to show how even such a man can fail, utterly fail, when he assails the strong fortress of Episcopacy. Besides, the Discourse has the imprimatur of so intelligent a body as the "Congregational Library Association" of Massachusetts. Put forth under such sanction it seemed to us to merit consideration. Author and audience have united in throwing down this gauntlet in the face of Episcopalians, and feeble as we have felt ourselves to be, we have taken it up, with all the confidence of David against Goliath, in the defense of truth and the Church. The result has been to render us satisfied, more than ever, of the errors of Congregationalism, and to inspire us with a firmer reliance on the solid foundations—even CHRIST and His Holy Apostles,—on which rest the Faith and the Order of the Episcopal Church in these United States.

Art. IV.—CHURCH SCHOOLS AND COLLEGES.

To behold a work, a great work, to be performed; to be convinced that it is as practicable as necessary and imperative to be profoundly penetrated with a sense of the advantage and the blessings certain to result from its accomplishment, is if one have any life in him, to be stirred with high thoughts, and holy aspirations, the innate and inseparable strength of which is their only security against the discouragements and doubt arising from the sad and slow conviction that the agencies for achieving the enterprise are insufficient, not, perhaps, in their theory, but in their practice, not in their capacity for development, but in the degree to which they are developed, a degree wholly incommensurate with the variety of energies and the magnitude of interests requiring care, maturity, in fact complete organization. But one overcomes the misgiving he cannot but feel for a time. He is not thrown back by any insuperable obstacles; the work to be done has not been proved impossible; nor have the instruments to do it been found unfit however inadequate they may have thus far showed themselves. Rather, there grows up a persuasion, not impetuously, nor blindly, but silently and thoughtfully; that there is no defect in the instruments that cannot be remedied, no imperfection in the work itself that may not be repaired. The day of uncertainty gives way to a day of conviction, of resolution; and he whose feelings we have sketched in the merest outline, arms himself with a spirit he might never have acquired but for the ordeal to which he has been subjected, and throws himself into the struggle with a determination to relieve himself, at least from all responsibility for negligence or failure in the cause upon which he believes much of the temporal and eternal welfare of his generation to depend.

The work to which we have referred is the education of the American people. The agencies through which the work may yet be accomplished more fully than through any others, are our Church Schools and Colleges. No one, whether Churchman or not, can contemplate the work, without perceiving its vastness and its importance; no Churchman thoroughly alive to the principles which he professes, can fail to feel, in the first place, that a Church School or College is the true means, and then, that Church Schools and Colleges, as they are, are doing but little to sustain their character in his

eyes or in the eyes of the world around them. On these points we must dwell with a little more detail.

To analyze the system of education generally known by the name of American, is far beyond the space which we here have at command. We would not be thought to scout at it, we would not seem insensible to its merits or to the noble qualities of some of the individuals who have accepted it, and devoted themselves to it; there are too many tender associations, too many causes for reverence, to permit our assuming the tone of a foe, and denouncing the system as wholly imperfect, simply because we believe it to be chargeable with serious imperfections. But we cannot pass by these imperfections; they are to be pointed out, before we can establish our first position, namely, that education, speaking generally, is a work yet to be wrought—in and for this nation; that, whatever graces may have appeared here or there, whatever individual effects may have been produced by the prevailing system, it is incompetent to bring about any universal results, any widely spread and deeply seated excellence of culture, intellectual or spiritual. Less than this, we do not want; less than this will not make us educated; less than this will never suffice for the present life, or prepare us for that great end of education, the life to come.

To begin with this very point, we say, not in anger but in sorrow, not in any self-complacent Pharisaism, but in the humility of the Publican, so far as we have grace to attain to it,—we say that the general course of American Schools and Colleges is not directed towards a religious culture. This is not calling them godless institutions, as they are often styled. They do not deny religion, they do not seek to cast it out from amongst them; yet, and here is the point, they do not maintain it, they do not cherish it, but while they respect it, as is said, and no doubt sincerely said, they leave it to be supported and advanced by other agencies. To say that our Seminaries are irreligious, or opposed to religion, would be unjust; to say that generally they are not religious, in the sense of devoted to religion, professing purposes and producing effects of a positively religious nature, is but to repeat what is said by the supporters of these very Seminaries. You constantly hear it remarked of this or that institution, and by men the most nearly interested in its prosperity, that it has no particular creed, and undertakes no particular training of a religious character; this is not our work, they say, but the work of the Church or the Sunday School; to attempt it in our school, would be to assume a sectarian position,

and to close all prospects of general usefulness. So with o
public schools, it was first argued that nothing except t
reading of the Bible could be tolerated, because anything mo
would bind the schools to some denomination or Church; a
from this, there was but an easy interval to the present positi
of a large number of our so-called educators, who maint
that the Bible itself must be excluded, because it cannot
read without conscious or unconscious perversion of its Cath
licity, because a Churchman cannot use it without injury to
Sectarian, or because a Protestant cannot open it without pe
to the soul of the Romanist. We still refrain from appl
ing the epithet *irreligious*. Schools as well as Colleges are
the hands of men who call themselves religious, and w
would be sincerely shocked at encouraging or tolerating ir
ligion. We are not responsible, they say, for the religion
a pupil; that is a matter for parents and pastors to look afte
enough if we do not oppose the influences exerted upon hi
elsewhere. Many, however, go farther; they have somethi
to do with these other influences, namely, to see that they a
not interfering with the intellectual processes of the scho
to these the first place belongs, the second place only to re
gious impressions. But we have no desire to exaggerate, or
rest our position upon any extreme cases. It is sufficient
make the simple statement, that as an almost universal rul
religion is merely tolerated, or, at the best, respected, witho
being directly advocated and positively upheld in the sea
of our national education.

Now we will grant nearly everything that may be said as
the delicacy of introducing religion into our schools. We wou
rather speak of the awfulness than of the delicacy of the que
tion; but let the common phrase remain. It is undoubtedly
delicate matter to make religious instruction a part of our sy
tem, not merely, or even chiefly, because we are the victims of
hundred varying creeds, but because it is far more difficult
find or to be a religious instructor than a scholarly or int
lectual one. The whole body of teachers amongst us would ha
to be reorganized; not, we need hardly repeat after previo
qualifications, because the present teachers are not Christi
men and women, but because a higher standard of purpose a
ability would be necessary than that which now prevail
Then the School and the College would need transformation to
great degree; new exercises would be required, and the form
exercises would have to be adapted to the more elevated to
of thought and expression. With both the institution and t
teacher, there would be a deeper responsibility; the wo

of both would no longer appear to be a work for man or for earth alone, but would be recognized as shaped towards vastly greater ends and requiring vastly greater means. In a word, the motives and powers of the School, the motives and powers of its officers, would need to be raised, before the motives and powers of its pupils could be expected to be elevated or purified. Another point to confirm the delicate nature of the process which we are supposing, is the infinite variety of cases to which religious nurture would apply, too infinite, altogether, to admit of any uniform course or inalterable law, but constantly demanding new adaptations, new efforts, new sacrifices. The discretion involved in this, the Christian charity demanded from the teacher or the board, would be a serious duty to be assumed and to be discharged. But the difficulty of carrying out a principle is not usually admitted as an argument against the principle, or even against its being put into operation. It is certainly no release from fulfilling the solemn duties which the question may involve.

What then, it may be asked, do you mean by the religious element of instruction? Will devotional exercises in the School or the College supply the want of which you complain? Are the ordinary exercises to be interrupted at stated intervals by moral readings or discourses? Shall the text-books in use be decorated with pious emblems or interleaved with religious ejaculations and supplications? Must the room itself be sanctified by Scriptural texts or ecclesiastical furniture? To each of these and similar interrogations there can be but one answer:—the arrangements so lightly suggested will not suffice to constitute a religious school or a religious system of instruction. That there should be devotions of some sort, we believe to be indispensable; but unless they infuse a spirit of holiness into all the other exercises; unless they generate a deep and lasting feeling that the labors of the seminary are services to God in themselves, and preparations for larger and loftier services in the future; unless the lesson of daily recurrence and continued recollection is this, that the highest duty of the pupil is not to himself or to his academy, but to his fellow-creatures and his Creator, and that to fulfill this duty is the one great object of his school days or his college days, as of his whole life, the tone of the instruction which he receives will be far from what we mean by a religious one. The spirit, of which we speak, is the result of no mechanical process. Prayers will stir it, but prayers, or prayer-like efforts, both by the teacher and the learner, can alone sustain it; it must be remembered amidst all the drudgeries as well as amidst all the higher ex-

ercises of the course, in every study, in every recitation, in every occupation in the College or the School.

The consequences involved in a neglect of this spirit, may be witnessed everywhere. We see the sacrifice of religious impressions generally, the carelessness and apathy that take the place of holy emotion and holy exertion. In a few cases, the watchfulness of the parent supplies the want of watchfulness on the part of the instructor, and the influences of home furnish a daily panoply against the influences of the school. But in most instances, the outward indifference of teachers and fellow-pupils, whatever their convictions may be within, proves too strong for the defences of the youth, and the dew that glistens upon him in the morning, soon vanishes as the day wears on. It must be so. You cannot preserve life in an exhausted receiver; you cannot make the flower blossom in darkness; there must be air and light for everything that grows and lives, or it will decline and waste away. Then behold the substitute of the religious spirit that has been set aside. Behold the devotion to an intellectual idol, the homage offered to the mind of man, and the exaltation of inferior powers and inferior interests, to the highest place in education. Mark the presumption which follows, the conceit in one's self, the disrespect towards the teacher, the irreverence for knowledge, or authority of any kind. Mark, too, the insincerity, the actual imposture, frequently resulting from undue regard for the intellect, how the teacher and the taught alike learn to pretend to a knowledge which they do not possess, and how, yet more commonly, they make the examination or the exhibition day of their institution the one great end of labor, believing the veneer of that single exercise to be more than adequate to conceal the ill-fitted and crumbling pieces of the fabric beneath it. Furthermore, the merely intellectual system brings about a lifeless habit; the instructor and the pupil lose heart if the heavy atmosphere is not lightened by constant flashes of what they call genius, and to the effect even of these, there cannot but arise an insensibility in proportion to their fitfulness and hollowness. Then opens the dead sea of routine, with inanimate waters and desolate shores; where is the reflection of the heavens, where the joyous sweep of the billows? Presumptuous, false, and cold—yes, these are the epithets which we dare, even remembering the obligations of charity and of humility, to apply to the creature of merely intellectual training. Nor should we pause with these. Intellectual power, if developed to the exclusion or the subordination of higher powers, is perilous to its possessor and to the community in which he lives.

"Without grace," says Owen Felltham, "learning proves a double mischief. . . . Ability and a wicked will are fuel to burn the world with." Such power is the attribute of the "clever devil," to use another's expression,—the foe of true wisdom, of true happiness, the scorner of the law of man, and worse still, of the law of God.

We say nothing of the physical elements of education, not because we undervalue them, but because they are foreign to our present inquiry. All that we have desired to do, has been to contrast the spiritual system, as we may style it, with the intellectual one, and to establish, so far as a few general phrases can, the infinite superiority of the former, in which, as must be borne in mind all along, while the spiritual element has the first place, as is its right, the intellectual element is not excluded, but rather more fully admitted, and more nobly regarded, than when it is called out by itself, severed from the source and the support of all its best operations. Who is so likely to be a good scholar as the good man? Who is so sure to feel his responsibilities, to acknowledge that the use of his rational powers is a solemn charge, as he whose spiritual powers have been trained to effective exercise? Who is so certain to cultivate his gifts of mind, as he whose heart is wise enough to see that they came from God, and that to God they are due, every talent employed, every talent multiplied?

And now, where are our Church Schools and Colleges, and what are they doing towards meeting the emergencies for which other institutions, speaking generally, are unable to provide? We do not ignore the great differences amongst our educational institutions, some being fully pledged to the Church as her handmaids, while others, and we fear the large majority, are rendering but eye or lip service to their holy mistress. But we shall have to speak of them together, without continually pausing to discriminate; our space being too limited for such niceties of reference, and our intention to avoid all personal or particular allusions being too serious to admit of exceptions, even where justice might seem to demand them. Happily, the institution that is true to its work as to its name, does not depend upon recognition from any writer, or any periodical; the Church confesses it, and every son of hers rejoices to call it blessed. Thus much premised, we repeat the question, where in this time of crisis and loudly demanded reformation—where are our Church Schools and Colleges?

What, we ask first, is understood in the majority of cases, by the name; what is the Church School, or the Church College? Simply that its founders and benefactors, its adminis-

trators and teachers, are Churchmen, or mostly Churchmen? Or that, being Churchmen, they fully believe in the principles and the provisions of the Church, in their allegiance to her, in the inspiration and the aid that come from her to the institution as to the individual? Happy, thrice happy the School or the College, where this question can be answered affirmatively; there, as we shall try to show hereafter, education may be what it ought to be. But where we have to answer *No*, we must not expect much difference, if any, between the Church institution and its sectarian or creedless neighbor. The mere name is of little avail; the reality is what the country and the age require.

The common aspect of Church Schools and Colleges is that of extreme immaturity. They are all in a state of infancy; some walking erect, it is true, more creeping, more yet in swaddling clothes. This arises partly from the comparatively recent dates of their foundation; nor when such is the cause, is it the slightest reproach to the institution in question; neither Eton nor Oxford grew to their present stature in a day, or a generation. But we regret to confess that the childishness of many of our Seminaries is due to other causes still more than to the scanty years which they may number. The chief defect with some, is in the governing or administrative boards; with others, in the teachers or professors; of either of which bodies it is a tender matter to speak with frankness, and an impossible matter to speak with unqualified approbation. Nor do we desire to touch upon points on which we might be led to express ourselves in a tone by no means to our liking, or to our present purpose. We would make but one general remark, that much of the trouble in question arises from the want of respect with which both administrators and instructors, especially instructors, are apt to regard their charge; entering upon it readily, and leaving it readily; imagining themselves prepared for it, however slight their preparation, and willing to abandon it so soon as a wider sphere of usefulness, as their phrase is, opens before them. "There is scarce any profession in the Commonwealth," says Thomas Fuller, of the teacher, "more necessary, which is so slightly performed." To our mind, half the difficulties now besetting our institutions, would be conquered, if men were more modest in assuming office, more modest in fulfilling its duties, and above all, more modest in exchanging them for others; instead of acting as if they thought themselves not only equal to any post, but superior to any. Depreciate your work by thinking yourself above it, by thinking that it has but inferior or temporary claims upon your time, your tal-

ents, your sacrifices; and the work is doomed as surely as if it crumbled to pieces at once before your eyes.

> "Ye watch Christ's little ones; oh, see
> Ye make not this high ministry
> The snare of youth, the woe of age;
> For 'tis *an Angel's privilege.*"

While we dwell on internal deficiencies, we are not blind to such as are external. The apathy of Churchmen with regard to the fortunes of their Schools and Colleges, is appalling. They pour their benefactions into the treasuries of other institutions; they entrust their children to the charge of other teachers, and the effect of other principles; that the Church has Seminaries of her own, recognizing her authority and exercising her influences, is of as little moment to many of her sons, as to the remotest sectarian on earth. There is an excuse we know, for this neglect. I cannot, says a parent, sacrifice my child's advancement to these institutions which, you aver, have claims upon me; make them equal or superior to other places of education, and I can patronize them, but to do so now, would be a violation of parental duty, whatever proof of allegiance to the Church it might be. Nay, he adds, I have yet to see that I am showing my fidelity as a Churchman, by sending my children where the name of the Church is professed, but where her actual presence and power are but dimly recognized; you must make your College or your School a genuine institution of the Church, before it has any claims whatsoever upon me, and then, you must give it a literary and a scientific character that will allow me to listen to its claims. All very easily said; but how, we ask in simple curiosity, how is a Church institution ever to become what it is thus required to be, until Churchmen rally to its support? How is it to be true to its professions, how is it to serve as well as to profess the Church, if they whose confessions of Churchmanship are the loudest, sometimes the sincerest, all turn away their faces, and withhold their sympathies? How are its offices of trust or instruction to be filled, how are its halls to be equipped and manned, how are its first wants to be supplied, while those who should minister to them, stand at a distance, and ask it to take care of itself? There can be but one result from this indifference, this shifting of responsibility. The institutions of the Church, neglected by Churchmen, neglected of course by such as are not Churchmen, are left to struggle on, maintained only by exceptional benefactors—all honor to them!—instead of the one unbroken line of helpers and patrons by whom they ought to be supported. Hence the temptation to undervalue

the character and the action of the institution, of which we spoke in a preceding paragraph as sure to result injuriously with both governors and instructors. Hence the expectation of but little support, the feeble congratulations over what is really received, the depressed standard as to numbers, resources, and operations, which characterizes our institutions as a body. A gift of a few hundred, or a few thousand dollars, is made as much of as if it were a new foundation. The entrance of a class of twenty or thirty members is hailed with acclamations, in which we do not know whether the surprise or the feebleness expressed is the more pitiable. All the expedients that have been resorted to, throwing open this institution without charge for instruction, filling up that one by the help of traveling agents, sacrificing all conditions of admission in some cases, in others, doing away with almost all conditions of retention; these, and more than these measures, have been adopted, and yet the members in our best filled institutions make no show by the side of public Schools, or sectarian Colleges. Alas, alas, are the Seminaries of the Church, the fountains of faith and of learning to the generation to come after us, are they to be fed from drops of moisture, mere mockeries of the flowing streams that ought to be pouring in? Is this the service that is due to them, this the fealty which we owe to the Church of CHRIST, to the communion into which we have been baptized, by which we are preserved, and in which we hope to pass from the body militant on earth, to the Body Triumphant in Heaven?

The very first necessity of our Church institutions is the creation of a Church opinion, as it may be called, in their favor. Are they to do it? How can they? Are we to do it—we the men, the women, and the children of the Church? Who else can? Who else can learn, who else can teach others to value the education that is to be gained beneath the daily impressions of the Church? Who else can appreciate the advantages to the Church from these ministering Seminaries, these training schools of her sons and daughters; the strength that will be added unto her, if they are taught as her children; the boundless march upon which she may press forward, if new impulses are constantly communicated to her from those who grow up accustomed to do her service, and to believe in her holy sway? This, this is our work, the work of every Churchman throughout the country, to lead himself, and then to lead others to dwell upon what may be done for the Church by means of her educational institutions, and this being perceived and thoroughly impressed, to go on with thoughts of what is to be done for

the institutions themselves, in order that the great object for which they are designed may be accomplished. That they are not ends themselves, but the means to a much greater end, that they are amongst the very chief agencies to uphold and to advance the Church; these are surely no mysterious or distant points to apprehend. Lift up your eyes, brethren, lift up your hearts, and join in strengthening these puny institutions, that they may become the mighty ministers of the Church Universal!

We now proceed to touch upon some of the conditions on which, in our view, Church Schools and Colleges must carry on their operations, in order that their own deficiencies and the deficiencies of other institutions, may be supplied. It is the most serious portion of the duty that we have proposed to ourselves to discharge. The moment we approach it we feel a sense of oppression; the air grows thick with the prejudices of cliques, and the passions of parties. If we stir, we seem to come into some collision; if we speak, we seem to meet with some interruption; we are sure to be misunderstood, sure to be censured. All this, however, gives us little concern; if we can but preserve the consciousness of a pure purpose, and a charitable spirit, we may keep on.

In the first place, then, wherever one of our institutions is afraid of its name as a Church institution, it must throw off the fear at once and forever. It must rise above all considerations of what the world will say about it, depending upon the fact that the world will in the end, if not in the beginning, respect a Seminary which shows its true colors and stands by them. If an institution is in Churchmen's hands, it will, on that very account, provoke all the distrust or obloquy which it is likely to receive from those of other creeds; nor will any trimming or reserve on the part of its managers overcome the doubt or hostility excited against it in various quarters. On the contrary, we believe that much of the antagonism generally manifested towards our Academies would cease, if it were only felt that there was no concealment or ambuscade about them, and that the youth of the sects were not sought out as victims for wolves in sheep's clothing. The open profession of the real name and purpose of an institution, so far from repelling those otherwise attracted to it, will, we believe, in any respectable community, attract those otherwise repelled. But we are aware that the tenderness about the Church name is frequently caused by consideration for Churchmen and their feelings; they shrink from exposing their sons to extravagant notions, as they say; they apprehend party impressions or fanatical perversions;

in short, there is no lack of apprehensions on the part o many good and faithful men, whose attachment to the Churc we have no right or wish to question. All we can say wit regard to them, is, that their misgivings, unless very obstinat will not yield so soon to a suppression of name or characte as to the moderation with which the name and the characte may be frankly confessed and frankly supported. A litt charity will go further with them, as with all others, tha any amount of diplomacy or disguise. Up, then, with th name, up with the sacred banner! Is it anything to b ashamed or afraid of, that your school is a Church Schoo your college a Church College? Is it not rather a holy titl a title to wear with open brow and thankful heart, a titl to animate, to strengthen, to bless, so long as it is a livin reality?.

But the name, of course, is not enough; the system of th Church must enter into any institution that would be reall hers. The most important feature in her system—we scarcel need say it after what has gone before—is her faith, her con stant profession of the truths which she was created to pre serve and to extend. This faith of hers must be accepte as the faith of her schools. It must be set upon a loftie pedestal than any literary or scientific figure; it must stand a the guardian angel of the institution, the object of ferven trust, and love, and sacrifice. To maintain it in its integrity to impress it upon the mind and heart of the pupil, ther are two very simple means, often neglected to a painful de gree—a Chapel and a Prayer Book. Have you a Chapel would be our first question of any School or College; w mean a Chapel, a room, if not a separate building, exclusivel devoted to the worship of God Almighty? If you have no if your Chapel is a lecture room, or an exhibition hall—if it associations are full of contradictions and uncertainties, then of course, the religious impressions to be formed in it are se riously hazarded, if not actually squandered. Then come the question, Do you use the Prayer Book? Do you use it we mean, without reckless variation or abbreviation? Ar its services your services, are its observances yours, its Fes tivals and Fasts yours, its Sacraments yours? The question ma be answered affirmatively, even when the Chapel worship is no arranged after cathedral or parochial patterns. There must b adaptation to the ages and characters of the worshippers, but th adapting process ought never to fall unnecessarily short o the standard of the Church's devotions. Organized on thes simple principles, the Chapel service should be made th

centre of all the Academic exercises. It should appear to be, and actually be, the main spring of the whole scholastic machinery. Morning and evening, the instructor and the instructed should come together to confess their common weakness and to implore the grace which each requires to fulfill his duty. There, in the prayer, the psalm, and the thanksgiving, the members of the institution acquire a deeper sense of their accountability, their dependence, their support, —there, in the holy rites of their religion, they imbibe the spirit which should go with them to their recitation rooms and their chambers, which should be with them in their hours of relaxation, a spirit constantly looking unto Him whose work they are doing, and whose gracious gifts they are enjoying. Where the religious spirit is thus cherished, where the religious form is thus observed, where faith is expressed in ritual, and ritual is hallowed by faith, there the dispositions will be formed, there the lives will be matured which characterize, or ought to characterize, the Christian; there the deficiencies of other institutions will disappear, and the capacities of the Church School, or the Church College, stand revealed and proved.

The work of the Chapel ought to be continued and expanded elsewhere. A large number of elements entering into religious instruction, can be developed in lectures and recitations better than in sermons or devotions. They need much more attention than they usually receive; without them the Churchman, nay, the Christian of any name, grows up ignorant of principles and facts of which he ought to be the master, if he would be, we will not say an educated man, but a firm believer in Christianity. It will not transform a School or a College into a Theological Seminary, it will not be an attempt to make every student a clergyman, or to give a clergyman's training to every one, if some of the matters with which the Seminary or the clergyman has to deal, be taught, at least in outline, to the ordinary pupil. Why, for instance, should the youth who is taken through the literary history of Greece, or Rome, on whom the personal existence or non-existence of Homer, or the authorship of Cæsar's Commentaries, has been painfully impressed, why should he be left in ignorance of the literary history of the New Testament, why should he have no active interest in the masterly narrative of the Acts, no living appreciation for the splendid oratory of St. Paul; why should he know nothing of that marvellous episode in the history of mankind as well as of literature, which is filled in by the origin and the preservation

of the Canonical Scriptures? Is such a study to make him a theologian, or bind him to the Ministry?

Before we go farther, we must meet an objection. We do not imagine that there is but one objection to what we are recommending, but there is only one of which we have the slightest wish to take heed. How, it may be asked, can your theories be carried out, except to the exclusion of every individual not a Churchman's son or daughter, from your schools? Is it possible that any sectarian whatsoever would confide his children to such influences as you have sketched? To these questions we answer unhesitatingly, that the system may be misunderstood, but that only when misunderstood could it excite the suspicions, or result in the exclusions which have been suggested. It is no plan of proselytism that we are advocating. The adoption of the religious system of the Church is not pleaded for because it will manufacture Churchmen. The School or College is bound to preserve Churchmen in the faith which they bring with them; it is not bound to change the faith of other Christians who may come to it to be educated; it may do so in individual instances, but if it preserves them in their faith as Christians, it does all which our plan requires. The Church institution that is capable of doing as much for sectarians, will not be dreaded by them, or by the better portion of them; of that, in these days, we may be sure.

Next, the intellectual system of the Church must be embraced by her institutions. This, so far as it is penetrated with the effects of her religious system, need not be dwelt upon; the earlier portion of our paper, in contrasting the religious and the intellectual spirit of educational institutions in general, has sufficiently exhibited the influence of the former, where it exists as in the system of the Church, upon the latter, besides explaining the connection between the two. But the intellectual system of the Church is distinguished by other characteristics, upon which we have a word or two to say.

It is eminently reverential. It makes no idol of the intellect, it tolerates no pretension or presumption on the part of any human faculty, but looks up above the mind of man to the soul, and above this to the Infinite Source of the light and life which either has received. It acknowledges the authority of law, it bows before the legitimate ruler, whether priest or magistrate, it yields to the established order and peace of society at large. In thus putting off its shoes, as if it stood on holy ground, intellectual power may seem to some to abdicate itself; their notion of its

vigor depending upon its restlessness, its insubordination, its illimitable arrogance. In such eyes the man who has dashed through a few studies, to draw from them the conclusion that no one before him knew anything, or that the only exceptions were of those who reached the same conclusion in their day, the man who forms theories of his own to regenerate science or faith or life, no matter what, he is the man of intellect. But he who studies patiently and long, who keeps a watch upon his thoughts and lips, who at length confesses his inability to pierce every mystery or solve every problem of his race, he who reverences other minds and other doctrines as greater than his own, he is no intellectual champion, according to the prevailing standard. This standard, then, must be set aside; and in its place, that which generation after generation has acknowledged; that which the Apostles preached, that which the martyrs and the real leaders of Christendom have always recognized, must be set up conspicuous and firm. It must be confessed by the Schools of the Church, or they will sink—the world would say, rise—to the level of the institutions where humility ceases to be taught, and reverence is almost as much an unknown word as it is an unknown feeling.

The intellectual system of the Church is Catholic. Instead of severing all connection with the past, as if the present were the only epoch of history, instead of dividing the present itself into fractional portions, the least of which is enough to content the scholar, perhaps because his own importance depends upon the insignificance of his arena, instead of all this, the Church's system takes precisely the contrary course. It is charged with narrowness; yet see its breadth! It is charged with cramping the generous energies of the mind; behold the immensity of the field which it opens to them, the boundless sweep over races and ages, the vast reaches of human learning! No other system of which we have any knowledge, approaches the Catholicity of this. No other so distinctly establishes the principle that literature, science, art; everything, in short, which results from the exercise of intellectual powers, is a living organism, no part of which can exist, none, therefore, be comprehended if severed from the whole. Imagine the revolution in our academical institutions, if this element in the intellectual system of the Church could be actually and thoroughly introduced! Why, the difference between a skiff upon the sands and a line-of-battle ship amidst the swelling waters of the ocean, would not be more immense than that between our shallow courses and the broad expanses of a universal knowledge.

We lay less stress upon some points in which others are apt

to rest the claims of the Church's system. The dignity and the tastefulness which characterize it are of very great moment; but they follow, it seems to us, as necessary consequences from the reverence and Catholicity on which we have been dwelling. When we meet, as we often do, with an acknowledgment, on the part of others, for the exquisite sentiment or the noble mien which may be seen amongst Churchmen, we wonder that the compliment is almost invariably accompanied by a sneer at the contracted space and oppressive atmosphere in which these flowers have put forth; how could they blossom in the circumstances attributed to them! By all means, however, ingraft the beauty and the stateliness of the Church's culture upon the studies of her Schools and Colleges; the influence of such qualities was never needed more than in these times of rude materialism.

It becomes us to advert to the disciplinary system of the Church and its importance to her seminaries of education. We believe it, like many other parts of her system, to be much undervalued, even by those who are largely profiting by its operation. It springs from the constitution of the Church, from that organization which is the work of no human minds or hands, but which, as every Churchman believes, emanates from the Divine Master. This establishes two great principles as the foundations of all its forms, offices, and duties, principles which have an immediate and a practical bearing upon every institution existing under the constitution; the one is order, the other, union. Order in a School or a College may be maintained, at least outwardly, by rules and penalties; but that it should prevail within as well as without, that it should be at all self-supporting, it must stand as a principle, strong in its own powers and in its own claims. We believe, therefore, that the Church Seminary, if it is true to its resources, can be the seat of an order, a fidelity to system and to authority, such as can exist but imperfectly under other institutions; we believe it, because the maintenance of the principle is, or may be, instinctively recognized as a great duty, faithlessness to which is something worse than faithlessness to any ordinary statutes or requirements, while faithfulness to it is understood to be a service not only to the institution or to its officers, but to the Church and to its Head. Exactly the same may be said of the principle of union. It is not dependent upon academic codes, on their rewards or punishments; it is regarded, or if it is not it ought to be regarded and obeyed as a Divine principle, as one which binds the various ranks and ages of the academy just as it binds those of the Church. Our Lord and Master suffered the distinctions amongst men to exist to

certain degree, and to exercise a certain influence; but above them all, transcendently above them, is the unbroken unity of His followers, their equality in His sight and in the sight of His Father. No Christian is so faithless to His teachings as to forget this law of union, integral portion as it is of the Law of Love. But what is an abstraction with many Christian systems, is in the system of the Church, a daily profession, to say the least, if not a daily reality. It is as applicable to the academy, as to any other institution or community; and if applied there, it works the same wonders that it works elsewhere. It does away with divisions amongst the pupils; it reconciles the differences between them and their teachers; it knits together a brotherhood, every member of which respects his brethren, and is by them respected; it is the bond of discipline, of charity, of universal fidelity.

Lastly, we would say one or two words—but one or two we trust, are enough—on the system of beneficence which distinguishes the Church and which should distinguish her institutions. There should be no limits—further than are required by the interests of the individual, the development of his self-reliance and his energy—upon the beneficent operations of our Schools and Colleges. They should be free in the true sense of the word, not only remitting the ordinary charges, which form an inconsiderable portion of a student's expenditure, but providing for his larger necessities by generously founded scholarships, whose object it should be to give real assistance, and not merely, by holding out a bait of inadequate aid, draw an unhappy youth into embarrassment that exhausts the fresh life within him, and throws him out into the world, decrepit before his time. To do everything for him, to supply all his wants, without leaving any for him to supply, would be a poor preparation for a life of manliness and usefulness. But to befriend him more liberally and more substantially than is the system of any place of education with which we are acquainted, this would be no injury to his character; it would be an encouragement to his exertions, an influence upon his nature, akin to that which the Church herself exercises in blessing the poor whom Christ Himself hath blessed.

Such, so far as we are able to sketch it, is the system of the Church, religious, intellectual, disciplinary, and beneficent, which we believe might be more fully and thankfully adopted in our Church institutions. We are entirely sensible of the little justice which we have done to it; but even this imperfect statement may suggest the effects which it is capable of producing. If we are correct, a grave responsibility rests upon the institution

which gives no adherence to the system except in a vague and nominal profession, or which, though adhering to the system, fails to carry it out in any completeness. No such School or College, we conceive, has a right to complain of its feeble estate, or of the indifference with which its fortunes are regarded. The first step towards improvement must be taken by itself; it cannot be taken by others. Grave, too, is the obligation, so seldom met and fulfilled, which lies upon the great body of Churchmen to support the Seminary that is doing its best to support itself, to make it strong in its resources strong in the generous sympathies by which it may be lifted to a greater than any worldly prosperity. Shall it be said, on either side, by School and College or by community, that the drawbacks are too serious, the existing deficiencies too fatal? Are there not rather a hundred advantages to one disadvantage, a thousand incentives to one discouragement in all the varying instruments, all the infinite prospect which the Church presents to the hand and to the eye of her willing children? Recall once more the influences that may be set in action; think of the men, the scholars, and the citizens that may be formed beneath them; estimate, if it is possible, the results for the Church and the nation. Then, then if we have so much as a feather's weight in the development of these great causes, these great effects, let us exert it; let us build up the School, extend the College, make each a living Seminary of the Faith, until the whole land is ringing as with jubilant chimes pealing from tower to tower, the glad tidings of great joy that education is redeemed.

The older a man grows, the more he feels his spiritual obligations. It ought to be the same with a nation. As our country emerges from the confined energies of its early life, and spreads abroad in the higher aspirations and nobler achievements of its maturity, its heart ought to be set more and more upon the things which belong unto its peace. True patriotism involves religion; the love of country involves the love of that on which a country's welfare most depends. It is not merely to plead for the Church or for her institutions, nor to rouse her and them to a sense of the work which they have to do, that we write as we have written; it is for the land of our nativity and our hope, the Union of our fathers, and God grant it, of our children, that we urge the absolute necessity of a deeper faith, a holier spirit in the education of our countrymen. Heaven speed the day, when the imperfections of the present shall be fully realized; it will be the near precursor of a yet brighter day, the day of reformation, of completion, of sanctification, the day of a future hid with CHRIST in GOD.

Art. V.—RANDALL'S LIFE OF JEFFERSON.

The Life of Thomas Jefferson. By Henry S. Randall, LL. D. "Thomas Jefferson still survives." "The last words of John Adams." In Three Volumes.

The American Revolution forms one of the most remarkable epochs in the History of our race, and a careful and philosophical consideration of its causes and its consequences is essential to a due understanding of the characters of the great men who were conspicuous actors in its scenes, and of the merits of their respective labors. And this is more especially the case in respect to those *mere civilians* whose distinction principally consists in the enunciation, the advocacy, and the establishment, of the peculiar principles upon which our Government is founded, and to the maintenance of which it is solemnly pledged to the world. We propose, therefore, to devote a few pages of our Journal to an examination of those causes and consequences, as an introduction to a candid discussion of the merits of the distinguished Statesman whose Biography forms the subject of this Article.

The fundamental causes of the Revolution were evidently two fold, consisting first in the character of that peculiar era of the world, and second, in the condition of the people of the Thirteen Colonies.

That era was in many respects most unexampled. The human mind had then just commenced to expand freely under the influence of its recent emancipation from Roman Catholic thraldom. Freedom to worship God according to the dictates of an enlightened conscience, had been purchased at an expense of labor, of sufferings, and of blood which incontestably attested the value of the acquisition. In civil polity, too, some appreciation of human rights had been attained, especially in England, our father-land. The Englishman claimed as his birth-right, laboriously wrested from the grasp of absolutism, and guaranteed to him by the solemn compact of his liege lord, and legitimate sovereign, that his property was sacred from the hand of power, except in so far as it should be voted away by his own Representative, and that his person was inviolable, unless upon the verdict of his peers, and the preservation of those rights had long been esteemed, both in England and her Colonies, a duty of sacred obligation.

But that the English form of Government, with its King, Lords, and Commons, was the *ne plus ultra* of all social and political organizations; that it possessed all power consistent with the just freedom of the subject, and that it secured to the subject all freedom consistent with the necessary exercise of power, was, to the Englishman, an axiom in political economy, which it was madness to deny. Democracies and Republics he deemed fantasies of theoretic brains. Both Greece and Rome, he thought, had tried them effectually, and had found them Despotisms *of the many* infinitely less endurable than *Monarchy, the Despotism of one.* But to "make assurance doubly sure," England, his own enlightened England, fully appreciating, from actual enjoyment, the blessings of freedom, and guided in her experiment by all of the light to be derived from the past experience of the world, had demonstrated, by the signal failure of her "Commonwealth," that although man might advantageously be allowed to be associated in the frame of a Government over himself, yet that, by the inherent necessity of his nature, legitimacy, "to the manor born," and riding by the grace of God, was the only Executive power which could permanently and effectually guide and control frail humanity.

This reverence for the English Constitution was, doubtless, less universal, and less intense in the Colonies, than in the mother country; distance from the seat of power, a want of actual familiarity with the gorgeous ceremonial, "the pomp and circumstance" surrounding the majesty of royalty, would naturally dilute the loyalty of distant subjects; and the rapidly spreading conviction amongst the American Colonists, that there had long been a persistent determination on the part of the sovereign and his advisers to infringe their chartered privileges and to deprive them of their covenanted rights as British subjects, had certainly greatly weakened those bonds of filial affection which had theretofore bound the Colonists to their political Mother, and to their own Regal Head. A contest of principle, long continued, and increasing in warmth and bitterness, was raging between the parties, and in discussing the subject in this our day, we are bound to look it in the face calmly and philosophically, and to admit that it was a contest of *principle on both sides.* Whilst we therefore justly leave, in their well earned infamy, the base ingrates who when the deadly struggle had commenced, vilely trafficked away the lives of their countrymen for their own paltry gain; meanly dwelt amongst their former neighbors and friends, as spies and informers for the enemy; or sordidly

rnished to that enemy those supplies and material encour-
ements, which enabled him to prolong the unequal contest;
t *justice, at least*, should now be meted out to the memory
the truly great and good men of England who, in the
aintenance of their honest principles, resisted the pretensions
the Colonists, and to the equally great and good brethren
the Colonies, who, deeming those pretensions unfounded and
just, sacrificed all which man holds most dear in life,—
me, kindred, and country, and under the detested name
"Tories," descended to their tombs, stigmatized as base dis-
rters of their country, and their country's cause, for filthy
ere.

The early claims of the Commons, and the long continued con-
sts between them and the Crown *for power in the Parliament*,
d the final result, in coercing from a needy King the conces-
n, guaranteed by Charter, that no tax should be levied, except
ch as should be granted by Parliament by a law to originate
the Commons, are all familiar Historical facts; upon the basis
this concession, the theoretical proposition was established,
at *no Englishman was subject to any tax except such as was im-
sed by his Representative.* This, of course, was *mere theory*, in
spect to the great mass of the Commonalty of England, since
e elective franchise was only possessed by a comparatively
nall portion of the people, and many of the members of Par-
ament were mere nominees, from "rotten boroughs" of
me great lord or commoner; and yet practically it was near
ough to truth to be esteemed a great privilege, inasmuch as,
fact, the House of Commons claimed to, and did, advocate
d sustain the interests of the people at large, and intrepidly
mbat all encroachments, either by the Crown or the Aris-
cracy, upon their rights. Still, to intelligent, reflecting
nglishmen in England, and to many Colonists in America,
olly reasoning upon the abstract principle of legal right, it
emed quite clear that under the English Constitution, Parlia-
ent had the *legal right* to tax persons not represented therein,
d that *in practice they had always done so.* They *also* ar-
ued that as a question of Colonial Government, the principle
as well settled by the Law of Nations, and by the univer-
l practice of the civilized world, that the Home Gov-
nment had full power, and just right, to govern its Colonies
it should deem best, conferring upon them such, and only
ch, privileges, either in the Colonial or Home Government,
in its sovereign discretion it should deem meet and right.

In the Colonies, however, the subject was generally viewed
a different light. With them, too, it was discussed as a

question of *Colonial* government. They felt themselves, indeed, a distant and distinct people, having interests peculiar to themselves;—they had each, by their charter, their local Assembly, legislating for their full government, and they were required to pay the expenses of this local government. And they claimed to be here as well as in England British subjects, and unalienably possessed *of all* of the privileges and rights of such subjects. *To tax* them *as Communities* for the support also of the Home Government, they felt to be contrary to the first principles of justice, unless, *as such Communities*, they were allowed to be represented in Parliament. They deemed their case entirely different from that of mere individual subjects of the Crown—who chanced not to be vested with the elective franchise. They thought that it was a case *sui generis*, and was to be decided upon its own merits, upon the great fundamental principles of abstract justice. The leading Colonists were honest, earnest, and fearless men, and reasoning upon their equitable principles they deduced the logical conclusion that taxation without representation was tyrannical oppression which they must resist at all hazards.

Parliament so far yielded to the *justice of their equitable claims*, as to repeal the laws which bore oppressively upon them. The legal question was, however, extremely embarrassing, even when divested of all pride of opinion, and all feeling which had been engendered by a long and bitter controversy. It was an axiom, as well as a fundamental principle, of English law, that Acts of Parliament were omnipotent over all the civil and political rights of the Crown, and of every subject of the Crown. By the concurrent Act of the three Estates of the Realm, King, Lords, and Commons, the Dynasty could be changed, the form of government could be altered, and every right of the subject could be controlled; in the expressive language of the Law, "Parliament could do everything except make a man a woman, or woman a man;" to deny, therefore, the controlling effect of any law, enacted by Parliament, over every subject of the Crown, was to change the fundamental principle of the Constitution. But to allow communities, and especially distant communities, to be represented in Parliament, was a startling innovation upon the established order of things, even if apparently insurmountable difficulties of detail in the establishment of such representation could be overcome.

Parliament, therefore, whilst yielding to the equitable demands of the Colonists, by repealing many of the Acts bearing oppressively upon them, retained the duty upon tea

an assertion of *their inherent right to levy any tax;* repeal-
g at the same time the heavy export duty upon tea, so as, in
ct, to furnish the article to the Colonists at a cost less than
at paid at home.

The pure minds of the Colonists of that day scorned the
ought of any abandonment of a great principle, because its
sertion was no longer required to protect their immediate
cuniary interests; the day of *compromises of principles* by
e adoption of *temporary expedients* had not then dawned
on the country; they deemed that repeal of the export
ty upon tea, both an admission of the intrinsic equity of
eir cause, and an attempt to *bribe them* to sacrifice their
st rights; they therefore spurned the proffered compromise,
d prepared to practically nullify the Act of Parliament by
ntual voluntary engagements, not to use or purchase the
noxious tea; and every instrument for *home resistance to*
reign oppression, consistent with technical loyalty to the
own, was called into requisition.

Royal prerogative, dogged Ministerial obstinacy, and Par-
mentary persistency in many minor matters, all complained
and protested against by the Colonists, continually widened
e opening breach between the parties; and finally, the, per-
ps somewhat intemperate, zeal of a few individuals in
ston harbor, on one side, followed by an arrogant display of
spotic power upon the other, brought matters to an immedi-
e crisis; blood was spilled; and the great contest com-
enced, whose incidents and conclusion are of world-wide
toriety, but whose final consummation in the development
d establishment of the great fundamental principles of
an's inherent political rights *is not yet.*

We have before said that the character of the Colonists
emselves constituted a second prominent cause of the Revolu-
on. That character was very peculiar. Descendants for the
ost part of religious zealots who had been content to brave
hardships for the sake of the undisturbed enjoyment of
eir religious sentiments; of earnest, and honest, even if we
mit them to have been deluded men, *who felt fully assured*
at they were right, and with determined pertinacity *resolved*
persevere in the maintenance of their rights; descendants,
e say, of such men, whose principles and character they
eply venerated, and of whom it was their highest aim to
ow themselves worthy scions;—practicing an almost Lycur-
an simplicity of life and manners;—enduring from the cradle
e hardships and the labors of a frontier life;—educated to
ink, and to act, each for himself, with a spirit of self-reli-

ance never known except in countries of sparse population, *and only known, then and now, to the same extent* in this land of freedom; a people composed of well informed, well educated and reflecting men, so constituted and trained, could only be governed *by law founded upon reason*, or by *force so overwhelming as to annihilate all hope of successful resistance.* To such a people the length of time of their continuance as mere dependent satellites of a foreign nation, was simply a question of growth in strength; and the solution of that question, as we have seen, was precipitated by supposed intolerable grievances on the one side, and by rash displays of force on the other.

Of the consequences flowing from the Revolution we propose, now, chiefly to confine ourselves to the one most intimately connected with the life and character of Thomas Jefferson, viz, *the enunciation, the maintenance, and the extent of the establishment* of the great principle of the *capacity* and the *inherent right of man to govern himself.*

And in this Article we shall still further limit ourselves to a consideration of this principle, as applied to men in a *Colonial* state of government; for it was to that condition of the people that the principle was applied in the Declaration of Independence; and the vital importance of that question to our Country, at the present time, has formed our principal inducement to enter upon its examination.

Colonial governments, in some form, have existed throughout all history; but since the organization of our present form of government, they have been established and maintained, by us, under the name of "*Territorial Governments,*" in a greater number of cases than by *any other Government*, if not than *by all other governments*, in the world. And it has now, by the course of events, become absolutely necessary to our internal peace and safety, that the relative and respective *powers*, *rights*, and *duties* of the government, and of the people of the territories, should be well understood, and, if needful, solemnly determined, in a manner so effectual, as never hereafter to become the subject of controversy or of doubt.

The *powers* of the government over the territories have generally been argued solely from the clause in the Constitution conferring upon Congress the "*Power to dispose of, and make all needful rules and regulations respecting, the territory, or other property belonging to the United States.*" And it has been cogently contended that the *positive grant* of these limited powers over the territories, confines the government

to the precise powers granted, and, by implication, forbids all other authority in the premises.

The Supreme Court of the United States, in the celebrated Dred Scott case, (we cite this case with no partisan views, but only as establishing this one principle,) have, however, decided that this section of the Constitution was never intended to apply to any territory except that which then belonged to the Confederation, and the argument of the Chief Justice is quite conclusive to show that "The United States," as there used, referred solely to the government then in existence. More than ten years since we had occasion to examine this question very carefully, and as the argument coincides entirely with the views which we then expressed in a series of articles published in the newspapers of the day, the reasoning of the Court may, on that account, appear more satisfactory to our minds, than it seems to do to some of the politicians, or even, as we are bound to admit, to many of the able lawyers of the country.

Satisfactory, or not, however, the decision has been made, and, for the present, at least, it is the adjudicated law of the land, that the jurisdiction of the United States is neither given nor controlled by this section of the Constitution.

That "The United States" have jurisdiction, however, over territory acquired since the adoption of the Constitution, is admitted by the Court, although the conclusions to which they arrived did not render it necessary to adjudicate that point, and the argument of the Chief Justice in respect to it is much less elaborate, being intended rather to show that jurisdiction may exist, than either to prove its existence, or to define its extent, except in the single point of its limitation in respect to the question in issue in that cause.

Feeling, as we have before remarked, the momentous importance of the question as to the existence of such jurisdiction, we propose now, as briefly as possible, to show that the jurisdiction does exist, and to demonstrate the source from which it is derived, and its limitations, as deduced from this decision of the Court.

We claim to be "strict constructionists" of the Constitution, and would hold the government, both in letter and spirit, to the Constitutional restriction that "the powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people;" and we would place especial emphasis upon the restrictive words "*necessary and proper*," in that other clause which confers power upon Congress "to

make all laws which shall be necessary and proper for carrying into execution the foregoing powers, and all other powers vested by this Constitution in the Government of the United States, or in any Department, or Officer thereof," but all such laws as are *both* "necessary *and* proper" for those purposes we would cheerfully accord to it, and would claim that it should exercise.

That no *express* power is "delegated to the United States by the Constitution" to *acquire* territory, is quite plain, and the proposition has never been disputed; but that the Government *has that power* is not only the well settled doctrine of every department of the Government, but is considered undeniable, and is now undisputed by every one. That it *has jurisdiction* over such territory, *when acquired*, we shall endeavor to demonstrate; and that by a course of argument different from that which we have heretofore seen applied to the discussion.

The *fact of jurisdiction*, or the question, what *Sovereignty* has a right to, and is responsible for the exercise of jurisdiction, is always a question of *International*, and *never of municipal*, law. The *mode of the execution* of such jurisdiction, on the other hand, always depends upon municipal regulation.

Jurisdiction, too, always vests, and can only vest, *in a Sovereignty;* it is not merely either Executive, Legislative, or Judicial, but an *entirety*, vesting in that *body politic* recognized, in the family of nations, as the *Sovereignty of its people.*

Jurisdiction does not necessarily accompany title, when territory is transferred by one nation to another, but may, by compact, remain in the grantor, but it *must exist in a Sovereignty;* and the law of nations determines when it does and when it does not pass with the title.

Jurisdiction can be acquired in three ways only, viz, by discovery, by conquest, or by grant; and in either case the law of nations determines the prerequisites to its vesting.

Original discovery of a country, uninhabited by civilized man, accompanied by certain acts indicating a claim to jurisdiction, vests the jurisdiction in the Sovereignty whose subjects or citizens make the discovery, *and not in those individual subjects or citizens.*

Conquest by arms, accompanied by a national act incorporating the conquered territory into the Government of the conqueror, vests in the Government the jurisdiction, but mere temporary military occupation, however complete and entire, has no such effect. Napoleon conquered nearly all Europe, and by military occupation held the conquered countries in as

complete subjection to his imperial will as were the subjects of his own Empire; but the code of the law of nations vested no jurisdiction in the imperial conqueror, except in so far as by treaty stipulations, or a solemn act of national appropriation, the boundaries of France were so extended as to embrace the territory.

And in the acquisition of territory by grant, whether of public treaty or private cession, it is the law of Nations which determines the question of jurisdiction. A cession by one Government to another of territory, *where no mention is made of the jurisdiction*, carries, by implication, the jurisdiction; and an express cession of jurisdiction, of course, has the same effect; but jurisdiction, either partial or entire, may be expressly reserved, and such reservation is recognized by international law, if the Sovereiguty retaining it is capable of exercising it.

These are all well established principles of international law, without the recognition and enforcement of which peaceable international communication would be impracticable. From these principles it necessarily results that when any people establishes for itself a national Sovereignty which, by recognition, is received into the family of nations, such body politic, by inherent necessity, becomes vested with power to acquire territory, and with it jurisdiction, and is justly held responsible by all other nations for the exercise of the jurisdiction, so far as such nations or their people are to be affected thereby.

The fundamental principle of our Government is, that all power emanates from, and ultimately results in, the People. *Our Government, therefore, is the Body Politic by which the People govern*, and through which they express their will. But it is the Body Politic of *the whole People*, and not of any Section, State, or Territory. It may by Constitution, by Law, or any other Municipal regulation, at its will, provide for the exercise of jurisdiction, but, as the receptacle of jurisdiction, *it is*, and *through it only*, the *People are* held responsible for such exercise of jurisdiction; our Constitutional arrangement of State, and United States jurisdiction, is therefore in strict consonance with the Law of Nations, but our great statesmen, who framed the Constitution, perfectly understood *that the Government would be responsible to other nations* for the exercise of that jurisdiction, and therefore provided for the removal, to the Courts of the United States, of all causes in which foreigners are parties, and for the exclusive jurisdiction of the

National Courts over all suits against Diplomatic and Consular officers of other Nations.

In respect to territory ceded by either of the States to the United States the restrictive clauses of the Constitution before cited very properly apply; the transaction is a family affair, and where the jurisdiction is not ceded it will not pass except in those special cases provided for explicitly in that instrument; over territory derived from a State, a State may have *powers to be reserved*, not granted to the Government, and not "necessary and proper" to be exercised by the Government, but in respect to territory acquired from Foreign Governments *no individual State, or States, could by possibility acquire any jurisdictional power whatever;* they can neither make treaties nor carry on war *as a State*, and discoveries of unknown countries would result to the general Government. They can derive jurisdiction from the grant of a sister State, or of the United States, but not otherwise.

Jurisdiction then in territory acquired from foreign States will not vest, *de facto*, in the State sovereignties.

It is sometimes said that such jurisdiction vests in the people, and it was so asserted by the distinguished South Carolina Senator, Mr. Calhoun, in his last great speech in the Senate. The remark however was simply casual, and it is quite apparent that he carelessly fell into the usual mistake of confounding *the beneficial interest of the people* and their *right to form their body politic* with the *jurisdictional authority of the body politic, which they have formed.* As the admitted source of all political power they certainly are, in an important sense, sovereigns, but as citizens of a Constitutional Republic they are *subjects of a sovereignty*, and are not themselves *that sovereignty.*

Another doctrine, viz, that of the absolute sovereignty of the *people of each territory*, is, at the present day, much more prevalent, and is supposed to be the necessary result of the great fundamental principles of the Declaration of Independence. As we are strenuous advocates for the principle of "*Popular Sovereignty*," properly understood, we are sorry to see it rendered ridiculous by the absurd claims of any intemperate Don Quixottes who choose to play volunteer champions for its establishment.

That the people who chance first to inhabit territory belonging to the United States, have the inherent right in themselves, without regard to numbers, or to the authority of the United States, to establish for that territory such government as they may choose, is a doctrine which has no warrant of authority

in the acts and principles of any administration since the United States became a people. It is not now, and never has been, the doctrine of any great leading party in the country, but, on the contrary, every administration, from George Washington's to James Buchanan's, has distinctly asserted and enforced the antipodes of such a proposition, and the army of the United States is, at this moment, in Utah for the sole purpose of putting down, by force of arms, such a pretension on the part of the Mormons, and is accompanied by all of the paraphernalia of criminal jurisprudence prepared *to hang as traitors* any advocates of the doctrine who shall be found levying war against the government in support of their claims. The blood and treasure of our people would be foolishly spilled in the acquisition of territory necessary to the general welfare, were it the right of the first chance occupants, after its acquisition, to establish an independent government for themselves, and manage the property for their own selfish purposes.

"Popular Sovereignty," thus understood, is the erroneous result of abstract reasonings upon the literal meaning of terms, irrespective of the circumstances of the times when they were employed, or the objects of the persons using them. It is not *the* "popular sovereignty" of the distinguished statesmen who framed our government. *Their* popular sovereignty was a Constitutional Government emanating from the *whole people* as the *source of power*, but, when formed, controlling alike the people and the government. Although bold reasoners, and original thinkers, in respect to human rights, they were law-abiding and law-revering men. In reasoning upon the source of governmental authority, they did, indeed, declare that government derived its only legitimate right to rule "from the consent of the governed," and they enforced this principle with a cogency of argument which astounded the world; but they were reasoning like statesmen upon the great fundamental principles of government as applied to Communities like themselves, claiming to be entitled to be received, as independent sovereignties, into the family of nations; and they never dreamed of the anarchical perversion of their principles by which some modern politicians would attempt to show either that the consent of each *individual man* is necessary to the *government of him*, or that any portion of our common country, populous or otherwise, may, at their own will, and without the consent of the whole, set up for themselves a separate and distinct government, whether Territorial or State.

Thomas Jefferson was *par excellence* the assertor and advocate

of the rights of man, and of the liberties of the people. H has indeed been justly styled "The Great Apostle of Freedom. It was his pen which gave form and utterance to the publi sentiment in favor of popular freedom, and, before all oth men, he certainly is entitled to the credit of having clear asserted the capacity and inherent right of men to gove themselves. It was his distinguishing characteristic, too, tha through life, he practically enforced, in his conduct in t government of his country, the principles which he was t first to assert as theoretical propositions, and yet his who public career shows conclusively that he never supposed possible that those principles could lead to the conclusio which we are now deprecating.

It may be true, indeed, that he, as other men are apt to d applied his principles too exclusively to the people of *country*, and to the case in which he felt such a deep person interest, and did not feel, as he ought to have done, their ju force, *as against* his own government. Such an infirmity human nature we may be astonished to find, and may regr to see in him. The fact is certainly surprising, that in t territorial governments established during his administratio and indeed during the first twenty-five years after the ado tion of the Constitution, the principle of popular rights, in r spect to the people of the territories, was scarcely recogniz at all; but this fact is especially significant to show that Je ferson and his compatriots did not give to their language th meaning now claimed for it, more especially, as it is indi putably true that their conduct in the premises met with un versal approbation.

If, then, "the United States" possess exclusive jurisdictio over their territories, and are unlimited as to its exercise, e cept in respect to *rights of citizens* guaranteed or reserved them by the Constitution; and if the people of the territori have no jurisdiction, and no peculiar rights, except such as a expressly granted to them by the government, the questio remains to be considered: What is the duty of the governme in respect to such people?

That the government does not possess its territories, and h no right to hold and manage them as a mere commerci speculation, with a sole view to its pecuniary profit, is quit clear. The interests of the country imperiously demand th the lands should be settled and occupied. Human brains an human muscle constitute the essential strength and prosperit of a state, and it is the duty of the government to promo such prosperity by offering all suitable inducements to th

settlement of its unoccupied lands, and so to extend over those lands its paternal care and protection, as to effectually secure the interest and welfare of the people until the time shall arrive when the population of the country will warrant the expenses of a home-government for themselves; and when such home-government shall be formed, it is equally the duty of the United States to confer upon the people all of the political privileges and powers in respect to the management of their affairs, which they may be deemed capable of exercising. This is undoubtedly required both by the fundamental principles of our peculiar form of government, and as an act of safety to itself.

The most peculiar characteristic of our Constitution, distinguishing it in principle from any other before conceived by man, consists in the fact that whilst the people are by it formed into one nation, in respect to all of their foreign interests, their domestic concerns are all managed and controlled by their home-governments, under State organizations; the people thus enjoying all of the advantages of an administration of their affairs by a government familiar with their wants and responsible directly to them for its management in respect to such wants, whilst the General Government, entrusted only with the management of their foreign interests, is actually strengthened rather than weakened by the extension of the area of its power, the foreign interests of all being, in most respects, the same, and the addition of each new State to the Union, supplying one more number to the Confederacy, interested to preserve it in its entirety.

Of course any attempt to manage, upon a large scale, the domestic affairs of distant territories, by the central government, would be, in itself, subversive of this admirable fundamental principle of the government, and would, therefore, be as unjust to the government as to the people of the territories; and we claim, therefore, that whenever the population of a territory is sufficient to authorize the formation of a government for it, the people of that territory should be invested with all of the political power which, from their character and circumstances, they are capable of exercising with safety to themselves and the United States, and that this delegation of political power should embrace the whole three branches of government, executive, legislative, and judicial.

Having occupied so much space in the consideration of this interesting and important subject, we must confine ourselves to very narrow limits both in respect to the work of Mr. Randall

and to the character of the distinguished subject of that work, Thomas Jefferson.

The biographer of Thomas Jefferson, of the present day, can hope to give very little information to the public in respect to the prominent incidents of his life, or the part he bore in the public affairs of the country; the labors of others before him, and the published correspondence of the great statesman himself, have completely preoccupied all of that ground. We are glad to see, therefore, that our author has devoted a large part of his work to the delineation of the home character of Jefferson, and from the rich stores furnished to him by the family, has been enabled to paint for us in vivid colors, a faithful picture of the inner man of his great subject; and we doubt not that many a reader of these volumes will be astonished to find how much his preconceived notions of the character of Jefferson differ from the real lineaments of the man.

Jefferson was at heart, as well as in profession, a sincere democrat. He believed in his inmost soul in the soundness of the principles which he inculcated by his pen; and as the founder and leader of the great political party which undertook to carry out those principles into practice, he became the chief object of attack to all of those who still believed in a strong government, or who doubted the capability of the people at large to govern themselves.

The terrible scenes enacted in France, under the name and banner of liberty, had sickened the souls of the true friends of freedom, as much as they had maddened the despots who had so long trampled upon human rights, and it required all of the nerve of such a man as Jefferson, supported by sincere conviction, to withstand and overcome the combined forces of the honest advocates of a strong government, the corrupt aspirants for political power, and the timid and vascillating, *seeming supporters* of, but *real doubters* in, genuine popular sovereignty. No man, therefore, was ever before the subject of a greater torrent of abuse, both in respect to his public and his private character, than assailed Jefferson, and even down to the present day, the virulence of party rancor remains unabated in the minds of some of those few survivors who were participators in the party strife of those stirring times; but surely it is now time that our great revolutionary luminaries should be judged fairly and impartially according to their real merits, and we are happy in the belief that this work of Mr. Randall will go far towards effecting that object in respect to Jefferson.

As literary critics, we could have wished that our author

had made a discriminating selection from his ample stores so as to have delineated, with equal faithfulness, the character of Jefferson in a more condensed form; that he had omitted from his work some few pages of rather pretentious composition; and that he had taken the trouble to compile a chapter containing, in a brief *resumé*, a clear statement of Jefferson's merits as a statesman, and of the extent of our obligations to him, both in the promulgation and establishment of the fundamental principles of our political polity and of our present form of government.

In one respect, we think our author has done gross injustice to himself and to the reading world—we speak now of his chapter upon the religious character of Jefferson; we differ *toto cœlo* from Mr. Randall in his sentiment that the world have nothing to do or say in respect to the religious sentiments of prominent public men, provided that such men do not become voluntary propagandists of their views. Letters, quoted by himself, from correspondents of Jefferson, ought to have taught him that our imitative race *will* adopt the religious opinions of the men whom they honor and revere, just as aptly and as blindly as they will follow their lead in politics; and it is therefore both interesting and important to the public to know what Jefferson's religious views really were. We think it was the duty of his biographer to fully ascertain those views; to speak the exact truth in respect to them; and to trace out the peculiar causes which led the astute mind of Jefferson into the gross errors of which he seems himself in his latter years to have been sometimes partially conscious.

Our author was the less excusable for the course which he did pursue, from the fact that there is no room for doubt as to what Mr. Jefferson's religious sentiments actually were; his published correspondence is very explicit on the subject, leaving no room for either doubt or cavil, unless we are to indulge the unwarrantable assumption that a man scrupulously truthful in all of the relations of life, would, without any assignable reason for so doing, deliberately falsify his belief in respect to the existence and attributes of the God who made him, and to the economy of grace or of works by which he hoped for salvation.

When, therefore, our author, by generalization or by special pleading, seeks to, or does, convey the idea that Jefferson was a believer in the Christian religion, we think he does a gross injustice to himself, as indicating either that as a historian he is willing to gloss over and conceal faults which he dare not justify, or else, that as a man, he himself is ignorant of what

constitutes, by the common consent of the Christian v
belief in Christ; and he does equal injustice to the
public, since, in our day, the plain statement of such r
sentiments as Jefferson did entertain, in the language i
he expressed them, would, by their very monstrosity
the minds of the reader, instead of deluding him i
adoption of such awful heresies.

We have not the space now to enter upon the discu
the religious belief of this great man; it is an import
ject, and would require a whole Article to give it an a
treatment. We have sufficiently shown in our foregc
marks our admiration of him as a man, but we n
believe him to have been a Christian than we suspect
have been a disembodied angel; and unless our
with Jefferson, disclaims the authority of the Apostl
denounces them as impostors and cheats, we see not v
argument of Jefferson's Christianity from his belief in
does not with equal pertinency establish that the De
better Christians than he, for they both "believe and tr

Art. VI.—SAWYER'S NEW TESTAMENT.

The New Testament, Translated from the Original Greek, &c. By Leicester Ambrose Sawyer. Boston, Cleveland, London.

Many of our readers may think it beneath the dignity of this Review to give an extended notice to such a paltry work as this. But, in truth, whatever touches the substance or the form of God's Word, whatever may tend to shape or modify the popular apprehensions in regard to any part of the Holy Scriptures, is, in our view, a matter of grave importance. The most ignoble wretch may make himself of consequence by attacking the person of royalty. Here is a book published and pushed forward by one of our most respectable Boston Houses,—published also in Cleveland and in London,—published with such success that the Author proposes to follow it up with a Translation of the Old Testament in two Volumes, and with *improved critical editions* of the Hebrew and Greek Texts.

The reading public are gravely told that "nearly all are agreed that the time has fully come for a new and thorough translation of the Bible; and the testimony of many of our most learned Theologians is conclusive in regard to Mr. Sawyer's rare qualifications for such a work. Well was it for the Church and for the world, that so learned a scholar was willing to devote twenty years of his life to an undertaking so laborious and so important"! Now, if the almost universal agreement thus positively asserted is a fact, it is time that those who have not entered into it should bestir themselves. And if, as some think, the Church and the world are not under such vast obligations to Mr. Sawyer for his disinterested and self-denying work of twenty years, it is well enough that they should let him understand it, before he wastes more time upon a thankless task. As to the testimony of learned Theologians to his qualifications, he undoubtedly exhibits a formidable array of titles and names. Among them are the Rev. Doctors Leonard Bacon, S. W. S. Dutton, S. North, W. S. Curtis, P. H. Fowler, E. D. Maltbie, S. J. May, G. W. Hosmer, M. L. P. Thompson, J. P. Thompson, A. C. Kendrick, Joel Parker, A. S. Chester, G. W. Heacock, H. A. Miles, E. S. Gannett, Wm. Jenks, G. W. Blagden, R. H. Neale; and the Rev. Messrs. W. E. Knox, J. B. Hubbard, M. S. Platt, J. W. Irwin, A. A. Miner,

Martin Moore, and Nathan Munroe. These represent Presbyterians, Congregationalists, Baptists, Unitarians, Universalists. We see no Methodists and no Churchmen in the number. They commend Mr. Sawyer as "a general scholar of high attainments," "eminently qualified to re-translate the Sacred Scriptures," of "remarkable aptness for the acquisition of languages," and "thorough classical training under distinguished Professors at Hamilton College and Princeton Theological Seminary, in which he stood in the front rank of his classmates," "of eminent industry, of fine and mature scholarship," "a thorough scholar and diligent student," "possessing peculiar qualifications for the work he has undertaken," "a superior classical scholar, and an indefatigable student of the original Scriptures," "a diligent and thorough Biblical scholar, and a careful writer of English;" a man than whom "none more competent is known for such an undertaking." Great confidence is expressed that his work will be "a scholarly production," "highly valuable," "useful not only to the scholar, but also to the general reader," "of essential service to students of the Divine Word," "a valuable accession to our sacred literature, and an important help in the study of the Bible." "I have no doubt," says Dr. Bacon, after having heard portions of the translation of the New Testament read, "that he has done his work, as a translator, well; and that his translation of the Old Testament, as well as of the New, will be a valuable contribution to the diffusion of an exact and literal knowledge of the Holy Scriptures." And the Rev. Dr. Dutton, and the Rev. Mr. Hamilton, fully concur in this testimonial of Dr. Bacon.*

Surely, then, we cannot be beating the air in dealing with such a work; and we need make no further apology for entering upon a review of its merits. That we may not misjudge it, its avowed claims and objects should be borne in mind. "This is not a work of compromises," says Mr. Sawyer, "or of conjectural interpretations of the Sacred Scriptures, neither is it a paraphrase, but a strict, literal rendering. It neither adds nor takes away; but aims to express the original with the utmost clearness and force, and with the utmost precision." "Besides being a contribution to Biblical science, it is designed to be a still more important contribution to practical religion." "The translation depends mainly on its superior adaptation to this end, under the blessing of God, for its success and usefulness. If it should be found on trial to be a superior instrument of

* These gentlemen are leading Congregational ministers in New Haven, Conn.

piety and virtue, it will doubtless meet with favor and do good."

"King James's translation" is spoken of with a mixture of cautious disparagement and patronizing superciliousness, as abounding in "errors, interpolations, and defects," as "extravagantly eulogized," as deserving much less credit, in the way of improvement in translation, than the Bishop's Bible, the Geneva Bible, Tindal's or Coverdale's, and yet as "one of the great monuments of the times which produced it, as well as *of the Church which has adhered to it.*" "It is hoped that its friends will not be unwilling to accept an improvement."

Inasmuch as "the Bible was made by individuals, each man acting for himself, and giving utterance to the mighty thoughts that God had given him;" inasmuch as an individual, Martin Luther, translated it into German; and inasmuch as an individual, and "not a council, made Paradise Lost;" it is modestly presumed that an individual (viz, Mr. Sawyer) will produce a better translation of the whole Bible, than could be produced by the combined labors of forty-seven of the most learned men of a learned age. "The only way in which the vast stores of Biblical learning accumulated during the last two hundred and forty-seven years, by the labors of seven and a half generations, toiling in succession, can become available to the general benefit of the people, is by an improved text and translation of the Bible, into which, as far as possible, they shall all be brought, and to the perfection of which they shall all contribute. This is the task which has been undertaken in the present work."

Such are Mr. Sawyer's general objects and professed claims. He thinks that it is "a high recommendation of this translation and will command for it an additional respect from all competent judges, that it follows the highly improved text of Tischendorf." He would leave the impression upon the minds of his unlearned readers that "all competent judges"—all scholars—now admit that the Greek text from which the Common Version was made abounded in errors, and was *essentially* defective; while Tischendorf has given us a text which, though not absolutely perfect, cannot be expected ever to receive any "essential" improvement.

Now Tischendorf is an able and indefatigable scholar. His edition of the Text of the New Testament is a monument of erudition, and is highly valuable as embodying the last results of a certain school of criticism. Still it is only the expression of a *certain School;* and we do not suppose that any but partisans and ignoramuses regard it as a finality. The very

principles upon which it proceeds as to the relative authority of manuscripts, and of ancient Versions as compared with manuscripts, and some of its canons of criticism, are still, as all scholars know, *sub lite*, matters of opinion. After all, the question is one of *degrees* of *probability*. The readings of Tischendorf may, some of them, be more probable than those of the received text, and some of them may be less so. We take leave to say to Mr. Sawyer and his friends, that very few errors have been incontrovertibly *proved* upon the received text; and of these, again, very few indeed are of any importance with reference to fundamental truth or Christian piety. And we apprehend that practical religion will lose infinitely more by having its simple faith in the integrity of the Divine Word shaken by such petty emendations—not to say by wholesale and reckless "improvements"—than the cause of truth and Biblical science can ever gain by them. The fact is, we regard this cry of Tischendorf—Tischendorf—Tischendorf, as simply a charlatan's trick; no more nor less. We have heard it before from some of our Baptist brethren. But we leave Tischendorf's merits or demerits to be considered by themselves at the appropriate time and place. We should decidedly and strongly object, on critical grounds, to a large part of his variations, and especially to his many great omissions from the received text. But Constantinus Tischendorf is not to be mentioned in the same breath with the Rev. Lecester Ambrose Sawyer.

Mr. Sawyer claims it as a special and extraordinary merit of his performance that he has recast the whole book by a new division into chapters and verses; "verses" varying from two or three lines to a page in length. Now, "paragraph" Bibles are no new things. We have seen several editions. They may have their advantages. The present division into verses may have its defects and blemishes. But *some* division into chapters and brief verses is almost indispensable for purposes of concordance and reference, both for the individual in his private study, and for a mutual understanding in making citations from the text. And the fact that the current division has been adopted almost throughout Christendom, and has become intertwined with the Biblical and religious literature of many ages, utterly forbids the thought of either abandoning or changing it. It is not a question of right and wrong, or of truth and falsehood, but of practical and universal convenience. We confess to a certain degree of spite against this "improvement" of Mr. Sawyer's, for the loss of time it has occasioned us in tracing out his errors.

Another of Mr. Sawyer's great merits, in his view, is "to have arranged the Sacred Books according to their characters and dates." Now, to throw the books of the New Testament into a new order could of course require no great genius; and, perhaps, could do no great harm. It might give pious persons, who are familiar with their Bibles, some little additional trouble in finding their places. Nor, even if the *true* "character and dates" of the several Books could be finally and authoritatively determined, could it be of any great apparent advantage. But how far Mr. Leicester Ambrose Sawyer's opinion in regard to the peculiar character and the exact date of each Book of the New Testament may contribute to the promotion of Biblical science, or subserve the cause of practical religion, it may not be for us to judge.

The coins, weights, and measures mentioned in the New Testament have, in general, no corresponding names in English; the precise quantity they designate is always a matter of pure indifference, is rarely capable of being exactly ascertained, and is liable to vary in expression with changes in legislation and in the value of the precious metals. The Common Version has, therefore, translated these terms by some more general or analogous English word, and placed the original word, with a full statement of its meaning, in the margin; thus giving us an unincumbered, intelligible, and readable English text, which faithfully conveys the whole substantial sense of the original—accompanied, for those who seek it, with an exact exposition of the accessory form. Now, Mr. Sawyer considers it one of his grand achievements that he has *transferred* the original names of coins, weights, and measures, without attempting to translate them at all; and has placed the expressions of their value *in brackets*, instead of in the margin. But wherein does the merit of this consist? Is it a contribution to "Biblical science"? All *scholars* could read these names in their Greek Testaments, or, if ignorant of Greek letters, in the margin of their English Bibles. Is it a means of promoting "practical religion"? But the names thus *transferred* are not English words. They convey no more meaning to a common English reader than an Algebraic formula would; or, at best, they can only *symbolize* the same general sense which the Common Version *expresses*. Or does the boasted "improvement" consist merely in transferring marginal readings of the Common Version into the midst of the text *in brackets*? Take, for example, such passages as these:—"Does a light come to be put under a modius [1.916 gallon measure];" "Putting out two denarii [28 cents], he gave them to the khan-keeper;" "till you have

paid even the last lepton [2 mills;]" "leaven which a woman took and hid in three sata [33 quarts] of flour." "Six stone water-j rs containing two or three metretes [16.75 or 25.125 gallons] each." How much more instructive and edifying, how much more conducive to "practical piety," for common readers, those texts must be, so translated, than they are as they stand in the Common Version! Verily, this is to tithe, mint, anise, and cummin,—without having either mint, anise, or cummin, to tithe.

But Mr. Sawyer has *modernized* the Scriptures, has translated them into "the improved style," "the living language of to-day." This is one of his most pervading and palpable "improvements." It consists, for example, in substituting "you" for "thou," (except in the prayers;) *s* for *th* at the end of verbs; "have" for "be," as an auxiliary of *come*, *go*, *die*, &c.; "wish" for "will," (a pure vulgarism;) "brothers" for "brethren," (a specimen of modern Indian dialect, instead of modern Christian;) "Teacher" for "Master," (and yet he retains "disciple," which consistency would certainly require him to change to "pupil" or "scholar"—"why did he not?" *Master* is more familiarly used for *teacher* than *disciple* for *pupil*;) "cure" for "heal," "female-servant" for "maid," &c., &c., &c. Now it is to be observed, that these changes required little or no knowledge of Greek. They could be made equally well as by Mr. Sawyer, by any common reader of the Common Version, provided only he were equally destitute of all principles of taste and sense of propriety and feeling of reverence. In almost all these cases the translator is, from time to time, inconsistent with himself. His exception for the style of *prayers* is itself an inconsistency, and, in fact, is fatal to his whole theory of modernized diction. For if it be urged that the Scriptures were originally written in the ordinary language of the times, the answer is, so were the prayers. In the original languages the same style is used in addressing God and in addressing men. And if, on the other hand, it be alleged that in modern English usage we make a distinction between our style of addressing the Deity and our style of addressing one another, the answer is; so do modern English usage and modern English taste, as a matter of fact, recognize a distinction between Scriptural diction, the style of God's Word addressed to us, and the style of our ordinary discourse. This may be called an accident or a mere fashion, if you will, and so may the other. That it is a present *fact* is indisputable. Whether it be desirable or not to *reform* the existing usage of our mother tongue, is another question. For ourselves, we hesi-

te not to say that, aside from the binding authority of estab-
hed usage and the dictates of good English taste, we regard
ch a "reform" as in itself highly undesirable. We re-
rd it as an inestimable advantage of our received English
eech that it recognizes a distinction between the Scriptural
d the common diction; just as we regard it as an advantage
at it recognizes a distinction between the proper style of ad-
essing the Deity, and the style of ordinary conversation,—
hough many modern languages, as well as the original
reek, make no such distinction. We regard it as an advan-
ge in any language, that it has different styles for different
rposes, one style for poetry, another for prose, one style
r tragedy, another for comedy, one style for every-day
atters, another for the highest and most solemn subjects; that
each may be inspired and strengthened by its appropriate
sociations. The truth is, this "improvement" consists, not
a modernizing of the language, but in a vulgarizing and
egrading of the subject.

When, for example, the Lord Jesus Christ appears to Saul of
arsus and afterwards to Ananias, Mr. Sawyer makes them talk
o him very politely with "you, you." "Who are you?" says
aul, e. g., instead of "*who art thou*, Lord?" If he does this
ecause "the living language of to-day" requires it, why does he
not also insert the modern "Mr." before the names?—after the
manner of some of the earlier French translators of Shaks-
peare and the Bible, who wrote "*Monsieur Macbeth, Monsieur
Macbeth, prenez garde de Monsieur Macduff*," "*Monsieur Paul
dit à Monsieur Pierre.*"

That this "improvement" makes any great addition to Bib-
lical science will hardly be pretended. But does it render the
Scriptures any more intelligible to common readers, or more
subservient to the cause of "practical religion"? This is the
grand question. And we answer; not a whit, but just the
contrary in both respects. Is "you shall not steal" any more
intelligible to any English reader of whatever grade of in-
tellect or extent of learning, or any more likely to command
respect and obedience from any man, than "Thou shalt not
steal"? Is "senseless man" more intelligible to ordinary
readers than "thou fool," or "says the Lord," than "saith the
Lord"? Is "he has come," or, "he has died," more intelligible
or edifying than "he is come," or "he is dead"? "You are the
Son of God," than "Thou art the Son of God"? "We wish
not this man to reign over us," than "We will not have this
man to reign over us?" "He has gone in to stop with a sin-
ner," than "he is gone to be guest with one that is a sinner"?

or, "Lord, you know that I am your friend," than "Lord, thou knowest that I love thee"? We advise "the learned translator," before he sets forth a modernized Version of the Old Testament, to attempt another Version of the New into the slang phraseology of the Five Points, or the peculiar Yankee idiom, or the Negro dialect of the South and of Jamaica. Surely the Scriptures should be translated into the *familiar language* of those who read or hear them?

Mr. Sawyer deems it extremely important—we suppose, for the cause of "practical religion"—that the Scriptures should be freed from all "needless indelicacy in the translation,"—happily he does not feel himself responsible for the *original*,—and therefore he has given us an expurgated edition of the New Testament. Now there may be a few words and phrases in the Common Version that might be advantageously exchanged for more delicate expressions. But we take leave to say that, in general, it is not the reverent and pure-minded readers of the Scriptures who are offended by their antique plainness or by the strong Saxon of the translation. They expect God's Word to call things by their right names. It is neither the unsophisticated common reader, nor the man of true culture and refinement that stumbles at it. It is chiefly men of low associations, men of corrupt minds and prurient imaginations, or half-learned smatterers, or ill-bred upstarts—*the real vulgar*, in short—who are afflicted with this excessive sensitiveness of delicacy.

But let it be that the indelicacies of the received Version were to be amended; how does the "learned translator" perform the work? Among his euphemisms are the following—"tender affections" or "souls," &c. for "bowels;" "stomach" for "belly," (we used to think that these two words denoted different parts of the body,) "lazy gormandizers" for "slow bellies;" "desires" for "lusts;" "of foreign birth" for "bastards"—*νόθοι*; "sulphur" for "brimstone;" "Sarah's incapacity for child-bearing" for "the deadness of Sarah's womb;" "the natural enjoyment of the female" for "the natural use of the woman;" "the dog returned to his vomit and the swine that was washed to wallowing in filth," for the *proverb* in St. Peter; and "he smells" for "he stinketh." Now what is gained in most of these cases, but either a false translation or a vulgar indelicacy, instead of a dignified plainness? Take the last case, for example. Aside from the *ambiguity* that attaches to the word "smells," when it has a person for its subject and is used without a qualifying adverb,—unless, indeed, it *necessarily* mean, under such circumstances, to *perceive* rather than to *emit* an odor,—what an advantage to the dignity and eleva-

ı of the style, even in connection with an offensive word, is by simply dropping the *th* from the end of the verb! ; the word "*suck*" seems to have especially exercised the ned translator's delicate sensibilities. Thus he says, "out of mouths of babes and *nursing* infants *you* have perfected ise;"—and this, by the way, politely addressed to God Him-. And again, "the breasts which you nursed," for "which u hast sucked"—ἐθήλασας. We used to think that *mothers* sed and *children* sucked. But our "learned translator" has nged all that. Children now *nurse* their mothers. It is) we have heard a certain class of women talk of a child's ırsing his thumb," "nursing a bottle," &c., but we did not pose that a "superior classical scholar and careful writer of glish" could adopt such a sense of the word, which has not ot even into that vast receptacle of vulgarisms, Webster's tionary. We repeat, that, of all the forms of vulgarity, most disgusting to a really refined taste is vulgar fastidious-ı. Now that Mr. Sawyer's children are to *nurse* instead *ucking* their mothers' breasts, we would suggest that, by r of dialectic consistency, he should substitute, in any future ion of his expurgated New Testament, "expectorate" for ait," "pigs" for "swine," and, by all means, "rooster," or owing biddy," for "cock," &c., wherever such rude and iquated words occur.

ut hear our "learned translator" once more. "Wo to those h child and giving nurse in those days." Here again, *giving se* is a euphemism for *giving suck*. Why did he not put regnant," or "being in the family way," as another eu-mism for *being with child?* But perhaps we have here a of of his kind heartedness, as well as of his delicacy, for, if se thus "giving nurse" were indeed to *be with child at the ie time*,—as his translation implies, we need not say in spite the plain expressions of the original,—the woe would fall comparatively few. But, after all, we must be wrong, and Sawyer must be right in these emendations of the text; for are bound to believe that he is a man "of high attain-ıts," "of eminent qualifications," of remarkable philological ness," "of thorough, fine, mature scholarship," "a superior sical and Biblical scholar and a careful writer of English," ained under distinguished Professors at Hamilton College"—ALMA MATER must be proud of such a son—"who stood in front rank at Princeton Theological Seminary," who has nt "twenty years" in the special, critical study of the iptures, and who has the "conclusive testimony of many of most learned Theologians" to his rare qualifications for the k he has undertaken.

Had we not known that this work was by so distinguished a scholar as he is proved to be by such irrefragable testimony, and had we been left to form our opinion by the performance itself, we confess that we should unhesitatingly have concluded the author to be stupidly *ignorant both of English and Greek*, ignorant even of the first principles of the use of the article, in either language, ignorant of moods, tenses, and syntax, ignorant of the meaning of some of the commonest words. To show that our opinion would have been plausible, but for the unanswerable evidence thus given to the contrary, we submit, in addition to what has been exhibited above, the following facts and citations.

Mr. Sawyer expressly claims it as one of the merits of his translation, not only that he has banished the *Holy Ghost* from his New Testament, and from the very formula of Baptism, but that he has "*distinguished* change of mind from repentance." According to Mr. Sawyer, then, there are no cases in which the idea conveyed by the English word *repentance*, in its modern acceptation, is expressed in the Greek of the New Testament, except the following: Mat. xxi, 29, "Afterwards he repented and went:" xxi, 32, "You did not afterwards repent that you might believe him:" xxvii, 3, "Judas, who betrayed him, repenting," &c.: 2 Cor. vii, 8, "I do not repent, though I did repent:" 2 Cor. vii, 10, "A change of mind unto salvation not to be repented of." So that John the Baptist *never* preached *repentance*. Jesus Christ *never* preached *repentance*. His apostles *never* preached *repentance*. The New Testament contains *nothing* about the baptism of *repentance*, *repentance* towards God, *repentance* unto salvation, *repentance* unto life, *repentance* and the remission of sins, *repentance* from dead works. *Repentance* is not a condition of salvation. *Repentance* is no part of human duty, and no element of Christian experience. Those who think otherwise, are ignorant either of the right use of the English language, or of the true meaning of Holy Scripture. Mr. Sawyer prides himself upon this, as one of his great discoveries. And well he may; for, if this be really so, it certainly bids fair to produce a huge *bouleversement* of ideas, or a new confusion of tongues, in Protestant Christendom.

Now there are two words in the text of the New Testament, which, with their derivatives, have been supposed to express the idea of *repentance*:—these are μετανοέω and μεταμέλομαι. Mr. Sawyer uniformly translates the former "to change the mind," except in Acts viii, 22, "turn your minds from," &c. In Rev. ix, 20, 21, he has inserted "to turn"

ıfter it, in brackets; and in Rev. xvi, 10, he has inserted the ame, and forgotten the brackets. In all the cases referred to ıbove, in which he has retained the word "*repent*," it is a ranslation of *μεταμέλομαι*. But there are two cases more in vhich he has translated even this word otherwise. These are Rom. xi, 29, "The gifts and calling of God are without a *hange of mind*;" and Heb. vii, 21, "The Lord swore, and ıe will not *change*." Thus it appears, by his own showing, hat there is no reason, *ex vi termini*, why *μεταμέλομαι* may not nean to *change the mind*, as well as *μετανοέω*. He might, there-'ore, have safely omitted from his New Testament all trace of he word *repent*, in all its forms. If the noun *repentance* is in t at all, we have not been able to find it. Indeed, consist-ncy with his apparent views of the modern language, and with his principles of uniformity of translation, would mani-estly have required the banishing of the word in question in ıny and every form. For surely the context does not require he word to be retained where he has retained it, any more han where he has expunged it. He might as well have said, "Afterwards he *changed his mind* and went," or, "Judas, *changing his mind*, went and hanged himself," or, "A change of mind unto salvation not to be *changed from*,"—as to say, "The baptism of a *change of mind*," or, "A *change of mind* from dead works," or, "*Change your minds* and believe the *good news*," or, "Unless you *change your minds*, you shall all in like manner be destroyed," &c., &c. It is remarkable that where the Common Version says, "they changed their minds," (Acts xxviii, 6,) Mr. Sawyer says, "they thought differently." What would our "learned Theologians" say to banishing *repentance* from all their sermons, expunging it from all the religious literature of the English language, and substituting for it "a change of mind"?

Mr. Sawyer also expressly and particularly boasts of having *distinguished* "spiritual bread from daily bread." We suppose this to refer to his translation of the Lord's Prayer, where he teaches us to say, "Give us to-day our essential bread." "Essential"—*ἐπιούσιον*. The Romanists translate this word "super-substantial," and regard it as alluding to the Mass and transubstantiation. Our Version translates it "daily;"—leaving the idea both of *spiritual* and *natural* food to be included, as we may feel our need of them. "Essential" does not mean "spiritual" in any English usage that we are acquainted with; and will not be so understood by English readers. It will naturally be taken by them to mean "necessary;" but this certainly is not the true or proper sense of the original

word. *Necessary* may indeed be *implied* in that word, as it is also in the word "daily," i. e., necessary, or essential, or sufficient for the day—*for the time being.* According to its composition ἐπιούσιον means strictly *upon*, or *for*, *being;* and the question in regard to it is whether, as here applied to bread, it is that which is necessary, essential, sufficient, fit, proper, (or whatever other relative terms of the kind may be preferred,) (1st,) *for the time being*, (i. e. for to-day,) or, (2d,) *for the time impending, the time upon the eve of being*, (i. e., perhaps, for to-morrow—ἐπιοῦσα ἡμερα,) or, (3d,) for *our own being* or sustenance. If Mr. Sawyer took this last to be the sense, then, by using the word "essential," i. e., *necessary*, he has simply substituted an implied adjunct for the express and substantial meaning of the original term. He has given us the play of Hamlet with the part of Hamlet left out. Or, if he intends expressly to include the idea of *essence* or substance in the word "essential," that essence or substance cannot be understood to be *ours* consistently with good English. But if, on the other hand, this essence is referred to the bread itself, and not to us, i. e., if "essential" is to be taken in its metaphysical and scholastic sense, then why not use at once the Romish word, which has at least the merit of apparent (though only *apparent*) etymological correspondence,—οὐσιος meaning *substantial* or essential, and ἐπι meaning *super?*

"Trial," for "temptation," as a translation of πειρασμος, is correct only just so far as it means temptation. In its other senses, as affliction, examination in a court of justice, &c., it has nothing to do with the present case.

(Mat. ii, 2.) "Where is the king of the Jews born?"—ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τ. Ι. A specimen of "superior classical scholarship"! (Matt. ii, 23.) "Nazoraean" is not an English word. The recognized form of spelling in English is Nazarene. And if, in some particular texts, the original have, in some copies, the form Ναζωραῖος, why should this be pedantically translated by Nazoraean, when Ῥωμαῖος is translated, not Romaean, but Roman, and Ἐλισαῖος, not Elisaeus, but Elisha; and Ἐλιας, not Elias, but Elijah? Consistency is a jewel.

(Mat. vi, 25.) "Be not anxious for your soul, what you shall eat or what you shall drink, nor for your body what you shall put on." As Mr. Sawyer has here substituted *soul* for the "life" of the Common Version, although he has himself elsewhere translated ψυχη *life*, especially where the Common Version uses *soul*, (as particularly at Mat. xvi, 26,) it seems fair to presume that he would have his readers understand our Lord as implying that the *soul*, in the proper English sense of the

rd, as distinguished from the life and contrasted with the ly, is nourished or sustained by eating and drinking.*

Mat. vii, 3.) "And why do you see a speck in your broth- s eye, and not consider a beam in your own eye,"—and so on the same improved and elevated style. Now "see" for *old* is wrong, so far as there is any difference in their sense, ., so far as any *intentional* seeing or *looking at* ought to be plied. "Speck" for *mote* is simply a vulgarism. And as the article with mote, beam, &c., they are accompanied in s original with the definite article, as in the Common Version. e definite article certainly gives the true sense, whether the lefinite does or not. Also, in the 6th verse, he has translated ἅγιον "*a* holy thing," instead of "that which is holy;" ıile it is to be observed that, in Mat. i, 23, he has been very reful to render ἡ παρθένος "*the* virgin," instead of "*a* virgin."

(Mat. viii, 10.) "And Jesus seeing the multitudes around m, commanded them to go away to the other side." Here them" is interpolated, and utterly falsifies the sense, as the ntext abundantly shows.

(Mat. ix, 16.) "But no one puts a piece of unfulled cloth ı an old garment; for it takes away its fullness from the ırment." "Raw or unwrought cloth," our translators have laced in the margin; they did not say "unfulled cloth," and ıen wound our ears or lead our minds astray by putting "its ullness" immediately after it. The sense probably is, "for it kes away its completeness, entireness, or consistent and niform appearance, from the garment;" which seems also to e the sense that our translators intended to convey, though hey followed a different construction of the text.

(Mat. ix, 37.) "Pray, therefore, the Lord of the harvest to hrust laborers into his harvest:"—thrust ἐκβάλῃ. And yet at ii, 20, he translates the very same word "sends forth."

(Mat. x, 10.) "Support," for "meat"—τροφῆς. Now, so far s "support" differs in sense from "meat," or *food*—so far s it has a wider sense, including, for example, clothing or any ther necessaries of life—so far it is a mistranslation of the text. Here is an instance of the general for the equally general.

(Mat. xi, 6.) "Offended with me," for "offended in me"—σκανδαλισθῇ ἐν ἐμοί. So he translates generally. It seems too nuch to suppose such ignorance in a man of Mr. Sawyer's retensions; but, really, it seems impossible to avoid the con- lusion that he takes "offend," in all these cases, in the mod-

* "Soul," in St. Luke xii, 19, will not help him; for it is there Hebraistically sed for the *person* or the *self*, and is not opposed to *body*.

ern English sense—as indeed he is bound to do, on his own general principles, for he is bound to use the "language of to-day."

(Mat. xi, 19.) "Wine-drinker," for "wine-bibber." But was there any harm in *drinking* wine? Why did he not also put "an eating man," instead of "a glutton," or "a glutton-ous man"?

(Mat. xii, 11.) The Common Version contains, at this verse, a perfectly faithful and intelligible translation of the *Textus Receptus*. Mr. Sawyer's is a faithful translation neither of the received text, nor of Tischendorf's, nor of any other; but arbitrarily breaks up the construction, and remodels the whole passage.

(Mat. xii, 25.) "Is destroyed," for "is brought to desolation"—ἐρημοῦται. "Can stand," for "shall stand"—σταθήσεται. This is repeated in v. 26.

(Mat. xii, 33.) "*A* tree is known," for "*the* tree is known"—τὸ δένδρον. He seems entirely ignorant of the *generic* use of the article in both languages.

(Mat. xiii, 19.) "Takes away," for "catcheth"—ἁρπάζει.

(Mat. xl, 42.) "Poisonous darnel," (without art.)—τὰ ζιζάνια "A furnace"—τὴν κάμινον.

(Mat. xv, 16.) "So entirely"—ἀκμὴν καί.

(Mat. xv, 17.) "On the earth," for "into the draught"—εἰς ἀφεδρῶνα. Is this *translation?* If the proper *sense* of our Lord's original words offends Mr. Sawyer's refined delicacy, has he a right to substitute, not more delicate phraseology, but a different sense? If he could find no decent word in English, why not *transfer* the original word, as he needlessly does in the case of the weights and measures?

(Mat. xv, 27.) "For"—καὶ γάρ; disregarding the ellipsis, and thus spoiling the sense.

(Mat. xvi, 5.) "And when his disciples came to the other side, they forgot to take bread." Does Mr. Sawyer understand that they forgot to eat? If so, it is a new idea; if not, his tenses are incongruous, while the Common Version is accurate.

(Mat. xvi, 18.) "You are Peter, [a rock,] and upon this rock will I build my assembly." So he decides that πέτρος means a *rock*, not a *stone*, and confounds it entirely with πέτρα; thus illustrating the critical care with which he distinguishes "the less from the more general." How an *assembly* is to be *built* upon a *rock*, we imagine would puzzle the most ingenious of modern engineers. If he says that nevertheless ἐκκλησία means *assembly*, we answer that ἐκκλησία does *not mean here* what the English word *assembly* actually means, according to

English usage, but it does mean precisely what the word *Church* means. Moreover, he has himself elsewhere translated ἐκκλησία *Church*, although he assures us that, as far as possible, he has translated the same Greek word by the same English, throughout. Of course, then, it was, in his view, impossible, i. e., absolutely inconsistent with the sense, to use the word Church, here, as the Common Version does.

(Mat. xviii, 3.) "Can," is interpolated, the original having nothing for it except the form of the subjunctive mood.

(Mat. xviii, 4.) "Whoever humbles himself like this little child, shall be greatest in the kingdom of heaven," for "whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven." Some of Mr. Sawyer's friends may be surprised to learn that, in every divergence of his translation of this passage from the Common Version, he has diverged from *Tischendorf's* text, while the Common Version has adhered to it punctually. He has omitted, *therefore*, οὖν, and has studiously transposed the tenses of the verbs, contrary to the plain forms of the Greek; while, if he had substituted *the greater*, for "*greatest*"—ὁ μείζων—he would have had something to show for it.

(Mat. xviii, 33.) "Ought," for, *ought to have*—ἔδει. So also at Mat. xxiii, 23, and elsewhere.

(Mat. xix, 1.) Ἐγένετο—*it came to pass*, is omitted; and so in other similar cases. It is not *necessary* to omit it in English. It was not *necessary* to insert it in Greek. What, then, is a "strict literal rendering, which neither adds nor takes away, but which translates with the utmost precision and accuracy word for word and particle for particle"?

(Mat. xx, 1.) "*In* his vineyard," for "into"—εἰς. This vulgarism occurs systematically.

(Mat. xxi, 21.) "If you should say . . . . it would be done," for "if ye shall say . . . . it shall be done"—κἂν εἴπητε . . . . γενήσεται.

(Mat. xxi, 42.) "This *is* from the Lord," for "this *was* the Lord's doing"—ἐγένετο. "*The* head of *a* corner, for "the head of the corner"—κεφαλὴν γωνίας.

(Mat. xxii, 2.) "A man, a king," for "a certain king"—ἀνθρώπῳ βασιλεῖ. And yet, at Mat. xi, 19, where the Common Version has "a gluttonous man"—ἄνθρωπος φάγος, he substitutes "a glutton."

(Mat. xxii, 35.) "Asked him, *to try him*," for "tempting him"—πειράζων. (Participle present, not future.)

(Mat. xxii, 36.) "What is *the* great commandment?" No article in Greek. So with "*the second*, at verse 39. Why

did he not here put *a* for the *the* of the Common Version, and show his superior learning?

(Mat. xxiii, 3.) "But do not their works," for "do not ye *after their works*"—κατὰ τὰ ἔργα.

(Mat. xxiii, 9.) "One is your heavenly Father," for "one is your Father, which is in heaven"—εἷς ἐστιν ὁ πατὴρ ὑμῶν ὁ οὐράνιος. Thus sense and logic are lost together.

(Mat. xviii, 25.) "Platter," for "*the* platter"—τῆς.

(Mat. xxiii, 29.) Τάφους and μνημεῖα, both translated "tombs" in the same verse; as if the Jews had no *sepulchres* or *monuments*.

(Mat. xxiv, 4.) "See that no man *deceives* you," and immediately afterwards, "See that you *be* not terrified." So, at verse 7, "Nation shall rise"—ἐγερθήσεται, and immediately afterward, "false prophets shall be raised up"—ἐγερθήσονται. The perversity of this last rendering is frequently repeated.

(Mat. xxiv, 15.) "The abomination . . . . standing in a holy place," for "*the* holy place"—ἐν τόπῳ ἁγίῳ. But which is *the* sense? See Mat. xxii, 36.

(Mat. xxvi, 25.) "As you say"—Συ εἶπας. How completely the beautiful Hebrew conception of the fixedness and unalterableness of the *word*, and of its identification with the *fact*, is thus travestied into a modern platitude!

(Mat. xxvi, 63.) "To tell me," for "that thou tell us"—ἵνα ἡμῖν εἴπῃς. This is to be literal!

(Mat. xxvi, 74.) "*A* cock," but, at verse 34, he had "*the* cock," for the same Greek.

(Mat. xxvii, 29.) "Making," for "having platted"—πλέξαντες. (32.) "Whom," for "him"—τοῦτον.

(Mat. xxvii, 40.) "If you are *the* Son of God."

(Mat. xxvii, 43.) "He said, I am *a* Son of God."

(Mat. xxvii, 54.) "Certainly this was *a* Son of God."

Now, there is no article with the original word for *Son*, in either of these three cases; but in the 40th verse, there *is* an article with the word for God; and therefore—if any distinction was to be made in the translation—*the* should have been put just where he has put *a*, and *a* should have been put just where he has put *the*. But the plain fact is, the definite article of the Common Version is right in all these cases; and not to know it, is either to be ignorant of New Testament Greek, or to have a very unfounded and untenable view of the facts of these cases. Surely, our Saviour would not say of himself, "I am *a* Son of God;" nor would the Jews have falsely charged him with so saying, when their rulers had just expressly condemned him upon the higher charge of his claiming to be *the*

Son of God, Ὁ υἱος του θεου, (Mat. xxvi, 63.) Nor is there the least need of supposing the centurion to have been in a state of perfect heathenish ignorance; and, besides, even if he were so, and had spoken from a purely polytheistic point of view, he would have said, not "this was *a* Son of God," but "this was *a* Son of *a* God," or rather, "this was the Son of a God."

(Mat. xxvii, 60.) "In a rock," for "in the rock"—ἐν τῃ πέτρᾳ. Article *generic*, alike in both languages.

(Mat. xxvii, 64.) "Be," for "shall be"—ἔσται. Thus the construction is entirely perverted. "Literal renderings"! "Superior scholarship"!

(Mat. vii, 14.) "Wide is the gate and spacious the way . . . narrow is the gate and compressed the way," &c. It is needless to say that there is nothing in the original to require such barbarisms.

(Mat. xiii, 30.) "Collect first the *poisonous darnel* and bind it in bundles to be burnt," for "gather ye together first the tares and bind them in bundles to burn them." The Common Version is strictly literal. It is perfectly intelligible to common readers. Is it not also current English?

(Mat. xiii, 51.) "A householder, who casts out of his treasury things new and old." Ἐκβάλλω seems to have puzzled the "learned translator" sadly. He renders *casts*, *thrusts*, *sends*; why not add *brings*, and make sense?

(Mark ii, 12.) The paralytic "was raised up," for "rose up." What great miracle is it to lift up a paralytic? But Mr. Sawyer saw that the Greek verb was in the passive form. Alas, for the ignorance of the forty-seven!

(Mark iii, 29.) "He that blasphemes against the Holy Spirit shall never have forgiveness, but is the subject of an eternal mistake." Here Tischendorf reads ἁμαρτήματος instead of the κρίσεως of the Textus Receptus. But whatever be the true reading of the text, this translation is beyond all question "an eternal mistake," and an unpardonable blunder,—unless it be really chargeable with the express and blasphemous *intent* of falsifying or ridiculing the Word of God. The translator himself had just above rendered ἁμαρτήματα "sins;" and, if ἁμαρτήματος is the true reading here instead of κρίσεως, it must manifestly be taken, by a Hebraism, just as its cognate ἁμαρτία is, over and over again, in the sense of the *consequences*, the *guilt* and *punishment* of sin. And so, the Common Version still gives the exact sense of the passage.

(Mat. vii, 4.) "And from *a* market, unless they *baptize* they eat not; and there are many other [customs] which they

have received to hold; *baptisms* of cups and sextuses, [1 1-2 pint measures,] and brass vessels and beds." This, we are told, is "the common style of our time, the living language of to-day"!

(Mat. vii, 15.) "Nothing which being out of a man entering into him, can defile him," for "there is nothing from without a man, that entering into him can defile him,"—*οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν ὃ δύναται αὐτὸν κοινῶσαι.* What is gained in fidelity, in logic, or in intelligibleness by this change of construction?

(Mark ix, 3.) "So that," for "so as," *ὥστε*, makes nonsense.

(Mark x, 47.) "Hearing that Jesus was the Nazarene," for "when he heard that it was Jesus of Nazareth,"—*ἀκούσας ὅτι Ἰησοῦς ὁ Ναζαρηνός ἐστιν.* The blind man did not, probably, need to be told that Jesus was the Nazarene, nor would he have been much interested in the fact if he had been told it. But when he was told that *that man* who was passing by, was *Jesus of Nazareth*, of whose character and miracles he had heard so much, he was interested, he was aroused, he cried out.

(Mark xii, 32,) "Well, teacher, you have said truly; there is one [God], and no other but him." This certainly has an air of easy familiarity. Our Version says, "none other but *he*." In our opinion it is right, according to the best philosophy and the best usage of the English language. But perhaps we have not learned the "language of *to-day*." If Mr. Sawyer's dialect is that language, it is some comfort to hope that it may be ephemeral.

"To love one's neighbor as himself," for "to love *his* neighbor as himself." Here he has doubtless modernized the expression by substituting *one's* for *his*. *One's* was not in use when our Common Version was made. But he has left his work half done and stultified the sense, by retaining "*himself*" at the end, unchanged.

One of the "learned translator's" habitual "improvments" is, to put the "persecuted," "the ready," "the invited," "the well," &c., &c., for *those who are persecuted*, &c., thus making his English "of to-day" always bungling, and sometimes ludicrously ambiguous or absolutely unintelligible. We have no room for instances.

(Mat. viii, 11.) "Many shall come from the East and from the West, and shall *recline* with Abraham and Isaac and Jacob in the kingdom of heaven." And so, systematically. This is what is called "rendering general terms by equally general terms." Of course, here is no "servility" and no pedantry. The Common Version is changed only for

the humble and pious purpose of promoting "practical religion." The misfortune is that sometimes we have, in consequence, not only a barbarism, but a false sense. Mat. ix, 10, is translated thus: "And he was reclining in the house, and behold many publicans and sinners came and reclined with Jesus and his disciples." Now, a common English reader might well suppose that these persons had a very nice, easy, social time together, but he would hardly imagine that any eating at table was implied in the text. We are not aware that the English word *recline* means (in the language "of to-day") "to be at table," or to partake of food, in any position; but the original word *does imply* this, and implies it here as its principal idea, to which the precise posture is a mere accessory.

(Mat. xiv, 23.) "He went on *a* mountain"—ἀνέβη εἰς τὸ ὄρος. This same phrase he translates sometimes "up on *a* mountain," sometimes "up on *the* mountain," sometimes "on *the* mountain," and sometimes "up to *the* mountain."

(Mat. xiv, 33.) "They worshiped him saying, truly you are the Son of God." Rather a familiar style of worship.

(Mat. xx, 22.) "My daughter is badly affected with a demon."

(Mark i, 26.) "Affecting him with convulsions."

(Mat. xv, 31.) "Seeing the dumb talk, the crippled sound, the lame walk," &c. What should *sound* mean in this construction?

(Mat. xxiv, 51.) "Punish severely," for "cut asunder"—διχοτομήσει. And yet we must have "*recline*" for "sit at meat" on every occasion. "The general," for "the equally general."

(Mat. xxv, 15.) "Going abroad," for "going into a far country"—ἀπεδήμησεν. The man was probably a modern tourist.

(Mat. xxvi, 50.) "Comrade," for "friend"—ἑταῖρος. Thus our Lord addresses Judas!

(Mark iv, 29.) "When the wheat delivers itself immediately he sends out the sickle." Such is the style in which Mr. Sawyer—*ignorantly*, shall we say? or impudently and blasphemously?—alleges that our Saviour would have expressed himself, had he spoken in English, and in "the living language of to-day"!

(Mat. xix, 6.) "What therefore God has *yoked* together, let not man separate." Is this modern English? Does Mr. Sawyer suppose it refers to oxen? Of course there is no servility or pedantry in the case. Perhaps it will be news to

"the learned translator" that the English word *join* has, in its etymology, the same relation to the idea of a *yoke* that the original Greek word has; in fact, that the very words *yoke* and *join* are traceable to a common origin,—and to the same origin the Greek word itself is probably to be referred. So that *join* is both a strict etymological correspondent of the original word, and, at the same time, expresses the sense consistently with English usage. But Mr. Sawyer humbly trusts that, "under God's blessing," his improved translation will be "a superior instrument of piety and virtue;" and that, now, man and wife, finding themselves *yoked* instead of *joined* together, will live henceforth in perfect unity and love. If Mr. Sawyer, in marrying a couple, should use his own formula, we think they would stare.

(Luke i, 1.) "A complete digest," for "a declaration,"—διήγησιν. This noun does not occur elsewhere, but the verb from which it is derived is rendered, in this new version, "relate," "tell," "tell of," "declare," "report;"—"the same word by the same, as far as may be."

(Luke i, 59–63. See also ii, 27, 28.) A complete confusion of *he, his, it, its:* e. g., "and they made signs to *his* father what he wished *it* to be called;" "and called *it* by the name of *its* father;" "and *his* mother answered and said, no, but *he* shall be called John."

(Luke i, 76–79.) "And you, little child, shall be called *a* prophet of *the* Most High; for you shall go before *the* face of *the* Lord to prepare his ways, to give *a* knowledge of salvation to his people, *with a* forgiveness of sins (ἐν ἀφέσει ἁμαρτιῶν) on account of *the* compassionate mercies of our God, by which *a* morning from on high has visited us, to illuminate those sitting in darkness and *the* shade of death, to direct our feet *in the* way of peace," (εἰς ὁδὸν εἰρήνης.) There is no article in the original of this whole passage for either his *a*, or his *the*.

(Luke iii, 3.) "Preaching *the* baptism of *a* change of mind for *the* forgiveness of sins." No article here in the original. We have εἰς ἄφεσιν ἁμαρτιῶν. Compare the rendering of ἐν αφ. ἁμ. in the passage above. The distinctions of "the learned translator" are doubtless very "exact."

(Luke ii, 9.) "*An* angel of *the* Lord, ... *the* glory of *the* Lord." No article in the Greek.

(Luke ii, 12.) "A sign"—τὸ σημεῖον; and "*the* babe"—βρέφος; as in the Common Version.

(Luke iii, 23–38.) In this genealogy throughout, Mr. Sawyer says "*the* Son," like the English translation. There is no article in the original; and it is an instance where, according

lish idiom, it is almost, if not quite indifferent, whether
a or *the*. The exact form of the conception in the
l could be conveyed in English only by being able to
e with both.

e vi, 39, 40.) "Can *the* blind lead *the* blind? Will not
ll into *the* pit?" No article in the Greek. He follows
glish translation again. Why did he not show his supe-
owledge of Greek, and use *a* in this case, as in so many
ases of this sort? See just beyond, (vii, 9,) "so great *a*
for *so great faith*, (viii, 46,) "*a* power going forth from
x, 46,) "*a* neighbor," for *neighbor*, &c., &c.

e xi, 15.) "He casts out demons by Beelzeboul, the
f demons." Here *demons* has the article in the original
ı instances. But so this translation stands in other
cases.

e xi, 20.) "If I by *a* finger of God cast out demons."
original *demons* has the article, and finger is without it,
he rules of Greek construction it was required to be.
any fingers does "the learned translator" suppose
s? And which of them was employed in this case?

e xii, 52, 53.) "There shall be five in one house divided,
gainst two, and two shall be divided against three; a
against a son, and a son against a father; a mother
the daughter, and a daughter against the mother," &c.
so Mat. x, 21.) Here is a specimen of studied and
king "improvement" of the Common Version, which
ıt to be a mere entanglement of blunders. Among the
coveries of modern erudition—made by the aid of "the
ncient manuscripts"—is the removal of a point in the
text; so that Tischendorf would read, "there shall be
one house divided, [i. e., among themselves,] three
two and two against three they shall be divided, father
son," &c. Now just leave out what we have inserted
kets, and place a point after "two against three," and
l have substantially our Common Version. We have
ot that the punctuation of the received text is right, and
ounder and maturer criticism will restore it. But "the
translator" has improved even upon Tischendorf's
ements, and, by inserting another comma after "three
two," has *divided* the sentence so as to produce a more
chaos than it describes.

53d verse will also furnish another pertinent illustration
ogical acumen and scholarly aptitude with which he
ıse of the results of modern criticism upon the proprie-
the Greek article. He has here substituted the article

a for the article *the* of the Common Version, in no less than eight instances. And upon what principle? Apparently upon no principle at all, but by the simple mechanical rule to insert *a* before every singular noun which is without an article in Greek—in entire ignorance, as it would seem, of the force of the fact that the Greek language has no indefinite article at all. But let us look quietly at the case. "Father against son and son against father; mother against the daughter, and daughter against the mother," &c., would have been, we admit, both a literal and a correct translation. "The father against the son, and the son against the father," &c., as in the Common Version, is also a correct translation, because it conveys exactly the same *sense* as the other, with simply a *rhetorical* modification. The *same sense*, we say, for the *definite correlation* between "father and son," which is expressed in English by the use of the definite article, is unquestionably intended in the original. But is "*a* father against *a* son," &c., also *a* correct—not to say *the* correct-rendering? Now every man is *a* son, and every woman is a daughter. Is it the sense of the original, then, that "the house shall be divided, any man who is a father against any man whatever," &c.? And yet such must be the sense of this "improved" translation, as studiously changed, and contrast distinguished, from the Common Version. The truth is, as Mr. Sawyer (or his friends) may one day discover, there are mysteries and niceties, even in so slight a matter as the use of the Greek article,—aye, and of the English article too,—which even in these times of modern illumination, require some other faculty to fathom and apprehend them, than the plodding study and pedantic application of grammatical rules, though the labor should be continued for the space of even forty years.

(Luke ii, 7.) "The khan," for "the inn"—*καταλυμα*.

(Luke ii, 1, and iii, 1.) "Proconsul," and "Procurator," for "governor"—*ἡγεμονεύοντος*.

(Luke xxii, 66.) "Their sanhedrim," for "their council"—*τὸ συνέδριον ἑαυτῶν*. And so *passim*.

Now, in the first place, *khan* is not an English word; and, in the second place, *καταλυμα*, as a *Greek word*, does not mean khan. It is a *general* term which may be *applied* to what the Orientals call a *menzil* or a *khan*; but if that is a reason for rendering it *khan* in English, then why not translate the whole Greek Testament into Aramaean, or Syriac, or Arabic, or Turkish, for the benefit of untraveled English readers?

Neither does the Greek word *συνέδριον* mean *sanhedrim*, but it *does* mean *council*, or *consistory*. The Jewish *sanhedrim*

may have been their συνέδριον, but συνέδριον does not therefore *mean* sanhedrim. Did Mr. Sawyer suppose that this word was a sort of *pun* made by a cross between the Greek and the Hebrew?

So also the word ἡγεμονεύοντος means properly "being governor," and whether this *governor* were, in one case, a proconsul, and in the other, a procurator, or not, is not *expressed* in the original, and therefore should not be expressed in "a precise and accurate" translation, though it might well be stated in a commentary or in the margin.

The simple fact is, that καταλυμα just as much means khan, συνέδριον sanhedrim, and ἡγεμονεύοντος proconsul or procurator, as an animal means an ass, or a man a pedant. Those three words may serve, among scores of others, to illustrate "the learned translator's" boasted fidelity in rendering "general terms by those equally general." We presume that King James's forty-seven translators, even in their days of darkness, had heard of Eastern khans and Jewish sanhedrims, and Roman proconsuls and procurators, and probably knew quite as much about their relation to the text of the Greek Testament as Mr. Sawyer does; but their object was to translate God's word in its simplicity, not to show their own learning. We ask again, not sarcastically, but in all seriousness, are these "improved" renderings of *khans*, *sanhedrims*, *proconsuls*, &c. &c., really intended and expected, "by God's blessing," to promote the cause of "practical religion"?

(Luke ii, 11.) "For to you was born to-day." Is this better English than "unto you is born this day"? It is needless to inquire after the Greek, for, whatever that may be, it is presumable that it expresses a consistent sense; and, if translated into English, it must be conformed to the laws and idiom of the English tongue.

As for substituting, in this passage, "the anointed Lord" for "Christ the Lord," it would be entirely arbitrary, as it often is elsewhere in this "improved" translation, were it not that, in this case, it is inconsistent with the original,—no article being used,—and with the authority of Tischendorf's text, who here prints Χριστὸς with a capital X, as a proper name.

(Luke v, 36.) "The new cloth tears the old," for "the new maketh a rent," or, perhaps, *he rends, or will rend, the new*—τὸ καινὸν σχισει or [σχίζει]. Here Mr. Sawyer does not mark "the old" as an interpolation; and, if he had done it, it would not have transformed nonsense into sense; it would have been only acknowledging the nonsense to be his own, which in simple

honesty he was bound to do, even if he had not expressly promised it in his programme.

(Luke x, 31.) "Providentially," for "by chance"—συγκυρίαν. We recognize nothing about Providence in this Greek word; and surely the usage of the English tongue did not require the change; nor is practical religion likely, in our apprehension, to be promoted by pious cant or pious frauds. Would Mr. Sawyer intimate that our Blessed Lord, in his expressions, was rather imprudent and somewhat atheistic withal, and needs the shield of *his* more cautious and Christian formulas?

(Luke vii, 12.) "Young man, I tell you, arise!" Why did he not say, "get up"? Is not "arise" *getting* rather antiquated?

(Luke xi, 38.) "The Pharisee wondered that he was not first baptized before breakfast." The Pharisees are just below called *fools*, or, in "the learned translator's" more refined diction, "senseless men." But if this Pharisee really *wondered* that Jesus was not "baptized before breakfast," he was certainly a *senseless man*, in a sense not referred to in the context, and needed medical treatment for his insanity, rather than reproof for his folly. But is this want of sense really to be charged upon the Pharisee or upon the Translator? Let us remember that this translation professes to be English, idiomatic English, "the living language of to-day;" and not a "servile" rendering of the Greek. And let those who are acquainted with the idioms of both languages judge between the parties.

(Luke xii, 8–10.) Here every divergence from the Common Version is a divergence from the original, an inaccuracy or an inconsistency. "That" is interpolated without acknowledgment and without necessity; "also" (καί) is arbitrarily omitted; "it shall be forgiven him," which is both perfectly literal and perfectly intelligible, is changed to "shall have forgiveness;" the future "shall speak" (ἐρεῖ) is changed to "speaks," without rhyme or reason; and though "has denied," for "denieth," is the translation of an aorist participle, yet, by a happy inconsistency, "blasphemes" immediately follows, as the translation of another aorist participle. And this is a tolerable sample of Mr. Sawyer's ordinary "improvements."

(Luke xiii, 26.) "We eat and drank in your presence, and you have taught in our streets." In the original,—as in the Common Version,—all these verbs are in the same (the aorist) tense.

(Luke xii, 49.) "What will I if it is already kindled"? Does "is" (for "be," or "shall be," or "should be") convey the

real sense here "in the living language of to-day"? And, on the other hand, is not "what will I" a little antiquated?

(Mat. xviii, 28.) "He choked him," for "he took him by the throat," saying, "Pay what you owe me."

(Mat. xxii, 22.) "Went and left," for "left and went"—ἀφέντες ἀπῆλθον. How grammatical, logical, and important!

(Luke xvii, 4.) If he turn "saying, I change my mind, you shall forgive him."

(Luke xvii, 10.) "What we owed the doing of we have done"—ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν. Is this "the living language of to-day"?

(Luke xix, 4.) "And running before, he went up on a sycamore"! Nimble Zaccheus!

(Luke xi, 17.) "Every kingdom divided against itself is desolated, and house falls upon house." Here is chaos come again. The same preposition is translated *against* and then *upon*; while, even if we had only *this* text to reason from, it would be plain to the merest tyro, that the grammatical sense of the latter clause is, "a house against a house, [i. e., divided against], falleth." But in the parallel passages, as at Mark iii, 25, the original gives the expression in full. "Superior scholarship and careful English"!

(Luke xxiii, 32.) "Two other criminals," for "two others, malefactors." Does the Evangelist admit that Jesus was a *criminal*?

(Luke xxiv, 18.) "Do you live alone?" for "art thou only a stranger"—Συ μόνος παροικεῖς. The Common Version *may* be right; for μόνος is often used adverbially. But however that may be, the "improved" translation is certainly wrong. For, taking μόνος in its stricter sense, the meaning would be, "Art thou the only man who sojournest, or dwellest as a stranger?" &c.

Some three or four times, at least, Mr. Sawyer renders οὖν as an *adverb of time*—a blunder which of itself is sufficient to stamp his claims to classical scholarship; he habitually confounds εἰς with ἐν, ὅστις with ὅς repeatedly, ἤ with ἦ, and πείθω with πείθομαι; and forthwith "amends" the Common Version accordingly. In one case he seems to mistake πρὸς ἦμεν for πρὸς ἦμεν, and translates "came to," instead of "were with," although he ought to have known that εἶμι (to go) is not found in the New Testament, either in the received text or in Tischendorf's improved version.

But we forbear. For our part, we have toiled through this whole "improved" version, even to the last word of the Revelation—as a penance for our sins—but we have inflicted

upon our readers illustrations from three of the Gospels almost exclusively—*and not a tithe of the illustrations that might be given from this portion only*—to show the extent and character of Mr. Sawyer's knowledge, both of English and Greek. We will merely add, as further miscellaneous specimens of his modern dialect, "custom house," for *receipt of custom;* "circumvent," for *get an advantage;* "congratulate me," for *rejoice with me*—συγχάρητέ μοι; "the report went abroad *extensively*," for *so much the more*—μάλλον; "the good news," for *the gospel;* "impure spirit," for *unclean spirit;* "perform no hard labor," for *toil not;* "dismiss," for *send away;* "traveling baskets," for *baskets;* "requested," for *besought;* "enters into and proceeds out," for *goeth into and out;* "conversed," for *talked;* "occur," for *come to pass;* "product of the vine," for *fruit of the vine;* "become emaciated," for *pines away;* "signifies," for *is*—ἐστιν; "fatted *creatures*," for *fatlings*—τὰ σιτιστά; "Cesar's *dues*"—τὰ Καίσαρος; "hemorrhage," for *issue of blood;* "carob-pods," for *husks*—κεράτιων; "precipitate," for *cast headlong;* "lifted his eyes *above*," for *lifted up his eyes;* "treasure-chest," for *bag;* "impression," for *print;* "quadrupeds and reptiles," for *fourfooted beasts and creeping things;* "a master of eloquence," for *the chief speaker*—ὁ ἡγούμενος τοῦ λόγου; association," for *company;* "society," for *fellowship;* "we wish to God," for *we pray God*—ἐυχόμεθα; "supervened," for *entered;* "suggest," for *put in remembrance;* "transcendant," for *exceeding;* "polity," for *commonwealth;* "music," for *melody;* "herald," for *preacher;* "accumulate," for *heap up;* "archetype," for *figure*—ἀντίτυπον; "to feel," for *to handle;* "sailing-master," for *ship-master;* "some more," for *somewhat more;* "obliterate," for *blot out;* "prefects, lictors chiliarchs, court-days, cuirass, myths, philanthropy, apostatize, cauterize, athlete, gangrene, aliments, perceptive faculties, sabbatism, iris, cranium," &c., &c., &c.,—and all this purely and simply for the high and holy purpose of promoting Biblical science and "practical religion"!

We may have committed mistakes and blunders in this rapid and desultory review. It is not unlikely we have. We are not chary of our own reputation, but jealous of the Divine Word. We make not the slightest pretensions to extraordinary scholarship. We profess to know no more of Greek than the average of Parish Clergymen. We have not made the New Testament the special study of twenty years; and we neither pretend to be qualified to produce a New Version, nor to castigate the Old. But if *one-tenth part* of the blunders and blemishes which we have charged upon Mr. Sawyer's performance

actually exist, they are abundantly sufficient to settle forever *his* qualifications for the task he has so audaciously undertaken. And we solemnly aver that the evidence we have presented is not one-twentieth part of what might be produced. If we have spoken strongly, severely, sarcastically, it is no more than we meant to do—not half so much as the case required. We have no disposition to conceal our strong feeling of indignation.

There is one result of wading through this farrago of pretentious pedantry, which we regard as a sufficient reward for all the disgust and the toil—it is, that it has so much increased our love, and respect, and admiration for our Common Version of the Scriptures. We always regarded it as excellent; but, upon a more minute examination and critical comparison with the original, it now seems to us—not indeed absolutely free from defects—but, in its inimitable union of fidelity and idiomatic raciness, of majesty and simplicity, of strength and beauty, of plainness and precision, of grace and truth, scarcely less than a miracle—a wonder of Providence almost as amazing as the original gift of positive inspiration. The more we have examined the subject, the less favorably do we think of any suggestions for a revision. We were inclined, at first, to think well of Trench's propositions, but we have changed our mind. Indeed, the objection to Trench's *brochure* is that it blows hot and cold in the same breath. He makes admissions in one part, which he withdraws in another, but which will be quoted as his unqualified and deliberate opinions, by the impugners of the English Bible. A man may take advantage of the temper of the times, and write a little book to sell, if he will; but when it is on such a subject as this, he should be careful what he puts into it. We know that the Dean of Westminster will shrink from this "Improved Translation" with as much horror and aversion as we do; and will deeply regret that his authority could be cited to bolster it up. And we trust that those "learned Theologians" who have so prematurely recommended Mr. Sawyer and his performance, will not fail, now that they see its true character, publicly to withdraw their names; and this, from a regard as well to their own reputation as to that of their country. We protest against such a book's being palmed off upon the unlettered community on *their* authority. We protest against such a book's going forth as an exponent of the learning, taste, and Biblical science of this country. We protest against it, in the name of holy truth, in the name of sacred philology, in the name of the English language, in the name of American scholarship, and in the name of practical religion.

Art. VII.—SPRAGUE'S ANNALS OF THE AMERICAN PULPIT.

Annals of the American Pulpit; or Commemorative Notices of distinguished American Clergymen of various denominations, from the early settlement of the country to the close of the year eighteen hundred and fifty-five. With Historical Introductions. By William B. Sprague, D. D. Volume V. New York: Robert Carter & Brothers.

When the former volumes of the great work of Dr. Sprague appeared we gave them a kindly notice. We considered their success as certain, for the accomplished author brought to his welcome task of setting forth the virtues of the more eminent of the Congregational and Presbyterian Clergy of this country, qualities as a biographer and local historian equaled by very few and surpassed by none.

But when he essayed the clergy of the Old Colonial Church of England and of her daughter the Protestant Episcopal Church of these United States, there were difficulties to be met and overcome which called for no little skill and prudence on his part, and we confess we doubted whether even Dr. Sprague would not fall below the level of his former volumes, either through a timid handling of his subject, arising from a sense of the peculiar delicacy of his position, or through an almost necessary want of power on his part to enter into and to realize the inner life of men whose views on the most vital of all subjects were, in so many things, unlike his own.

That he ever would allow his Presbyterian partialities to give color to his statements of fact or delineations of character, we never for one moment thought; for not only is he too high toned a Christian man and gentleman, to thrust polemics before his readers under the guise of history, but his tastes are so clearly in the line of personal narration, that he has few temptations to be drawn aside, to vindicate his own most deeply cherished views.

But whatever fears we may have entertained as to the skillful handling of a subject touching so very closely questions that divide Christian people and so frequently estrange them from each other, the perusal of this fifth volume has dispelled them all. It is a work of rare merit, and we predict for it an entire and a permanent success. The whole Church will receive it as

uable addition to her literature. There are few Church
e are persuaded, who could have presented so impartial
assionate a view of the various classes in the Church, as
ague has done. And it seems to us to be a piece of
good fortune that one so eminently qualified as he has
imself to be, should have undertaken from his position
of us and as a matter of pure history, to sketch the
f the leading clergy of the Church. We are sure
se who hold high views of Church doctrine and Order
l no cause to complain; nor do we think that they who
hemselves as evangelical will be at all dissatisfied with
ution of the work.

eneral reader will rise from the perusal of these lives
ent Clergymen of various shades of opinion and with
es of practice, firmly persuaded that as a whole, the
f the Episcopal Church are a compact and united body,
a definite Faith, acknowledging a common Order; and
any partisan within the Church who has the com-
lings of a man to read the whole book without a more
le spirit towards those who differ from himself and a
that, after all, his party does not constitute the Church.
ave been long persuaded that good, honest Church feel-
been growing steadily in all quarters with the growth
hurch itself; and that there will be, in time, a practical
ion of the Church as a Divine Institution, as a real thing
of us and of our opinions, such as shall make us much
lerant of individual opinion than we are unhappily at

Even now Ordination vows are regarded in all quar-
sacred things, and their hold on men is very tight.
r defective men may be in their theories of Priestly
y and power, yet the great body of the Clergy walk
ry careful steps within the narrow limits of the ordinal,
form with scrupulous precision to the language of the
of Worship.

Historical Introduction is brief but skillfully prepared,
an outline of our history. This, together with a very
mber of the lives of the early Clergy, was written by
ague himself. The lives of Johnson, Cutler, Beach,
g, Mansfield, Hubbard, and that large class of converts
copacy in Connecticut, were compiled by him from
ic sources of information, and with the calm impar-
f a man who is mainly careful to be accurate in his
nts, and who thinks not of their theological or ecclesi-
earings. It is but seldom that he speaks in the first
at the close, however, of his sketch of the life of

Bishop White, he thus beautifully refers to the impression made upon him by this venerable man:

"I had the pleasure of a slight acquaintance with Bishop White,—sufficient to render him an object of my enduring gratitude and veneration. I was first introduced to him, in 1816, by a letter from a lady in Virginia, between whom and myself there had long existed an intimate friendship; and the kind and genial manner in which I was received by him, satisfied me that I could not have presented myself under better auspices. His person seemed to me majestic. His countenance was divided between intelligence and loveliness, and occasionally it would light up into a fountain of sunbeams. The almond tree was in full blossom. His manner was so simple and natural, and yet so cultivated; so dignified, and yet so bland and winning, and his conversation was so rich and edifying, and withal such a revelation of the past, that it really seemed to me that I had then never stood in a presence, in which all the virtues and all the graces were brought together in such goodly fellowship. I had another interview with him, a few years after I entered the ministry, which only confirmed my previous impressions of the beauty and elevation of his character. I had occasion, also, at two or three different periods, to ask favors of him, and they were granted as cheerfully and promptly as if I had always sustained to him the relation of an intimate friend. His whole character seemed to me radiant with wisdom, dignity, and purity."

The rule adopted by Dr. Sprague, in every case practicable, has been to procure from some well known person or persons, a letter or letters containing their recollections and impressions illustrative of the character; but where there has been no one living to testify—as was uniformly the case with all who died before 1770—to avail himself of the best testimony of their contemporaries, from funeral sermons, obituary notices, &c., that he could obtain. The work claims an exemption from denominational partiality.

"Though I have, of course," says the Doctor in his general Preface, "my own theological views and ecclesiastical relations, which I sacredly and gratefully cherish, I have not attempted, in this work, to defend them, even by implication—my only aim has been to present what I supposed to be a faithful outline of the life and character of each individual, without justifying or condemning the opinions they have respectively held."

It has happened, naturally, that the testimonies in regard to character have been generally borne by those who were friendly to the views and to the course of polity of the subjects of the memoir. This was almost inevitable, and it was most proper that every man's memoir should be written by his friends. Thus Dr. Anthon naturally was applied to for the life of the late Dr. Hugh Smith, whose character is drawn in fair colors by a friendly hand. This is as it should be, and every Churchman, we are very sure, whatever he may think of the wisdom of the course pursued by Dr. Smith, in the matter of the Carey Ordination, will be very glad to learn that Dr. Smith had no misgivings at the last, but was soothed and

mforted in his dying moments by his firm belief that he had ted rightly.

The life of Arthur Carey was written by Dr. Sprague, from e Funeral Sermon of Dr. Seabury, and from manuscripts by e same hand. Two full and very interesting letters are ven, the first by the Rt. Rev. Bishop Hopkins, the second r the Rev. Dr. Arthur Cleveland Coxe, in both which there the delineation of a character so lovely in its purity and ntleness, that few readers, we think, can resist the conviction at, if there were good reasons why he might not be admitted the Ministry of the Church on earth, he was just the kind person fitted for a higher ministry in Heaven. We may lieve that now the mists of their once fallen life are cleared vay from both these true disciples of our Lord, and that in e Church above they see eye to eye, and are joined in heart. There is the clearest evidence afforded in this volume that ry many of the so-called evangelical were by no means lax their Church views; and, on the other hand, some of the ost interesting exhibitions of personal holiness and evangeli- l doctrine are from those who were distinguished for the rictness of their Church sentiments. As an instance of the tter, we quote the following from the pen of the Rt. Rev. ishop Doane, in relation to the last moments of the late Dr. ames Montgomery:

"I will close this communication with a brief account of his dying exercises. ad seen him frequently during his illness, but on Sunday morning, the 16th of arch, I was sent for to attend him. I hastened to his bedside, and witnessed ere a scene in which the angels must have delighted, and which beggars all at I have seen on earth. He was lying in his bed with a Prayer Book in his nd. He was evidently marked for the grave, but his countenance beamed with ace and joy. 'I am glad to see you,' I said, 'so calm and tranquil.' 'Oh, my ar friend,' he replied, 'my *dear* friend, I am perfectly happy.' And never did see a man who seemed so fully to realize what he described. His wife, his other, his children, and a female relative were present. 'My beloved wife,' he id, 'has gone through the Service for the Visitation of the Sick, and there are o prayers there that express exactly what I want. She is now reading me some ymns, and I wish *you* to be with us, and when she is done, you will pray with .' At his request, with a voice that at once expressed how great the struggle as between her natural feeling and her desire to do his pleasure, she proceeded. was the thirty-second Hymn in our Collection. At the end of every line he ade some comments—'*Welcome, sweet day of rest*'—'Yes, welcome, welcome, elcome, blessed day, day of peace, and rest, and holy joy!' '*That saw the Lord ise*'—'that saw my precious Saviour physically arise from the tomb, rise for our stification, rise to be the light and glory of the world.' '*Welcome to this re- ing breast*'—'Yes, reviving with new hopes of glory and of bliss.' '*And es rejoicing eyes*'—'for, though the light of day is not let in,' (the shutters of s room were partially closed,) 'they do enjoy the light of life—the only true d lasting light—which they who have not, walk in darkness, and know not ither they go. Bring them, Blessed Jesus, bring them all, who know thee not, to the splendid circle of thy glory!' In this way he went on with a fervor and pathos which I should in vain attempt to express. The thirty-third Hymn

('Another six days' work is done') was then read and amplified in the same delightful manner. He then took the book and read it distinctly through. Then with a low, clear voice, he sang it; and, having finished, asked me to find him the Doxology. 'Now,' said he, 'stand up and join with me.' This done, he began to pronounce the blessing; when, as if correcting himself, he said,—'Do you do that,' responding aloud, Amen, Amen. He then requested the window shutters to be thrown open. 'Now,' said he, addressing himself to me, 'take notice and bear witness, fully and plainly, but not ostentatiously, I DIE, I DIE IN THE FAITH OF THE LORD JESUS CHRIST. I put my whole trust for pardon and acceptance in the merits of His death. There are some who will say, 'Ah, Montgomery is converted—his sickness has done this.' Tell them no, I was converted long before I was permitted to minister at his altar. And though I have erred and sinned, has my delinquencies and backslidings, He has graciously restored me, and set me on the Rock. To that Rock of Ages, the Lord Jesus Christ, must all come who would be saved.' He paused. 'Now,' said he, 'I wish to receive the Holy Communion; and I wish you to make the arrangements.' At one o'clock of the same day, it was administered by Bishop Onderdonk; there being present, beside myself, a clerical brother, who, he had particularly requested, should be asked to come, and a young friend from North Carolina, lately admitted as a Doctor of Medicine. He entered into the service with great feeling and fervor, responding with a firm voice throughout. When told to take the cup as the blood of the Lord Jesus,—'*that* I will,' he said, '*that* I will.' After the administration, 'I wish you to take notice,' he said, 'that I have now discerned the Lord's body as I never did before; and I confide as truly in my Saviour as if I saw Him in His glory.' It was his last testimony. Four hours afterwards, his mind wavered a little. He was occupied through the afternoon in singing Hymns; at first distinctly, then the words ceased to be articulate, then the tune faltered on his tongue. At nine in the evening, he fell into a state of quiet from which he never was roused. From this time he sank gradually away, his moans grew fainter, his breath was more frequent, his pulse subsided. Without pain, without even the slightest motion to call our attention, we sat by his bedside in silence, numbering as it were, the sands, as they fell audibly from the glass. At one of the morning of Monday, his spirit was commended in prayer to its merciful Creator, through the merits of the blessed Redeemer. He continued gradually to fail. His pulse was still. He ceased to breathe audibly. At two o'clock, without a groan or a struggle, he expired. An infant's breath could not have passed away more gently. We kneeled beside him, before we left the chamber of death, and implored for ourselves the comfort of his grace, who alone can bind up the broken in heart, and give them medicine to heal their sickness.

"And now, my dear Doctor Sprague, let me assure you that the sacred pleasure with which I have written these memories of my sainted friend has been greatly increased by the feeling that it has been done at the instance of one towards whom I feel so sincere a regard as yourself.

"Believe me very faithfully your friend,

"G. W. DOANE."

Doubts have been expressed in certain Presbyterian quarters whether Whitefield properly belonged to the Church of England. For ourselves, we would have been well content had he been classed among the Presbyterians, with whom he was in close sympathy, yet, "the fact," as Dr. Sprague observes in his Preface, "of his having received Episcopal ordination, as well as been a subject of Episcopal discipline, and of his having never transferred his relation to any other body of Christians, would seem, notwithstanding all his disregard of rubrics and canons, to leave him with the full responsibility of a minister

of the Episcopal Church." It must not be supposed, as the careless reader of the life of Whitefield might infer, that it was from the Church Clergy only that he met with opposition; there was a large number of the most respectable and worthy Clergymen, both among the Congregational and Presbyterian bodies, who were opposed to him, and to his whole course of procedure. The letter to Whitefield from Yale College, and the Declaration of the New Haven Association in 1744–5, show in what slight estimation he was held in this quarter. The Declaration, after showing sundry reasons for their determination "not to improve the Rev. Mr. Whitefield," concludes thus: "Nor can we reconcile his (Whitefield's) conduct and practice in publicly praying and administering the Sacrament among Presbyterians and Congregationalists in the extempore way, with his subscriptions, and solemn promises and vows at the time of his Episcopal Ordination; nor see how his doing so is consistent with moral honesty, Christian simplicity, and Godly sincerity." But this was in the time of President Clap, and when the New Light movement had but just begun; afterwards he rose in favor with the Congregationalists of Connecticut. The New Light probably revealed some way of reconciling violation of Ordination vows with moral honesty. We may imagine that the argument readiest at hand was this, viz, that as John Davenport and Cotton Mather, and all the Fathers of the Puritan movement had begun their work by a flagrant violation of their subscriptions, and solemn promises and vows, at the time of their Episcopal Ordination, therefore, &c., &c. It is a fact not generally mentioned in the lives of Whitefield, that at one time he seriously meditated a scheme of turning out the large body of Congregational ministers whom he denominated unconverted, and supplying their places with persons brought from England, Scotland, and Ireland. This scheme he communicated to Dr. Edwards, and Edwards incautiously mentioned it to President Clap, who at once denounced and exposed the plan; this led to a rupture between Edwards and Clap, and widened the division between the Old and New Lights of the day.

But the Church Clergy were the only successful opponents of Whitefield; at the North the Clergy were united in opposition, and, as a favorable specimen of the leading Clergy of the South, we would call the attention of our readers to the life of the Rev. Alexander Garden, who, as Commissary, cited Whitefield to appear before the Ecclesiastical Court, to answer for his irregularities, and also in published sermons and letters, warned all Church people against his errors of doctrine, especially on

the subject of regeneration and the work of the Spirit. That he was a worthy advocate of the cause of Apostolic Truth and Order, appears from the following testimony concerning him, from the pen of Dr. Ramsay:

"In the discharge of the duties of this high office (Commissary) he was strict and impartial. Improper conduct on the part of clergymen was immediately noticed, the delinquents brought to trial, and the Canons of the Church were enforced against them. His appearance, as one of the visitors of the Free School in Charlestown, was the sure precursor of a strict examination. He did not permit the teachers, as they are very fond of doing, to point out the places for examination. This business was managed by him as it ought to be, and was a real trial of what the pupils had learned. It was not confined to selected portions on which they had been previously prepared, but extended generally and promiscuously to all they had gone over. His visits and strict examinations produced good effect both on masters and scholars. In the discharge of family and clerical duties, Commissary Garden was exemplary. He was attentive to the religious education of his children and servants. . . . . He kept up strict discipline in his Church; was careful whom he admitted as sponsors for children at the time of baptism; caused children who, on account of sickness, had been hastily baptized in private, in case of their recovery, to be presented for a public reception into the Church; refused the Communion to immoral persons, and admitted no young persons as communicants till he was privately satisfied that they understood the nature of the ordinance, and had those views of religion which are proper for communicants. In all cases he was a strict observer of rules and forms, and would not lightly depart from them. His particularities subjected him to remarks, but were the effect of a systematic line of conduct, which he had prescribed for himself. He would not receive from persons he married one penny more or less than the law allowed, nor at any other time than that prescribed in the Prayer Book. Nor would he marry any persons in Lent, nor on the other Fast days prescribed by the Church; nor in any other manner than was strictly conformable to the Book of Common Prayer. His charity was in like manner measured by rule. The exact tenth of his whole income was regularly given to the poor. In everything he was methodical. He carefully digested his plans, and steadily adhered to them. Strict himself, according to the forms of his religion, he required strictness from others. Under his pastoral care, a profession of religion was no slight matter. It imposed a necessity of circumspect conduct, regulated, in all respects, by the prescribed forms of the Church."

Good service has been done the Church, we think, in the honorable place that has been given by Dr. Sprague to the Tory Clergy of the Revolution. The time has come for doing them that justice which was, almost of necessity, denied them at the first, and we are persuaded that there has been a growing feeling of respect for them as conscientious and self-sacrificing servants of the Church. We are unfair judges of the grounds of their intellectual convictions. We have seen order arise out of confusion, and a mighty nation has come forth out of those days of darkness that tried men's souls. But they had no gift of prophecy. It was impossible for them to calculate the probable consequences of the Revolution. They saw in it the ruin of that ecclesiastical system in which they had enjoyed the blessing of the Gospel in the Church. And how little

ould they have foreseen that the Church, when deprived of hat nursing care and protection which had hitherto sustained er, would develop energies unknown to her before. Thankul as we are for the blessings of our independent national exstence, and for the blessing of a Church that has no favors to sk of Parliament or Congress, yet may we cherish sentiments f profound respect for men who acted under a high sense of uty to Christ and His Church, in a position, and with light holly different from ours. And it should never be forgotten, hat so far from a stigma being justly cast upon the Church on ccount of the number of her clergy who adhered to the cause f the mother country, a large majority of the *Congregational Clergy* in Eastern Massachusetts, were, in the days of the Revolution, staunch loyalists.

A favorable specimen of this class of Church Clergymen s given in the Rev. Jonathan Boucher, an Englishman by irth, but who came to this country in his early youth. He as for some time a near neighbor and friend of Washington, nd a tutor to John Parke Custis, the son of Mrs. Washington y a former marriage. He concluded his ministry in these ords:

"Sincerely do I wish it were not now necessary to crave your indulgence a few inutes longer,—it shall be but few,—to speak of myself. If I am to credit some rmises which have been kindly whispered in my ear, (and I am proud thus pubely to acknowledge that it is to a man whose political tenets are the opposite f mine, that I owe the information communicated, no doubt from motives of ood will and humanity,) unless I will forbear to pray for the King, you are to ear me pray no longer. No intimation could possibly have been less welcome to e. Distressing, however, as the dilemma confessedly is, it is not one that either equires or will admit a moment's hesitation. Entertaining all due respect for my rdination vows, I am firm in my resolution, whilst I pray at all, to conform to e unmutilated Liturgy of my Church; and, reverencing the injunctions of an postle, I will continue to pray for the King, and all who are in authority under im; and I will do so not only because I am so commanded, but that, as the postle adds, 'we may continue to lead quiet and peaceable lives in all godliness nd honesty.' Inclination, as well as duty, confirms me in this purpose. As long s I live, therefore,—yes, whilst I have my being—will I, with Zadok the Priest, ith Nathan the Prophet, proclaim—'God save the King.'"

Mr. Boucher, returning to his native country, was presented o the Vicarage of Epsom, in Surrey, and afterwards removed o Carlisle, where he died. In 1797 he published a work entled "A view of the Causes and Consequences of the American Revolution, in thirteen Discourses, preached in North merica, between the years 1763 and 1775." This volume e dedicated to General Washington. The following is an exract from the dedication:

"It is on these grounds, Sir, that I now presume, (and I hope not impertinent-,) to add my name to the list of those who have dedicated their works to you.

I bring no incense to your shrine, even in a Dedication. Having never paid court to you, while you shone in an exalted station, I am not so weak as to steer my little bark across the Atlantic in search of patronage and preferment; or so vain as to imagine that now, in the evening of my life, I may yet be warmed by your setting sun. My utmost ambition will be abundantly gratified by your condescending, as a private gentleman in America, to receive with candor and kindness this disinterested testimony of regard from a private clergyman in England. I was once your neighbor and your friend; the unhappy dispute which terminated in the disunion of our respective countries, also broke off our personal connection: but I never was more than your political enemy; and every sentiment even of political animosity has, on my part, long ago subsided.

"Permit me then to hope that this tender of renewed amity between us may be received and regarded as giving some promise of that perfect reconciliation between our two countries, which it is the sincere aim of this publication to promote. If, on this topic, there be another wish still nearer to my heart, it is that you would not think it beneath you to co-operate with so humble an effort to produce that reconciliation.

"You have shown great prudence, (and, in my estimation, still greater patriotism,) in resolving to terminate your days in retirement. To become, however, even at Mount Vernon, a mere private man, by divesting yourself of all public influence, is not in your power. I hope it is not your wish. Unincumbered with the distracting cares of public life, you may now, by the force of a still powerful example, gradually train the people around you to a love of order and subordination, and, above all, to a love of peace. 'Hæ tibi erunt artes.' That you possessed talents eminently well adapted for the high post you lately held, friends and foes have concurred in testifying: be it my pleasing task thus publicly to declare that you carry back to your paternal fields, virtues equally calculated to bloom in the shade. To resemble Cincinnatus is but small praise: be it yours, Sir, to enjoy the calm repose and holy serenity of a Christian hero; and may 'the Lord bless your latter end more than the beginning.'"*

In the Historical Introduction, Dr. Sprague thus alludes to the unfortunate and trying position of the Clergy of the Church of England:

"During the progress of the Revolution, the interests of all the denominations, and of Religion generally, suffered greatly from the engrossing and agitating scenes of which almost the whole country became the theatre; but undoubtedly the Church of England had the hardest lot of all; for she, especially as represented by her Clergy, was considered as the very impersonation of rebellion. That spirit of independence that burned to the nation's inmost heart, could not tolerate the least holding back from the contest that was expected to make us a free people, while on the other hand, a large portion of the Clergy felt bound, by both their civil and ecclesiastical obligations, to remain true to the British Crown. The consequence of this was, that many of them were forced to leave their country, some finding a refuge in England, and others in the Provinces; while those who remained behind, and held fast to their loyalty, had scarcely anything else left, unless it were the testimony of an approving conscience. The very small numbers who were enabled to continue their ministrations, succeeded in doing so either by their remarkable prudence, or by engaging in conflicts, or submitting to deprivations, which must have rendered life itself little less than a burthen. Looking at their course from the stand-point which we now occupy, we may well afford to honor the motives which controlled their conduct, while we give thanks to the God of nations for having smiled upon the course which they felt themselves conscience-bound to oppose."

* Annals, &c., Vol. v, p. 212.

Our Church History divides itself naturally into two periods. The first being that of the Church of England in America, or the Colonial period; the second that of our independent existence as the Protestant Episcopal Church in the United States. It is sufficient evidence of the feebleness of our beginning that from the year 1607 to 1723, only thirteen names have been rescued from oblivion, and of these but two were of persons born on this side of the Atlantic. Let any one compare this with the long list furnished during the same period in the Memoirs of the Congregational body, including the honored names of Eliot, Cotton, Hooker, Lathrop, Mather, Davenport, Eaton, Hooke, Chauncy, Pierson, the Mayhews, Pierpont, &c., and he will be struck with the exceeding meagerness of the Church of England in America for the first hundred and sixteen years of our Colonial existence.

From 1723 to 1776, a marked change may be observed. The number of Clergymen that are deemed worthy of honorable mention is *fifty-six*. Of these *thirty-four* were native born; *twenty-two* were from New England, most of them being from Connecticut, and *twenty* were converts, or the sons of converts, to the Church. The causes of this extraordinary change are obvious. In 1723 the first great controversy in this country on the subject of Episcopacy arose in New England from a pamphlet published by John Checkley, which called forth a reply from Harvard. Almost simultaneously with this arose the troubles in Yale College from the secession of Rector Cutler and Dr. Johnson; and from this time the question of Episcopacy and Church authority and government was fairly before the mind and conscience of the New England Puritans. Shortly after this Whitefield reached our shores and commenced a movement in an opposite direction; and thus, as we have been accustomed to think, began in the Church the two parties that have continued to this time. We do not mean that there were no diversities of opinion and feeling in regard to Church Doctrine and Order before this period, but that these were the first decided movements leading to strongly marked lines of separation. The influence of Whitefield can be distinctly traced in many of the Church Clergy, especially in the middle and Southern States; and some of the most laborious and successful Clergymen were largely tinctured with his spirit and his views of Truth and Order. In our view, it is almost as easy to trace back the whole revival of the Church in Virginia to Whitefield, as it is to trace back the whole building up of the Church in Connecticut to Cutler and Johnson.

As the subject is one of considerable interest, we have p pared three tables, showing from what sources our best Cler men have been drawn and how many were converts to Church. The italics designate the converts or children converts.

FIRST PERIOD FROM 1607 TO 1723.

William Vesey, John Usher.	New England.	W. Blackstone, W. Wilkinson, James Blair, Hugh Jones, Thos. Bray, Evan Evans, *George Keith*, John Talbot, Jacob Henderson, Alex. Garden, *James McSparran*,	Foreign.

SECOND PERIOD, FROM 1723 TO 1776.

T. Cutler, *S. Johnson*, *H. Caner*, *John Beach*, John Checkley, S. Auchmuty, *Jeremiah Leaming*, *Richard Mansfield*, John Ogilvie, *T. B. Chandler*, *Edward Bass*, *Samuel Seabury*, *Aaron Cleveland*, East Apthorp, Samuel Peters, *Jacob Bailey*, *William Walter*, *Bela Hubbard*, *Abraham Jarvis*, *Abraham Beach*, *Gideon Bostwick*, *Samuel Parker*.	New England.	G. Berkeley, Roger Price, Arthur Browne, Richard Peters, Henry Barclay, George Whitefield, Thos. Cradock, Thos. Bacon, *William Hooper*, Richard Clarke, William Smith, Thos. Barton, Robert Smith, Charles Inglis, Thos. Davies, Jonathan Boucher, Leonard Cutting, *Joseph Pilmore*, Nicholas Collin, *William Percy*, John Bowden, John Buchanan,	Foreign.
David Griffith, Samuel Provoost, Benjamin Moore,	New York.	William Duke, John Andrews, T. J. Claggett,	Maryland.
Charles Pettigrew, William White, Jacob Duché,	Pennsylvania.	William West, Devereux Jaratt, James Madison,	Virginia.

THIRD PERIOD, FROM 1776 TO 1855.

ber,		William Smith,	
		John S. J. Gardiner,	
neon,		*James Kemp*,	
ris,		Isaac Wilkins,	
		Frederick Dalcho,	
ins,		*Jona. M. Wainwright*,	
ld,		James W. Eastburn,	Foreign.
hon,		George McElhiney,	
		William Jackson,	
ase,		Samuel Hassard,	
ers,		John D. Ogilby,	
		Andrew Wylie,	
d,		Stephen Patterson,	
		Arthur Carey,	
weather,		Joseph G. J. Bend,	
onald,	New England.	*R. Channing Moore*,	
rvis,		*Charles Seabury*,	
lark,		G. T. Bedell,	New York.
		George Boyd,	
shaw,		*Benjamin Allen*,	
		Hugh Smith,	
ton,		John W. Brown,	
		James Abercrombie,	
r,		*John H. Hobart*,	
		Daniel Stephens,	
s,		*James Milnor*,	
k,		James Montgomery,	Pennsylvania.
well,		*Edmund Dorr Griffin*,	
wis,		*Abraham Kaufman*,	
,		Albert W. Duy,	
nslow,			
lm,			
	New Jersey.	Slater Clay,	Delaware.
on,		Thomas Lyell,	Virginia.
		John S. Ravenscroft,	
on,			
		Frederick Beasley,	
ntee,	Maryland.	Philip W. W. Alston,	North Carolina.
r,		Jarvis B. Buxton,	
on,			
		C. Gadsden,	
ephens,		Steph'n W. Presstman,	
		Edward Thomas,	South Carolina.
ville,	Washington.	Thomas J. Young,	
		Daniel Cobia,	

omewhat singular fact, that Virginia has furnished lergymen to these Memoirs. We cannot but think as had many more deserving of mention. From the urnished by New England, and especially the large f converts, we draw the inference that where distinct mpromising views of the Church are presented, we *nably* look for the most fruit. What would have

been the condition of the Church at the North, and through out New England, but for the great Church movement beginning in 1723? At that time, the Church in Virginia, when there was scarcely a Churchman in Connecticut, had nearly as many Clergymen as Connecticut has now, and was of nearly as long standing. Doubtless other causes have exerted an influence; but no one, we think, can fairly resist the conclusion, that views of Church Doctrine, Ministry, Organization, Sacraments, and Discipline, have been intimately connected with the almost unexampled prosperity, the growing power and commanding influence of the Church in the one field, and with her mortifying depression, her overshadowed inferiority and feebleness, in the other field. Some amongst us can still recollect the storm of obloquy and abuse which poured upon the Church in Connecticut, many years ago. Formalism, Sacramentalism, Baptismal Regeneration, a want of vital piety, &c., &c.; these were the changes unceasingly rung in books, pamphlets, sermons, and newspapers. Now, that same Church is already commanding the respect and confidence of those outside her pale, as the great conservator of the Christian Faith, of sound Morals, and of the Republic; while it is more than suspected, that there may be as much of Christian principle and vital godliness in her members, as in those who sound a trumpet before them, standing in the corners of the streets. In the one case, it has been CHRIST AND THE CHURCH; in the other, it has been an attempt to preach CHRIST WITHOUT THE CHURCH; or the Church undistinguished as a Divine Institution, from the Sects which have almost swallowed her up.* These are simply facts in the Church's history. The reader will draw his own conclusions.

But it is time that we were done. We heartily commend the volume to all our readers, with our thanks to Dr. Sprague for the good service he has done the Church.

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* A preacher of one of the most radical of all the sects, who has spent much time in Virginia, was lately declaring with a boastful air, how often he had been admitted to the pulpits of the Episcopal Churches of Virginia; and said he, with a significant look, "That is the kind of Episcopacy that I like." We do not doubt it.

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

JOURNAL OF A CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND, VIRGINIA, AND SOUTH CAROLINA.

HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,

FROM

June 20th to the 26th, 1786.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Samuel Provost, the Rev. Joshua Bloomer, the Hon. John Jay, Esquire.

From the State of New Jersey.

The Rev. Abraham Beach, the Rev. William Frazer, the Hon. David Brearley, Esquire, James Parker, Esquire, Matthias Halsted, Esquire.

From the State of Pennsylvania.

The Rev. William White, D. D., the Rev. Samuel Magaw, D. D., the Rev. Robert Blackwell, the Rev. Joseph Pilmore, the Hon. Francis Hopkinson, Plunket Fleeson, Esquire, Samuel Powell, Esquire.

From the State of Delaware.

The Rev. Charles H. Wharton, D. D., the Rev. Sydenham Thorne, Robert Clay, Esquire, Nicholas Ridgeley, Esquire.

From the State of Maryland.

The Rev. William Smith, D. D., the Rev. William Smith, of Stepney Parish.

From the State of Virginia.

The Rev. David Griffith, the Hon. Cyrus Griffin, Esquire.

From the State of South Carolina.

The Rev. Robert Smith, Edward Mitchel, Esquire, the Hon. John Parker, Esquire.

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* Continued from Vol. XI, p. 658.

JOURNAL, &c.

TUESDAY, 20*th of June*, 1786.

CLERICAL and Lay Deputies from several of the states assembled and judging it proper to wait for a fuller Convention before they enter on business,

Adjourned to ten o'clock to-morrow.

WEDNESDAY, 21*st of June*, 1786.

The Convention was opened with divine service, read by the Rev. Dr Smith and the Rev. Mr. Griffith, and a Sermon on the occasion, by th Rev. Dr. White.

Ordered, That the Members present exhibit the testimonials of the respective appointments; which was done accordingly.

Adjourned to nine o'clock to-morrow.

THURSDAY, 22*d of June*, 1786.

The Convention met, and proceeded to the election of a Presiden and Secretary by ballot; when the Rev. David Griffith was duly electe President, and the Hon. Francis Hopkinson, Secretary of this Conven tion.

Motion made by the Rev. Robert Smith, and seconded;

That the Clergy present produce their letters of orders, or declare b whom they were ordained.

Whereupon the previous question was moved by the Rev. Dr. Smit and seconded by Dr. White, viz.

Whether this question shall now be put?—which being carried in th affirmative,—the main question was then proposed, and determined i the negative.

On motion made and seconded,

Ordered, That the letter from the Archbishops and Bishops England to this Convention be now read, and it was read accordingly, the words following:

London, February 24, 1786.

To the Clerical and Lay Deputies of the Protestant Episcopal Chur in sundry of the United States of America.

THE Archbishop of Canterbury hath received an address, dated Convention, Christ Church, Philadelphia, October 5, 1785, from t Clerical and Lay Deputies of the Protestant Episcopal Church in sund of the United States of America, directed to the Archbishops and Bi ops of England, and requesting them to confer the Episcopal charac on such persons as shall be recommended by the Episcopal Church the several states by them represented

otherly and Christian address was communicated to the Arch-
York, and to the Bishops, with as much dispatch as their
nd distant situations would permit, and hath been received and
l by them with that true and affectionate regard which they
ys shewn towards their Episcopal brethren in America.
) now enabled to assure you, that nothing is nearer to our
in the wish to promote your spiritual welfare, to be instru-
procuring for you the complete exercise of our holy religion,
njoyment of that Ecclesiastical Constitution, which we believe
y apostolical, and for which you express so unreserved a vene-

) therefore happy to be informed, that this pious design is not
eceive any discountenance from the civil powers under which
and we desire you to be persuaded, that we, on our parts, will
st endeavors, which we have good reason to hope will be suc-
acquire a legal capacity of complying with the prayer of your

hese sentiments we are disposed to make every allowance
dour can suggest for the difficulties of your situation, but at
time we cannot help being afraid, that, in the proceedings of
vention, some alterations may have been adopted or intended,
se difficulties do not seem to justify.
alterations are not mentioned in your address, and, as our
e of them is no more than what has reached us through
d less certain channels, we hope you will think it just, both to
o ourselves, if we wait for an explanation.
ile we are anxious to give every proof, not only of our brotherly
but of our facility in forwarding your wishes, we cannot but
ely cautious, lest we should be the instruments of establishing
astical system which will be called a branch of the Church of
but afterwards may possibly appear to have departed from it
', either in doctrine or in discipline.
nean time, we heartily commend you to God's holy protection,
our affectionate Brethren,

J. Rochester,	T. Cantuar,
R. Worcester,	W. Ebor,
I. Oxford,	R. London,
I. Exeter,	W. Chichester,
Tho. Lincoln,	C. Bath & Wells,
John Bangor,	S. St. Asaph,
I. Lichfield & Coventry,	S. Sarum,
S. Gloucester,	J. Peterborough,
E. St. David's,	James Ely.
Chr. Bristol,	

rend and Honorable the Clerical and Lay of the Protestant Episcopal Church in sun- e United States of America, Philadelphia.

Resolved, That this Convention entertain a grateful sense of the Christian affection and condescension manifested in this letter: And whereas it appears that the venerable Prelates have heard, through private channels, that the Church here represented have adopted, or intended, such alterations as would be an essential deviation from the Church of England, this Convention trust that they shall be able to give such information to those venerable Prelates, as will satisfy them that no such alterations have been adopted or intended.

Resolved, That a Committee be now appointed, to draft an answer to the letter of the Archbishops and Bishops of England.

Resolved, That the Rev. Dr. Smith, the Rev. Dr. White, the Rev. Dr. Wharton, James Parker and Cyrus Griffin, Esquires, be the Committee for this purpose.

A motion made by the Rev. Mr. Provost, and seconded by the Rev. Mr. Smith, of South Carolina, viz.

That this Convention will resolve to do no act that shall imply the validity of ordinations made by Dr. Seabury.

The previous question was moved by Dr. Smith, seconded by Dr. White, viz.

Shall this question be now put?—and carried in the affirmative. The main question was then proposed, and determined in the negative, as follows:—New-York, Aye; New-Jersey, Aye; Pennsylvania, No; Delaware, No; Maryland, No; Virginia, No; South-Carolina, Aye.

On motion made by Dr. White, and seconded by Mr. Smith, of South-Carolina.

Resolved unanimously, That it be recommended to this Church in the states here represented, not to receive to the pastoral charge, within their respective limits, Clergymen professing canonical subjection to any Bishop, in any state or country, other than those Bishops who may be duly settled in the states represented in this Convention.

Adjourned to ten o'clock to-morrow.

FRIDAY, *the 23d of June*, 1786.

The Convention met according to adjournment.

On motion made by the Rev. Mr. Smith, of South-Carolina, and seconded, it was unanimously

Resolved, That it be recommended to the Conventions of the Church, represented in this General Convention, not to admit any person as a Minister within their respective limits, who shall receive ordination from any Bishop residing in America, during the application now pending to the English Bishops for Episcopal consecration.

The journals of the late Convention and the proposed constitution of the Church were read for the first time.

Previous to a second reading, a memorial from the Convention of the Church in the state of New-Jersey was presented, and sundry communications from the conventions in the other states were made, relative to the business of this Convention: Whereupon

solved, That the said memorial and communications be referred to irst General Convention which shall assemble with sufficient powers stermine on the same; and that, in the mean time, they be lodged the Secretary.

he proposed constitution was then taken up for a second reading, and ited by paragraphs.

he Preamble, contained in three clauses or sections, was agreed to out alteration.

ct. I. Of the Constitution. On motion by the Rev. Mr. Smith, of th-Carolina, the triennial meetings of the General Convention was ged from the third Tuesday in June, to the fourth Tuesday in July.

ct. II. After the words "of each order," insert—*chosen by the Con- ion of each state.*

ct. III. Agreed to.

ct. IV. Agreed to.

ct. V. From the words—"this general Ecclesiastical Constitu- o"—*dele* the word *general*, and insert the same before the word onvention" in the next line, and the sentence will run thus—*he shall nsidered as a member of the General Convention*, EX OFFICIO.

n motion by Dr. White, seconded by Mr. Beach. After the words : officio," add—*and a Bishop shall always preside in the General ention, if any of the Episcopal order be present.*

ct. VI. *Dele* the words—"by the respective Conventions," and in- —*by the Convention of that state.* After the words—"to ordain or firm," insert—*or perform any other act of the Episcopal office.*

c. VII. Agreed to.

c. VIII. On motion by Dr. White, seconded by the Rev. Mr. ch. After the words—"equitable mode of trial," add these words— *to every trial of a Bishop, there shall be one or more of the Episco- rder present: and none but a Bishop shall pronounce sentence of ostion or degradation from the ministry on any Clergyman, whether hop, or Presbyter, or Deacon.*

Nicholas Ridgely, Esquire, a Deputy from the state of Delaware, ended, and after producing the testimonials of his appointment, took seat in Convention.

Adjourned to six o'clock in the evening.

At six o'clock the Convention met.

The Rev. Sydenham Thorne, a Deputy from the state of Delaware, ibeted his credentials, and took his seat in Convention.

The debates on the constitution were renewed and conteinued.

Sect. IX. Instead of the words—"to be the desire," insert—*to be the ral desire.* After the words—"therefore the," *dele* the whole subse- nt part of the section, and in place thereof insert as foll ows—*Book Common Prayer, and Administration of Sacraments, and other s and Ceremonies, as revised and proposed to the use of the Protestant iscopal Church, at a Convention of the said Church, in the states of w-York, New-Jersey, Pennsylvania, Delaware, Maryland, Virginia*

and South-Carolina, may be used by this Church, in such of the states as have adopted, or may adopt, the same in their particular Conventions, till further provision is made in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these states.

Sect. X. *Dele* the whole of this section, and in place thereof insert as follows:

No person shall be ordained until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the minister and a majority of the vestry of the Church where he has last resided: or permitted to officiate as a minister in this Church until he has exhibited his letters of ordination, and subscribed the following declaration: "I do believe the Holy Scrip-" tures of the Old and New Testament to be the word of God, and to " contain all things necessary to salvation; and I do solemnly engage to " conform to the doctrines and worship of the Protestant Episcopal " Church in these United States."

Sect. XI. *Dele* the whole, and in place thereof insert as follows;

This Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the states, assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular state, which hath been represented at the time of said ratification.

From the title of the Constitution *dele* the word—"Ecclesiastical."

The question being then put on the whole of the proposed Constitution, as now amended, the same was unanimously agreed to, as follows:

A General Constitution of the Protestant Episcopal Church in the United States of America.

WHEREAS, in the course of divine providence, the Protestant Episcopal Church in the United States of America is become independent of all foreign authority, civil and ecclesiastical:

And whereas, at a meeting of Clerical and Lay Deputies of the said Church in sundry of the said states, viz. in the states of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware and Maryland, held in the city of New York on the 6th and 7th days of October, in the year of our Lord 1784, it was recommended to this Church in the said states represented as aforesaid, and proposed to this Church in the states not represented, that they should send Deputies to a Convention to be held in the city of Philadelphia on the Tuesday before the Feast of St. Michael in the year of our Lord, 1785, in order to unite on a Constitution of Ecclesiastical Government, agreeably to certain Fundamental principles, expressed in the said recommendation and proposal:

And whereas, in consequence of the said recommendation and proposal, Clerical and Lay Deputies have been duly appointed from the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina:

l Deputies being now assembled, and taking into considera-
portance of maintaining uniformity in doctrine, discipline, and
the said Church, do hereby determine and declare;
there shall be a general Convention of the Protestant Episco-
in the United States of America, which shall be held in the
ladelphia, on the third Tuesday in June, in the year of our
, and for ever after once in three years on the fourth Tuesday
such place as shall be determined by the Convention; and
etings may be held at such other times, and in such place, as
reafter provided for; and this Church, in a majority of the
said, shall be represented before they shall proceed to busi-
pt that the representation of this Church from two states
fficient to adjourn; and in all business of the Convention,
debate shall be allowed.
e shall be a representation of both Clergy and Laity of the
each state, which shall consist of one or more Deputies, not
four, of each order, chosen by the Convention of each state;
questions, the said Church in each state shall have but one
a majority of suffrages shall be conclusive.
he said Church in every state represented in this Convention,
be a Convention consisting of the Clergy and Lay Deputies
gregations.
e Book of Common Prayer, and Administration of the
, and other Rites and Ceremonies of the Church, according
of the Church of England," shall be continued to be used by
h, as the same is altered by this Convention, in a certain in-
f writing passed by their authority, entituled "Alterations of
of the Protestant Episcopal Church in the United States of
n order to render the same conformable to the American
and the constitutions of the respective states."
very state where there shall be a Bishop duly consecrated and
l who shall have acceded to the articles of this Ecclesiastical
n, he shall be considered as a member of the general Con-
officio; and a Bishop shall always preside in the general
, if any of the Episcopal order be present.
Bishop or Bishops in every state, shall be chosen agreeably
s as shall be fixed by the Convention of that state; and every
this Church shall confine the exercise of his Episcopal office
er jurisdiction: unless requested to ordain or confirm, or per-
ther act of the Episcopal office, by any Church destitute of a

Protestant Episcopal Church, in any of the United States not
ented, may at any time hereafter be admitted, on acceding to
of this union.
very Clergyman, whether Bishop, or Presbyter, or Deacon,
nenable to the authority of the Convention in the state to
elongs, so far as relates to suspension or removal from office;
nvention in each state shall institute rules for their conduct,

and an equitable mode of trial. And at every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon

IX. And whereas it is represented to this Convention, to be the general desire of the Protestant Episcopal Church in these states, that there may be further alterations of the Liturgy than such as are made necessary by the American revolution; therefore "The Book of Common Prayer and Administration of the Sacraments, and other rites and ceremonies, as revised and proposed to the use of the Protestant Episcopal Church, at a Convention of the said Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina," may be used by the Church in such of the states as have adopted or may adopt the same in their particular Conventions, till further provision is made, in this case, by the first General Convention which shall assemble with sufficient power to ratify a Book of Common Prayer for the Church in these states.

X. No person shall be ordained, until due examination had by the Bishop and two Presbyters, and exhibiting testimonials of his moral conduct for three years past, signed by the Minister and a majority of the Vestry of the Church where he has last resided; or permitted to officiate as a Minister in this Church until he has exhibited his letters of ordination, and subscribed the following declaration—"I do believe the Holy Scriptures of the Old and New Testament to be the word of God, and to contain all things necessary to our salvation: And I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in these United States."

XI. The Constitution of the Protestant Episcopal Church in the United States of America, when ratified by the Church in a majority of the states assembled in General Convention, with sufficient power for the purpose of such ratification, shall be unalterable by the Convention of any particular state, which hath been represented at the time of such ratification.

Adjourned to ten o'clock to-morrow.

SATURDAY, 24*th of June*, 1786.

The Convention met.

The Committee appointed for that purpose, reported an answer to the letter from the Archbishops and Bishops of England.

On motion by Mr. Halsted,

Resolved, That it be recommended to the Conventions of this Church in the several states represented in this Convention, that they authorise and empower their deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general Constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America.

On motion, *Resolved*, That the thanks of this Convention be given to the Rev. Dr. White, for his sermon at the opening of this Convention; and that he be requested to have the same printed.

Resolved, That the thanks of this Convention be given to his Excellency John Adams, Minister Plenipotentiary of the United States at the court of London; to the Hon. Richard Henry Lee, late President of Congress; to the Hon. John Jay, Secretary for foreign affairs; and to Richard Peters, esq.; for their kind attention to the concerns of this Church: And that the President be desired to transmit the same.

Resolved, That a committee of correspondence be appointed, and the following gentlemen were appointed accordingly. The Rev. Mr. Griffith, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Mr. Provost, Hon. John Jay, Hon. James Duane, Samuel Powell, and Francis Hopkinson, esquires.

Resolved, That the Rev. Dr. White, Dr. Magaw, Mr. Blackwell, and F. Hopkinson, esquire, be a Committee for publishing the Journals of this Convention.

Adjourned, to meet at Christ Church to-morrow afternoon, immediately after divine service.

SUNDAY AFTERNOON, *25th of June*, 1786.

The Convention met.

The Hon. Mr. Jay, a Delegate from New York, attended, and took his seat in Convention.

Some objections having been made to the draft of an answer to the letter from the Archbishops and Bishops of England, the same was recommitted.

On motion made and seconded, Mr. Jay and Mr. Hopkinson were added to this Committee.

Adjourned to eleven o'clock to-morrow.

MONDAY, *26th of June*, 1786.

The Convention met.

The Committee reported a draft of an answer to the letter from the Archbishops and Bishops of England, which, being read and considered, was agreed to, and is as follows:

To the Most Reverend and Right Reverend Fathers in God, the Archbishops and Bishops of the Church of England.

Most Worthy and Venerable Prelates!

WE, the Clerical and Lay Deputies of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, have received the friendly and affectionate letter which your Lordships did us the honor to write on the 24th day of February, and for which we request you to accept our sincere and grateful acknowledgments.

It gives us pleasure to be assured, that the success of our application will probably meet with no greater obstacles than what have arisen from doubts respecting the extent of the alterations we have made and pro-

posed; and we are happy to learn, that as no political impediments oppose us here, those which at present exist in England may be removed.

While doubts remain of our continuing to hold the same essential articles of faith and discipline with the Church of England, we acknowledge the propriety of suspending a compliance with our request.

We are unanimous and explicit in assuring your Lordships, that we neither have departed nor propose to depart from the doctrines of your Church. We have retained the same discipline and forms of worship, as far as was consistent with our civil constitutions; and we have made no alterations or omissions in the Book of Common Prayer, but such as that consideration prescribed, and such as were calculated to remove objections, which it appeared to us more conducive to union and general content to obviate, than to dispute. It is well known, that many great and pious men of the Church of England have long wished for a revision of the Liturgy, which it was deemed imprudent to hazard, lest it might become a precedent for repeated and improper alterations. This is with us the proper season for such a revision. We are now settling and ordering the affairs of our Church, and if wisely done, we shall have reason to promise ourselves all the advantages that can result from stability and union.

We are anxious to complete our Episcopal system, by means of the Church of England. We esteem and prefer it, and with gratitude acknowledge the patronage and favours for which, while connected, we have constantly been indebted to that Church. These considerations, added to that of agreement in faith and worship, press us to repeat our former request, and to endeavor to remove your present hesitation, by sending you our proposed Ecclesiastical Constitution and Book of Common Prayer.

These documents, we trust, will afford a full answer to every question that can arise on the subject. We consider your Lordships letter as very candid and kind; we repose full confidence in the assurances it gives; and that confidence, together with the liberality and catholicism of your venerable body, leads us to flatter ourselves, that you will not disclaim a branch of your Church merely for having been in your Lordships opinion, if that should be the case, pruned rather more closely that its separation made absolutely necessary.

We have only to add, that as our Church in sundry of these states have already proceeded to the election of persons to be sent for consecration, and others may soon proceed to the same, we pray to be favoured with as speedy an answer to this our second address, as in your great goodness you were pleased to give to our former one.

We are,
With great and sincere respect,
Most worthy and venerable Prelates,
Your obedient and
Very humble servants,

In Convention,
Christ Church, Philadelphia, June 26, 1786.

Virginia.

David Griffith, President, Cyrus Griffin.

New York.

Samuel Provost, Rector of Trinity Church, New York; Joshua Bloomer, Rector of Jamaica, Long Island; John Jay.

New Jersey.

Abraham Beach, Rector of Christ Church, New Brunswick; James Parker, Matthias Halsted.

Pennsylvania.

William White, D. D. Rector of Christ Church and St. Peter's; Samuel Magaw, D. D. Vice Provost of the University of Pennsylvania, and Rector of St. Paul's; Robert Blackwell, Assistant Minister of Christ Church and St. Peter's; Samuel Powell, Francis Hopkinson.

Delaware.

Sydenham Thorne, Rector of Christ Church and St. Paul's; Charles H. Wharton, D. D. Rector of Emanuel Church, New Castle; Robert Clay, Nicholas Ridgeley.

Maryland.

William Smith, D. D. Principal of Washington College, and Rector of Chester Parish; William Smith, Rector of Stepney Parish.

South Carolina.

Robert Smith, Rector of St. Philip's Church, Charleston; John Parker.

A fair copy of the above being engrossed and compared at the table, the same was signed by the members present, and delivered to the Committee of Correspondence to be forwarded to England.

Resolved, That the Committee of Correspondence be empowered to call a General Convention, whenever a majority of the said Committee shall think it necessary.

It was determined by ballot, that Wilmington, in the state of Delaware, shall be the next place of meeting.

Resolved, That the thanks of this Convention be given to the President for his impartial and diligent discharges of the duties of his office.

Resolved, That the thanks of this Convention be given to Francis Hopkinson, Esquire, for his diligence in the discharge of his duty as Secretary.

Resolved, That the President be requested to open the next Convention with a Sermon.

The Convention adjourned, *Sine Die.*

Signed by order of the Convention,

DAVID GRIFFITH, President.

FRANCIS HOPKINSON, Secretary.

JOURNAL OF A CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE, AND SOUTH CAROLINA.

HELD AT

WILMINGTON, IN THE STATE OF DELAWARE,

October 10*th and* 11*th*, 1786.

LIST OF THE MEMBERS OF THE CONVENTION.

From the State of New York.

The Rev. Dr. Samuel Provost, the Hon. James Duane, Esquire, John Rutherford, Esquire.

From the State of New Jersey.

The Rev. Uzal Ogden, the Rev. William Frazer, John Cox, Esquire, Henry Waddel, Esquire, Joshua Maddox Wallace, Esquire.

From the State of Pennsylvania.

The Rev. Dr. William White, the Rev. Dr. Samuel Magaw, the Rev. Robert Blackwell, the Hon. Francis Hopkinson, Esquire, Samuel Powell, Esquire, Bernard Gilpin, Esquire.

From the State of Delaware.

The Rev. Dr. Charles H. Wharton, the Rev. Sydenham Thorne, Isaac Grantham, Esquire, James Sykes, Esquire.

From the State of South Carolina.

The Rev. Robert Smith, John Rutledge, jun. Esquire.

The Rev. Dr. William Smith, *from the State of Maryland.*

JOURNAL, &c.

TUESDAY, *October 10th*, 1786.

GRIFFITH, the President, not attending, the Secretary was to take the Chair.

uestion was then agitated, whether this meeting is to be consid- s a new Convention, or an adjournment of that lately held at elphia? and it was unanimously determined, that this shall be ored as an adjourned Convention.

motion, it was agreed that the Rev. Dr. Magaw be requested to the Convention sermon to morrow, in case Dr. Griffith, who was ted to that service, should not come in time.

notion, the letters received, since the last meeting, from the Arch- s of England, with the forms of testimonials, and act of Parlia- enclosed and referred to, be now read, and they were read accord- in the words following:

Committee of the general Convention at Philadelphia, the Rev. White, President, the Rev. Dr. Smith, the Rev. Mr. Provost, the . James Duane, Samuel Powell, and Richard Peters, Esqrs.

esident and Gentlemen,

LUENCED by the same sentiments of fraternal regard, expressed Archbishops and Bishops in their answer to your address, we you to be persuaded, that if we have not yet been able to comply our request, the delay has proceeded from no tardiness on our The only cause of it, has been the uncertainty in which we were receiving your address unaccompanied by those communications egard to your Liturgy, Articles and Ecclesiastical Constitution, t the knowledge of which we could not presume to apply to the ature, for such powers as were necessary to the completion of your . The Journal of the Convention, and the first part of your y, did not reach us till more than two months after our receipt of ddress; and we were not in possession of the remaining part of it your articles, till the last day of April. The whole of your com- itions was then, with as little delay as possible, taken into conside- at a meeting of the Archbishops and fifteen of the Bishops, all who were then in London and able to attend; and it was ible not to observe with concern, that if the essential doctrines of mmon faith were retained, less respect however was paid to our y than its own excellence, and your declared attachment to it, had to expect: not to mention a variety of verbal alterations, of the ty or propriety of which we are by no means satisfied, we saw rief, that two of the confessions of our Christian Faith, respecta-

ble for their antiquity, have been entirely laid aside; and that even in that which is called the Apostle's Creed, an article is omitted, which was thought necessary to be inserted, with a view to a particular heresy, in a very early age of the Church, and has ever since had the venerable sanction of universal reception. Nevertheless, as a proof of the sincere desire which we feel to continue in spiritual communion with the members of your church in America, and to complete the orders of your ministry, and trusting that the communications which we shall make to you, on the subject of these and some other alterations, will have their desired effect, we have, even under these circumstances, prepared a Bill for conveying to us the powers necessary for this purpose. It will in a few days be presented to Parliament, and we have the best reasons to hope that it will receive the assent of the Legislature. This Bill will enable the Archbishops and Bishops to give Episcopal Consecration to the persons who shall be recommended, without requiring from them any oaths or subscriptions inconsistent with the situation in which the late revolution has placed them; upon condition that the full satisfaction of the sufficiency of the persons recommended, which you offer to us in your address, be given to the Archbishops and Bishops. You will doubtless receive it as a mark both of our friendly disposition toward you, and of our desire to avoid all delay on this occasion, that we have taken this earliest opportunity of conveying to you this intelligence, and that we proceed (as supposing ourselves invested with that power which for your sakes we have requested) to state to you particularly the several heads, upon which that satisfaction which you offer, will be accepted, and the mode in which it may be given. The anxiety which is shewn by the Church of England to prevent the intrusion of unqualified persons into even the inferior offices of our ministry, confirms our own sentiments, and points it out to be our duty, very earnestly to require the most decisive proofs of the qualifications of those who may be offered for admission to that order, to which the superintendence of those offices is committed: At our several ordinations of a Deacon and a Priest, the candidate submits himself to the examination of the Bishop as to his proficiency in learning; he gives the proper security of his soundness in the Faith by the subscriptions which are made previously necessary; he is required to bring testimonials of his virtuous conversation during the three preceding years; and that no mode of inquiry may be omitted, publick notice of his offering himself to be ordained is given in the Parish Church where he resides or ministers, and the people are solemnly called upon to declare, if they know any impediment for the which he ought not to be admitted. At the time of ordination too the same solemn call is made on the congregation then present.

Examination, subscription and testimonials are not indeed repeated at the Consecration of an English Bishop, because the person to be consecrated has added to the securities given at his former ordinations, that sanction which arises from his having constantly lived and exercised his ministry under the eyes and observation of his country. But the objects of our present consideration are very differently circumstanced;

their sufficiency in learning, the soundness of their Faith, and the purity of their manners, are not matters of notoriety here; means therefore must be found to satisfy the Archbishop who consecrates, and the Bishops who present them, that, in the words of our Church, "They be apt "and meet for their learning and godly conversation, to exercise their "ministry duly to the honour of God, and the edifying of his Church, "and to be wholesome examples and patterns to the flock of Christ."

With regard to the first qualification, sufficiency in good learning, we apprehend that the subjecting a person, who is to be admitted to the office of a Bishop in the Church, to that examination which is required previous to the ordination of Priests and Deacons, might lessen that reverend estimation which ought never to be separated from the Episcopal character: we therefore do not require any farther satisfaction on this point, than will be given to us by the forms of testimonials in the annexed paper; fully trusting that those who sign them will be well aware, how greatly incompetence in this respect must lessen the weight and authority of the Bishop and affect the credit of the Episcopal Church.

Under the second head, that of subscription, our desire is to require that subscription only to be repeated, which you have already been called upon to make by the tenth article of your Ecclesiastical Constitution; but we should forget the duty which we owe to our own Church, and act inconsistently with that sincere regard which we bear to yours, if we were not explicit in declaring, that, after the disposition we have shewn to comply with the prayer of your Address, we think it now incumbent upon you to use your utmost exertions also for the removal of any stumbling block of offence, which may possibly prove an obstacle to the success of it. We therefore most earnestly exhort you, that previously to the time of your making such subscription, you restore to its integrity the Apostle's Creed, in which you have omitted an article merely, as it seems, from misapprehension of the sense in which it is understood by our Church; nor can we help adding, that we hope you will think it but a decent proof of the attachment which you profess to the services of your Liturgy, to give to the other two Creeds a place in your Book of Common Prayer, even though the use of them should be left discretional. We should be inexcusable too, if at the time when you are requesting the establishment of Bishops in your Church, we did not strongly represent to you that the eighth article of your Ecclesiastical Constitution appears to us to be a degradation of the Clerical, and still more of the Episcopal character. We persuade ourselves, that in your ensuing Convention some alteration will be thought necessary in this article, before this reaches you; or, if not, that due attention will be given to it in consequence of our representation.

On the third and last head, which respects purity of manners, the reputation of the Church, both in England and Ameriea, and the interest of our common Christianity is so deeply concerned in it, that we feel it our indispensible duty to provide, on this subject, the most effectual securities. It is presumed, that the same previous public notice of the

intention of the person to be consecrated will be given in the Church where he resides in America, for the same reasons, and therefore nearly in the same form, with that used in England before our ordinations. The call upon the persons present at the time of consecration, must be deemed of little use before a congregation composed of those to whom the person to be consecrated is unknown. The testimonials signed by persons living in England admit of reference and examination, and the characters of those who give them are subject to scrutiny, and, in cases of criminal deceit, to punishment. In proportion as these circumstances are less applicable to testimonials from America, those testimonials must be more explicit, and supported by a greater number of signatures. We therefore think it necessary that the several persons, candidates for episcopal consecration, should bring to us both a testimonial from the general Convention of the Episcopal Church, with as many signatures as can be obtained, and a more particular one, from the respective Conventions in those states which recommend them. It will appear from the tenor of the letters testimonial used in England, a form of which is annexed, that the ministers who sign them bear testimony to the qualifications of the candidates on their own personal knowledge. Such a testimony is not to be expected from the members of the General Convention of the Episcopal Church in America on this occasion. We think it sufficient therefore, that they declare they know no impediment, but believe the person to be consecrated is of a virtuous life and sound faith. We have sent you such a form as appears to us proper to be used for that purpose. More specific declarations must be made, by the members of the Convention in each state from which the persons offered for consecration are respectively recommended; their personal knowledge of them there can be no doubt of; we trust therefore they will have no objection to the adoption of the form of a testimonial which is annexed and drawn upon the same principles, and containing the same attestations of personal knowledge with that above mentioned, as required previously to our ordinations; we trust we shall receive these testimonials signed by such a majority in each Convention that recommend, as to leave no doubt of the fitness of the candidates upon the minds of those whose consciences are concerned in the consecration of them.

Thus much we have thought it right to communicate to you without reserve at present, intending to give you farther information as soon as we are able; in the mean time we pray God to direct your counsels in this very weighty matter, and are, Mr. President and Gentlemen,

Your affectionate Brethren,

J. CANTUAR,
W. EBOR.

Form of a Testimonial for Priest's Orders in England.

he Right Reverend Father in God ——— by Divine Permission
Lord Bishop of ———

/E whose names are here underwritten, testify from our personal wledge of the life and behaviour of A. B. for the space of three s last past, that he hath during that time, lived piously, soberly, and stly. Nor hath he at any time, as far as we know or believe, ten, taught or held, any thing contrary to the doctrine or discipline ie Church of England. And moreover we think him a person hy to be admitted to the sacred order of Priest. In witness whereof ave hereunto set our hands. Dated the ——— day of ——— in ear of our Lord ———.

Testimony from the General Convention.

/E whose names are underwritten, fully sensible how important it is, the sacred office of a Bishop should not be unworthily conferred, firmly persuaded that it is our duty to bear our testimony on this nn occasion without partiality or affection, do, in the presence of ighty God, testify that A. B. is not, so far as we are informed, justly e to evil report either for error in religion or for viciousness of life; that we do not know or believe there is any impediment or notable e, on account of which he ought not to be consecrated to that holy e, but that he hath led his life, for the three years last past, piously, rly and honestly.

imony from the Members of the Convention in the State from whence the Person is recommended for Consecration.

/E, whose names are underwritten, fully sensible how important it iat the sacred Office of a Bishop should not be unworthily conferred, firmly persuaded that it is our duty to bear testimony on this solemn sion without partiality or affection, do, in the presence of Almighty , testify that A. B. is not, so far as we are informed, justly liable to report either for error in religion, or for viciousness of life; and that lo not know or believe there is any impediment or notable crime for ch he ought not to be consecrated to that holy office. We do more- jointly and severally declare, that, having personally known him for e years last past, we do in our consciences believe him to be of such ciency in good learning, such soundness in the faith, and of such ious and pure manners and godly conversation, that he is apt and t to exercise the Office of a Bishop, to the honour of God and the ring of his Church and to be an wholesome example to the flock of st.

Canterbury, July 4th, 1786.

To the Committee of the General Convention, &c. &c.

Gentlemen,

THE enclosed act being now passed, I have the satisfaction of communicating it to you. It is accompanied by a copy of a letter, and some forms of testimonials, which I sent you by the packet of last month. It is the opinion here, that no more than three Bishops should be consecrated for the United States of America; who may consecrate others at their return, if more be found necessary. But whether we can consecrate any, or not, must yet depend on the answers we may receive, to what we have written.

I am your humble servant,

J. CANTUAR.

"*An Act to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the Office of a Bishop, Persons being Subjects or Citizens of Countries out of His Majesty's dominions.*

WHEREAS by the Laws of this realm no person can be consecrated to the Office of a Bishop, without the King's licence for his election to that office, and the royal mandate under the great seal for his confirmation and consecration; and whereas every person who shall be consecrated to the said office is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Archbishop: And whereas there are divers persons subjects or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the publick worship of Almighty God according to the principles of the Church of England, and who in order to provide a regular succession of ministers for the service of their Church are desirous of having certain of the subjects or citizens of those countries consecrated Bishops, according to the form of consecration in the Church of England: Be it enacted by the King's most excellent Majesty's by and with the advice and consent of the Lord's Spiritual and Temporal and Commons in this present Parliament assembled, and by the authority of the same, that from and after the passing of this act, it shall and may be lawful to and for the Archbishop of Canterbury, or the Archbishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions, Bishops for the purposes aforesaid, without the King's licence for their election, or the royal mandate under the great seal for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided, until the Arch-

shop of Canterbury or the Archbishop of York, for the time being, all have first applied for, and obtained his Majesty's license, by warant under his royal signet and sign manual, authorizing and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated; nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions. Provided always, and be it further enacted, that a certificate of such consecration shall be given under the hand and seal of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the Church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act."

Resolved, that a Committee be now appointed, to take into consideration the letters and papers read, and to report thereon.

Resolved, that this Committee shall consist of a Clerical and Lay Deputy from each State.

Whereupon the following gentlemen were appointed.

New York. The Rev. Dr. Provost, James Duane, Esquire.

New Jersey. The Rev. Uzal Ogden, Henry Waddell, Esquire.

Pennsylvania. The Rev. Dr. White, Samuel Powel, Esquire.

Delaware. The Rev. Sydenham Thorne, Isaac Grantham, Esquire.

South Carolina. The Rev. Robert Smith, John Rutledge, Esquire.

From Maryland. The Rev. Dr. Smith.

The Convention then adjourned, to meet at eight o'clock to-morrow morning.

WEDNESDAY, *October* 11*th*, 1786.

The Convention met, and after some time adjourned to the Swedes church, to attend divine service, read by the Rev. Dr. Provost, and a sermon by the Rev. Dr. Magaw.

After Sermon, returned to the Academy Hall, and entered on business.

It was moved, and seconded, to proceed to the election of a President. The ballots being taken, it appeared that the Rev. Dr. Provost was unanimously elected President.

A question was then proposed, and seconded, viz. whether this Convention hath authority to admit as members, persons deriving their

appointment, not from a State Convention, but from a particular Parish or Parishes only.

On the question being put, it was determined in the negative.

Another question was then proposed, and seconded, viz. whether this Convention can, consistently with its fundamental articles, admit a State to be represented by a Clerical or Lay Deputy only. Which was also determined in the negative.

The Committee, appointed last evening, to take into consideration the matters contained in the letters from the Archbishops of England, delivered in their report; which after mature deliberation and some amendments, was agreed to and established as an Act of this Corporation, and is in the words following, viz.

An Act of the General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware and South Carolina, held at Wilmington, in the State of Delaware, on Wednesday, the 11th of October, 1786.

WHEREAS, at a General Convention of Clerical and Lay Deputies of the Protestant Episcopal Church in sundry of the United States of America, *viz.* New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, holden at the city of Philadelphia, on the Tuesday before the feast of St. Michael, in the year of our Lord, 1785, and divers subsequent days, it was agreed and declared, That "the Book of Common Prayer and Administration of the Sacraments "and other Rites and Ceremonies of the Church, according to the use "of the Church of England," should be continued to be used by this Church, as the same was altered by the said Convention, in a certain instrument of writing, passed by their authority, entitled, "Alterations of "the Liturgy of the Protestant Episcopal Church, in the United States "of America, in order to render the same conformable to the American "Revolution and the Constitutions of the respective States;" And it was further agreed and declared, that the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church, according to the use of the Church of England, as altered by an instrument of writing passed under the authority of the aforesaid Convention, entitled, "Alterations in the Book of Common Prayer and "Administration of the Sacraments and other Rites and Ceremonies of "the Church, according to the use of the Church of England, proposed "and recommended to the Protestant Episcopal Church in the United "States of America, should be used in this Church, when the same "should have been ratified by the Conventions which had respectively "sent deputies to the said General Convention;"—And thereupon the said Convention, anxious to complete their Episcopal System by means of the Church of England, did transcribe and transmit an address to the Most Reverend and Right Reverend the Archbishops of Canterbury and York, and the Bishops of the Church of England, earnestly entreating that venerable body to confer the Episcopal character on such persons

as should be recommended by this Church, in the several states so represented:

And whereas the Clerical and Lay Deputies of this Church, have received the most friendly and affectionate letters in answer to the said address, from the said Archbishops and Bishops, opening a fair prospect of the success of their said applications; but at the same time earnestly exhorting this Convention to use their utmost exertions for the removal of certain objections by them made, against some parts of the Alterations in the Book of Common Prayer and Rites and Ceremonies of this Church, last mentioned; In pursuance whereof, this present General Convention hath been called and is now assembled; and being sincerely disposed to give every satisfaction to their Lordships, which will be consistent with the union and general content of the Church they represent; and declaring their steadfast resolution to maintain the same essential Articles of Faith and discipline with the Church of England:

Now therefore, the said Deputies do hereby determine and declare,

First, That in the Creed commonly called the Apostle's Creed, these words—"He descended into Hell," shall be and continue a part of that Creed.

Secondly, That the Nicene Creed shall also be inserted in the said Book of Common Prayer, immediately after the Apostle's Creed, prefaced with the Rubrick [or this.]

And whereas, In consequence of the objections expressed by their Lordships to the alterations in the Book of Common Prayer last mentioned, the Conventions in some of the states, represented in this General Convention, have suspended the ratification and use of the said Book of Common Prayer, by reason whereof it will be improper that persons to be consecrated or ordained as Bishops, Priests or Deacons, respectively, should subscribe the declaration contained in the tenth article of the General Ecclesiastical Constitution, without some modification.

Therefore, it is hereby determined and declared,

Thirdly, That the second clause so to be subscribed by a Bishop, Priest or Deacon of this Church, in any of the states which have not already ratified or used the last mentioned Book of Common Prayer, shall be in the words following—"And I do solemnly engage to conform "to the doctrine and worship of the Protestant Episcopal Church, "according to the use of the Church of England, as the same is altered "by the General Convention, in a certain instrument of writing, passed "by their authority, entitled, *Alterations of the Liturgy of the Protes-"tant Episcopal Church in the United States of America, in order to "render the same conformable to the American revolution and the Con-"stitution of the respective States*, until the new Book of Common "Prayer, recommended by the General Convention, shall be ratified or "used in the state in which I am [Bishop, Priest or Deacon, as the case "may be] by the authority of the Convention thereof. And I do "further solemnly engage, that when the said new Book of Common "Prayer shall be ratified or used by the authority of the Convention in

"the state for which I am consecrated a Bishop [or ordained a Priest or "Deacon] I will conform to the doctrines and worship of the Protestant "Episcopal Church, as settled and determined in the last mentioned "Book of Common Prayer and Administration of the Sacraments, set "forth by the General Convention of the Protestant Episcopal Church "in the United States."

And it is hereby further determined and declared,

That these words in the Preface to the new proposed Book of Common Prayer, *viz.* "In the Creed commonly called 'the Apostle's Creed,' one clause is omitted as being of uncertain meaning; and"—together with the note referred to in that place, be, from henceforth, no part of the Preface to the said proposed Book of Common Prayer.

And it is hereby further determined and declared,

That the fourth Article of Religion in the new proposed Book of Common Prayer, be altered to render it conformable to the adoption of the Nicene Creed, as follows, "Of the Creeds. The two creeds, namely, "that commonly called the Apostle's Creed and the Nicene Creed, "ought to be received and believed, because they" &c. &c.

Done in General Convention, at Wilmington, in the state of Delaware, the day and year first aforesaid.

The first question, taken on the report of the Committee was, whether the words "He descended into Hell," should be restored in the Apostle's Creed.

When the Ayes and Nays being called for, the votes were as follows,

New York. Dr. Provost, Aye—Mr. Duane, Aye—Mr. Rutherford, No.—Divided.

New Jersey. Rev. Mr. Ogden, Aye—Rev. Mr. Frazer, Aye—Mr. Wallace, Aye—Mr. Cox, No—Mr. Waddel, Aye,—Aye.

Pennsylvania. Dr. White, Aye—Dr. Magaw, Aye—Mr. Blackwell, Aye—Mr. Hopkinson, No—Mr. Powel, No—Mr. Gilpin, No.—Divided.

Delaware. Dr. Wharton, No—Rev. Mr. Thorne, Aye—Mr. Sykes, Aye—Mr. Grantham, No.—Divided.

South Carolina. Rev. Mr. R. Smith, Aye—Mr. Rutledge, Aye.—Aye.

And so the words are to be restored; there being two Ayes, and no Negative.

On the question, shall the Nicene Creed be restored in the Liturgy? the same was unanimously agreed to.

Adjourned to six o'clock in the evening.

At six o'clock the Convention met.

On the question, shall the Creed commonly called the Athanasian Creed, be admitted in the Liturgy, of the Protestant Episcopal Church in the United States of America?

The Ayes and Nays being taken, were as follows,

New York. Dr. Provost, No—Mr. Duane, No—Mr. Rutherford, No.—Nay.

New Jersey. Rev. Mr. Ogden, No—Rev. Mr. Frazer, No—Mr. Cox, No—Mr. Wallace, Aye—Mr. Waddel, Aye.—Divided.

Pennsylvania. Dr. White, No—Dr. Magaw, No—Rev. Mr. Black-l, No—Mr. Hopkinson, No—Mr. Powel, No—Mr. Gilpin, No.—Nay.
Delaware. Dr. Wharton, No—Rev. Mr. Thorne, Aye—Mr. Sykes, —Mr. Grantham, No.—Divided.
South Carolina. Rev. Mr. Smith, No—Mr. Rutledge, No.—Nay.
And so, it was determined in the negative.
On the question, shall the eighth article of the Ecclesiastical Constitution remain as proposed and published, by the late Convention? It unanimously determined in the affirmative.
Resolved, That in the opinion of this Convention, it is proper for the gentlemen, who shall proceed from any of these States, for England, for the purpose of obtaining Episcopal Consecration; First to subscribe either the form directed in the 10th article of the proposed Ecclesiastical Constitution, or else the form directed in the Act or Instrument now passed by this Convention; and that they respectively give their subscriptions with the Secretary, taking from him a Certificate of their having so done.
Resolved, That the Secretary be desired to transmit a copy of the proceedings of this Convention, to the standing Committees of the Protestant Episcopal Church in the States of Maryland and Virginia, with the affectionate hope of this body, that their Brethren of the United States, after duly considering the principles on which these proceedings have been held, will approve and adopt the same.
It was moved and seconded, that a Committee be appointed, to draft a letter from this Convention, to the Archbishops of England, in answer to their late letters.
And the following gentlemen were appointed accordingly: Dr. Smith, Dr. White, and Dr. Wharton.
This Committee retired, and after some time, returned and reported a letter, which after a few amendments was agreed to, as follows:

To the Archbishops of Canterbury and York.

Most worthy and venerable Prelates!

In pursuance of your Graces' communications to the standing Committee of our Church, received by the June Packet, and the letter of his Grace the Archbishop of Canterbury, of July the fourth, enclosing the Act of Parliament "to empower the Archbishop of Canterbury, or the Archbishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens, of countries out of his Majesty's dominions," a General Convention, now sitting, have the honour of offering their unanimous and hearty thanks, for the continuance of your Christian attention to this Church; and particularly for having so speedily acquired a legal capacity, of complying with the Prayer of our former addresses.
We have taken into our most serious and deliberate consideration, the several matters so affectionately recommended to us in those communications, and whatever could be done towards a compliance with your earnestly wishes and advice, consistently with our local circumstances,

and the peace and unity of our Church, hath been agreed to; as, we trust, will appear from the enclosed Act of our Convention, which we have the honour to transmit to you, together with the Journal of our proceedings.

We are with great and sincere respect,
Most worthy and venerable Prelates,
Your obedient and very humble servants,
(By Order)

In general Convention, *Samuel Provost*, President.
At Wilmington, in the State of Delaware, October 11th, 1786.

The above letter, being fairly copied, was signed by the President, in behalf of the Convention.

On motion, the States were respectively called upon to know if, in their several Conventions, any person had been elected and recommended for Episcopal consecration; when it appeared, that the Convention of New York had elected and recommended the Rev. Dr. Samuel Provost to that office. The members present, then proceeded to sign his testimonials, in the form prescribed by the Archbishops of England, for the general Convention.

The Convention of Pennsylvania had elected and recommended the Rev. Dr. William White, and his testimonials were in like manner signed by the members present.

It appeared also, that the Convention of Virginia had elected and recommended the Rev. Dr. David Griffith, and his testimonials were accordingly signed.

Resolved, that the thanks of this Convention be given to the Rev. Dr. Magaw, for his sermon this forenoon,—to the President, for his impartial and judicious conduct, and to the Secretary, for his attention and services.

Resolved, that the Rev. Dr. Provost, President, Rev. Dr. Smith, Rev. Dr. White, Rev. Dr. Griffith, Hon. John Jay, Hon. James Duane, Hon. Francis Hopkinson, and Samuel Powel, Esquire, be the Committee of Correspondence; and that they have power to call a general Convention of the Church, to meet at Philadelphia, whenever a majority of the said Committee shall think it necessary.

Resolved, that the Rev. Dr. Provost be requested to preach before the Convention, at their next meeting.

Adjourned, *Sine Die.*

Signed by order of the Convention,

SAMUEL PROVOST, President.

FRANCIS HOPKINSON, Secretary.

(*To be Continued.*)

BOOK NOTICES.

HISTORY OF THE REIGN OF PHILIP THE SECOND, KING OF SPAIN. By WILLIAM H. PRESCOTT, Corresponding Member of the Institute of France, &c. Volume III. Boston: Phillips, Sampson & Co. 1858. 8vo. pp. 476. New Haven: T. H. Pease.

IT is with no ordinary feelings that we attempt to characterize the volume before us, the last production of the lamented historian. The more narrowly we scan the labors of Mr. Prescott, and the more rigidly we compare him with his compeers, the more thoroughly convinced we are that his reputation as the first of modern historians is well merited. His two previous volumes of Spanish History we have already examined. This Third Volume is written, it seems to us, with even more care than the preceding. In thoroughness of research, in well balanced judgment, in purity of language, in chastened simplicity and beauty of style, in clearness and distinctness of statement, by which, as in a perspective, historic scenes pass before the eye of the reader, Prescott is a model writer of history. There is in him such a severity of taste, and yet his sentences are clothed in such an easy, graceful drapery, as seems to us the perfection of art. In the volume before us, as we leave the eventful times of Charles the Fifth, and come down to the Reign of Philip the Second, the narrative loses nothing of its interest. A large part of the present volume is occupied with the wars waged with the Moors, who still dwelt not only in the wild fastnesses, but in the beautiful and fertile vales of Andalusia and Granada; and who, from their wealth, as well as their religion, became now the prey of the Monarch upon the throne. No novel can surpass, in power of fascination, the pen of the historian, as he describes the fierce and bloody conflicts with which the chivalry of the Cross met the proud and daring followers of the Crescent, and at length humbled them into submission. We commend, for example, the siege of Galera to the reader's attention, as a fine specimen of word-painting. We have marked several passages in the volume, and would quote them for their exquisite beauty and their felicity of statement, but we have no space. The portraits of DON JOHN of Austria, and of ABEN-ABOO, the Moorish chieftain, are drawn with great boldness. The whole history of the Moors in Spain forms a chapter unsurpassed in attractiveness in all modern annals; and Mr. Prescott's familiarity with Spanish authorities, and his honesty and judgment, will make his work henceforth a standard authority on that subject.

In the ninth, tenth, and eleventh Chapters, the author describes the League on the part of Philip with the Republic of Venice and the Pope, against the Ottoman Porte, and the famous Battle of Lepanto, the greatest naval Battle of modern times; and from which the Ottoman Empire dates its decline.

The two last Chapters of the volume are devoted to the civil affairs of Spain, the personal habits of Philip, the gradual weakening of the power of the Nobles, and the inefficiency of the Cortes. We are treated, also, to a graphic description of the state of religion during these the palmy days of the Romish Church; and yet Philip was too wise and sagacious to yield to the encroachments of the Roman See. We have also an account of that "Eighth wonder of the world," as the Spaniards style it, the Escorial, so eventful in its subsequent history, and now, both a monument of its munificent founder, and a truthful symbol of that once proud and haughty nation.

The publishers have brought out the work in a style worthy of the Author. As an American, we have read the volume with mingled gratitude and pride.

FROM NEW YORK TO DELHI, BY WAY OF RIO DE JANEIRO, AUSTRALIA AND CHINA. By ROBERT B. MINTURN, Jr. New York: Appleton & Co.

There has not appeared among us for a long time any book of travels which has been more worthy of notice than this neat yet substantial volume, which has

already reached its fourth edition here, and has been reprinted in London. All the leading papers in the country have spoken a friendly word of it,—some of them, indeed, in terms of the highest commendation. And the *Saturday Review*—one of the ablest of the London weeklies—has noticed it at full length, giving it more solid praise than any even of our American press;—more solid, we say, for it contains proof of a thorough reading by a man who was well up on everything relating to India, and *that* can be said of few literary men on this side the water.

And a careful reading of the book will show the reasons of this unanimous approval. Mr. Minturn is a young man, as is evident from the freshness of tone that pervades the book throughout. Everything impresses him with that vividness which one can remember in after life, but can then enjoy only in the remembrance. He has a power of observation singularly keen and of remarkable grasp. Everything that passes before him makes its mark at once on his mind; and—what is most remarkable in a young writer—he never indulges in "fine writing," never goes off rocket-like in the pyrotechnics of the pen, never is over-mastered by any "sentiment" whatever. He is not insensible or apathetic; on the contrary, he enters with evidently the fullest zest into every part of his varied experience. But he remains master of it, and never lets it run away with him. Then, again, the work was not written for the purpose of *making* a book. It is not like Bayard Taylor's books, for instance, who travels merely to get fresh stuff for a new volume, and who has learned to make as much out of it as a French cook will make out of a few simple eatables. To such an extent do travelers of that class *cook* their experiences before offering them to the hungry public, that one is often quite at a loss to know *what* one is really eating, after all. Not so with Mr. Minturn. He wrote to tell his friends at home what he saw, and just as he saw it; and the cool, clear, condensed, business-like tone, gives an air of *reliable fact* to every page. There is no *retouching* for "effect." There is an amount of good taste and real correctness and elegance of style, too, which is rare enough in American sketches of travel. His English is *pure*, idiomatic, racy, graphic, yet plain, and where the subject requires it, *almost* a little coarse; but only where the impression of the *fact* can be briefly and clearly given in no other way. The felicity with which, in a few easy strokes, he places realities before us, meets us afresh at every turn; and one who reads his book will form *clearer* and more correct ideas about Australia, China, and especially *India*, than can be gotten from any other book we know of.

But this is not all. Mr. Minturn has not been content to go through foreign lands like a mere condensing mirror, telling only what he *saw*. He went with something of the prejudices of Americans in regard to Indian affairs, especially as touching the East India Company, and its treatment of the natives; but he shows everywhere the open candor of an honest mind, intelligently and thoroughly on the look out for the causes of things. Our ordinary books of travel are but frothy emptiness compared to the substantial fullness and manly strength of the thought and studious investigation diffused through these pages. He dexterously interweaves much of the past history of India, and fully sets forth the variety of climate, soil, race, government, and religion, which so singularly mark that vast empire. His researches into the dry subject of land titles, and land revenue, and the opium trade, and the courts of law, and similar points, show not only the practical, ready keenness of the commercial mind; but behind and along with that, display much of the nobler material of which statesmen and political economists are made. There is stamped on every part of the book the honest and strenuous effort to master the great problems of Indian affairs, in a spirit of earnest truth and fairness. And the success is worthy of the honorable endeavor.

The fact that Mr. Minturn's visit to India, and his tour through the interior, entirely off the beaten track, took place only a few brief weeks before the breaking out of that fearful mutiny, imparts to his story an interest of singular power. Many of those ornaments of the Company's service and of the highest society in India,—whose hospitality lent such a charm to these wanderings in a strange and,—were, within a few weeks afterwards, murdered in the most brutal manner,

d not a few of them mutilated horribly, and subjected to treatment such as only e utter vileness of heathenism could imagine. The allusions to this—only urring now and then at the future—keep the mind of the reader constantly ake to the horrors that have blighted India since Mr. Minturn passed through and, by the constant contrast, heighten the effect of the whole as actually pre-ted to his view.

PLATA, THE ARGENTINE CONFEDERATION, AND PARAGUAY. Being a Narrative f the Exploration of the tributaries of the River La Plata and adjacent coun-ies, during the years 1853, '54, '55 and '56, under the orders of the United tates Government. By THOMAS J. PAGE, U. S. N. Commander of the Expedi-on. With Map and numerous Engravings. New York: Harper & Brothers. 859. 8vo. pp. 632. New Haven: E. Downes.

We have endeavored, on several previous occasions, to awaken an interest ng our readers in that large portion of our Continent which is more and e attracting the attention of the civilized world. We have endeavored to w that it is both the policy and the duty of our Government to put this nation at in communication with one of the richest portions of the habitable globe, be-its resources shall have been monopolized by foreign treaties. And even now, ema, the British Government are stealing the march upon us. But our aims are ier than this. We anticipate the time when the American Church, with erican Commerce as her handmaid, shall carry a pure Gospel into regions re Popery and Jesuitism have for almost three hundred years been fairly tried, been found wanting. In our Article on the "Social and Religious Condition Prospects of South America," and in our remarks on a late work on Brazil, ave expressed ourselves freely upon these points; and we are glad to know the Church has had the subject of a South American Mission under serious sideration. If the field were in Kamtschatka we might sooner hope for nite action.

he Argentine Confederation having, in 1852, inaugurated a more liberal cy, and declared its navigable waters free to the flags of all nations, our Gov-nent, in 1853, dispatched the Steamer *Water Witch*, under the command of utenant PAGE, with instructions to explore the Rivers of La Plata, and to ort upon their adaptation to international commerce. The present volume tains the Official Report of that Expedition. The explorations extend over e thousand six hundred miles of river navigation, and four thousand four dred miles of journey by land. The La Plata Basin, in its length, in climate, oil, in its variety and richness of natural productions, almost rivals our own ssippi; and on all these points the volume is full of valuable information; which cannot but affect our commercial relations with that portion of our tinent.

he last six Chapters, comprising one hundred and twenty pages, are devoted he history of the La Plata country, and of the Franciscan and Jesuit Missions araguay, Uraguay, and Parana. These Jesuit Missions, especially, dating from latter part of the sixteenth century, form one of the most curious and ortant chapters in modern Church history, and a chapter never yet written. they attempted it, but failed, except to make an entertaining story. Lieutenant e, with the aid of the Jesuit Charlevoix, and other Romish historians, has n much information not found in Southey, or in any other English or Americn er; but he has not laid bare the secret history of those remarkable Missions, given the clue to their failure. Such an isolated theocracy, based on such a em, conducted on such principles, and attended with such surroundings, could but fail. The whole story is one of intense interest; and no man of noble ng can trace without reverence, the zeal, enterprise, and perseverance of e Portuguese and Spanish Jesuits, who struggled so long and so heroically to t their corrupt faith among the native tribes of South America. The Appen-s to the volume contain several important public documents, connected with late rupture with Paraguay, &c.; and, also, valuable tables of scientific dis-

coveries and observations, Meteorological, Statistical, Geographical, and Medicinal; with descriptions of Animals, Fishes, Birds, Plants, &c. The accompanying Map of the country is finely drawn, is very large, and is probably the best extant. The volume is an interesting and important one, and is creditable both to its author and to our Government.

THE LAND AND THE BOOK; or Biblical Illustrations drawn from the Manners and Customs, the Scenes and Scenery of the Holy Land. By W. M. THOMPSON, D. D., twenty-five years a Missionary of the A. B. C. F. M. in Syria and Palestine. Maps, Engravings, &c. In Two Volumes. New York: Harper & Brothers. 1859. 12mo. pp. 560, 614. New Haven: E. Downes.

The title to these volumes describes exactly what they are. They are not meant for the learned. They discuss no disputed questions of localities, &c. They simply illustrate the pages of the Bible, by descriptions of places, habits, manners, &c., with occasional historical sketches or allusions. For popular reading, and especially for use in Sunday Schools and Bible Classes, the work is well adapted. The volumes are profusely illustrated and neatly published.

TRAVELS AND DISCOVERIES IN NORTH AND CENTRAL AFRICA. Being a Journal of an Expedition undertaken under the Auspices of H. B. M's Government, in the years 1849–1855. By HENRY BARTH, Ph. D., D. C. L., Fellow of the Royal Geographical and Asiatic Societies, &c., &c. With a Map and numerous Elegant Illustrations. Complete in Three Volumes. Vol. III. New York: Harper & Brothers. 1859. 8vo. pp. 800. New Haven: E. Downes.

The conclusion of the second volume left Dr. Bath at Bornu, near Lake Tsad. The death of Mr. Overweg led him to change his plan of attempting to reach the Indian Ocean, and to adopt a westerly course for Timbuctu and the River Niger. He left Kukawa, Nov. 25th, 1852, and after a long and dangerous journey, crossing and recrossing the River Niger and its tributaries many times, at length entered Timbuctu, Sept. 7th, 1853. His account of this famous city, and of the Kingdom of Songhay, of their prosperity under the native race, and of their conquest by the Mohammedans, for which he had access to authorities hitherto unknown, is the most interesting portion of his volume. Concerning the city and its public buildings we give the following extracts:

"The mosque is a large building, but a considerable portion of it is occupied by an open courtyard, wherein the larger tower is enclosed, while the principal part of the building includes nine naves, of different dimensions and structure; the westernmost portion, which consists of three naves, belonging evidently to the old mosque, which, together with the palace, was built by Mansa Músse, the king of Melle, as is even attested by an inscription over the principal gate, although it has become somewhat illegible. The chief error which Caillié has committed in describing this mosque relates to the smaller tower, the position of which he has mistaken, and the number of gateways on the eastern side, there being seven instead of five. Caillié also states the greatest length of the building to be one hundred and four paces; while my intelligent friend Mohammed ben 'Aish assured me that, after measuring it with the greatest accuracy, he found it to be two hundred and sixty-two French feet in length, by one hundred and ninety-four in width.

"If this building, which stands just at the western extremity, and forms the southwestern corner of the town, were situated in the centre, it would be infinitely more imposing; but it is evident that in former times the mosque was surrounded by buildings on the western side. The city formerly was twice as large.

"While we were surveying this noble pile, numbers of people collected round us,—this being the quarter inhabited principally by the Fúlbe, or Fullán,—and when we turned our steps homewards, they followed us along the streets through the market, which was now empty, but without making the least hostile manifestation. On the contrary, many of them gave me their hands.

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"The circumference of the city at the present time I reckon at a little more than two miles and a half; but it may approach closely to three miles, taking into account some of the projecting angles. Although of only small size, Timbáctu may well be called a city—medína—in comparison with the frail dwelling-places all over Negroland. At present it is not walled. Its former wall, which seems never to have been of great magnitude, and was rather more of the nature of a rampart, was destroyed by the Fúlbe on their first entering the place in the beginning of the year 1826. The town is laid out partly in rectangular, partly in winding, streets, or, as they are called here, 'tijeráten,' which are not paved, but for the greater part consist of hard sand and gravel, and some of them have a sort of gutter in the middle. Besides the large and the small market there are few open areas, except a small square in front of the mosque of Yáhia, called Túmbutu-bóttema.

"Small as it is, the city is tolerably well inhabited, and almost all the houses are in good repair. There are about nine hundred and eighty clay houses, and a couple of hundred conical huts of matting, the latter, with a few exceptions, constituting the outskirts of the town on the north and northeast sides, where a great deal of rubbish, which has been accumulating in the course of several centuries, is formed into conspicuous mounds. The clay houses are all of them built on the same principle as my own residence, which I have described, with the exception that the houses of the poorer people have only one courtyard, and have no upper room on the terrace.

"The only remarkable public buildings in the town are the three large mosques: the Jíngerè-bér, built by Manso Músa; the mosque of Sánkoré, built, at an early period, at the expense of a wealthy woman; and the mosque Sídi Yáhia, built at the expense of a kádhi of the town.

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"The whole number of the settled inhabitants of the town amounts to about thirteen thousand; while the floating population, during the months of the greatest traffic and intercourse, especially from November to January, may amount, on an average, to five thousand, and under favorable circumstances to as many as ten thousand."

This work of Br. Barth is one of the most important contributions to modern Science. The greatest drawback to its popular interest, is its abounding details; and yet, these are what the careful student will most especially prize. Reflections, and conclusions, and summaries, would save the trouble of reading and thinking for one's self; but here we have the daily record of the author's personal observations, given with the scientific precision and accuracy of the well-furnished scholar. He tells us of rich countries; fertile plains; large and navigable rivers; nations, powerful even in their decay, and, in some instances, with a considerable civilization, and a poetical and historical literature; and, as we have seen, especially in Timbuctu, with large and stately public buildings. The great hindrance to the material and social prosperity of Northern Central Africa seems to be the want of a central commanding Empire, with power enough to command influence; whereas, the country is broken up into numerous hordes and tribes, jealous of, and warring against each other, and embittered on either side by the spirit of a bloody Pagan and Mahomedan fanaticism. What the opening up of this country to European Commerce and civilization is to do for it, remains to be seen. The Niger, alone, is said to be more than three thousand miles in length, and to be navigable for the greater part of its course. In Southern, Southeastern and Western Africa, English enterprise is pushing its conquests; and all, we doubt not, ultimately for one great end, the triumphs of the Cross.

The Appendix to this volume contains learned statements and tables on several of the interior Provinces of Africa; their history; towns and villages; specimens of their Poetry and Literature; Chronological Tables; routs of travel, and the course of the Upper Niger; Vocabularies; Meteorological Tables, &c.

But we cannot do justice to this work by description, nor by extracts. It must be read to be appreciated; and will be appreciated most by those who bring to its pages, not a childish curiosity and thirst for mere amusement, but a sympathy with its author in his genuine love of true Science.

JAMES, THE LORD'S BROTHER. Whose Son was he? What was his position in the Church? What connection has this subject with the Protestant Episcopal Church in the United States? By the Rev. CHAUNCEY W. FITCH, D. D., Rector of St. James' Church, Piqua, Ohio. New York: D. Dana, Jr. 1858. 12mo. pp. 88.

Those of our readers who are familiar with the discussion of the question which the Rev. Dr. Fitch here examines, (and by late German scholars it has been treated with great learning,) will not expect us to enter upon it here within our present brief limits. All that we can do is to throw out a few general and disconnected observations. We hold that the language of Scripture, in its plain and natural signification, does lead us to believe, that Joseph and Mary did live together for many years after the birth of Jesus, in the marriage relation as man and wife; that they were the parents of several children; and that, of these, one was James, surnamed "the Just," and the first Bishop of Jerusalem. We confess, also, that we have never yet seen arguments sufficient to shake our conviction as to the undoubted meaning of the New Testament Scriptures upon these points. We commend this little volume of the Rev. Dr. Fitch as containing a compact summary of the Scriptural testimony, and a brief but clear statement of the whole argument. And yet, it is also certain, that the popular belief, and even among many of our soundest divines, Bishop Pearson among the number, has been in the other direction. The Continental Reformers were of the same opinion. The apocryphal writings, the Apostolic Constitutions, the most distinguished later Greek and Latin Fathers, unquestionably held to the perpetual virginity of the Mother of our Lord. What the Gnostic Philosophy had to do with this opinion in the Early Church; and what is the distinction between the Fathers as *witnesses of facts*, and, as the *authors of mere opinions*, we have no room now to show. Nor should we regard the whole question as of such great importance except for the preposterous and astounding claims for the Virgin Mary, put forth in later times by the Romish Church. In this regard, the subject is of very great interest, and deserves the careful study of Churchmen, and of our Clergy especially. For this reason, we are glad to see the work before us. Its Church tone is sound, and its argument for the Apostolic Succession unanswerable. We see in the Romish papers that it has already stirred up a furious onslaught upon its author by the devotees of modern Maryolatry. The intense bitterness of their attacks, shows that they have been wounded at a vulnerable point.

THE NEW AMERICAN CYCLOPÆDIA: A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. Vol. IV. Brownson—Chartres. New York: D. Appleton & Co. 1858. 8vo. pp. 766.

The successive volumes of this work, as they are issued, fulfill the promises of the publishers, and, as it seems to us, fully meet the popular demand of the public. In a Cyclopædia to be comprised within fifteen octavo volumes, the exhaustive elaboration in the preparation of articles, which we find in larger works of this class, is not to be anticipated; and yet with several of these at our command, we find this of Appleton's, for all ordinary purposes, entirely satisfactory. The articles are fresh, embracing all the late discoveries and inventions in Science and Art; are thoroughly digested, compactly written, and, as far as we have a right to look for it in such a work, accurate. Of course, in all matters of History, civil and ecclesiastical, Moral Science, Christian Doctrine, &c., the work does not always represent our own convictions, and is sometimes grievously at fault; but in the vast range of subjects on which it will be consulted, the reader cannot elsewhere find such a mass of reliable information within the same space. In the Fourth Volume, in Biography, there are articles on W. C. Bryant, Aaron Burr, H. T. Buckle, Thomas Carlyle, Sir Edward Bulwer Lytton, Lady Bulwer, Lord Byron, Lady Byron, Ada Byron, Burns, Camoens, Cervantes, Cesare Cantu, Inez de Castro, Beatrice Cenci, Beau Brummel, John and Sebastian Cabot, E. T., W., and W. H. Channing, the Calverts of Baltimore; Champollion, Julius Cæsar, Charivari, Charlemagne,

atharine de Medici, Cassanova, Cagliostro, Carbonair, the Rev. John Caird, unt of Chambord, and numerous others. There are articles on Buddhism, mbridge University, Calvary, Censorship of the Press, Chartism, &c., &c. he articles on Geography and Physical Science are very complete. Among e names announced as contributors, are the Hon. Edward Everett, Prof. ton, of Harvard; M. Brown-Sequard, of Paris; Ralph Waldo Emerson, chard Hildreth, George Ticknor, George S. Hillard, Henry T. Tuckerman, illiam Gilmore Simms, John R. Thompson, of the Southern Literary Mes-ger; Prof. Johnson, of Yale; Prof. Cutting, of Rochester University; C. L. st, Secretary to the Massachusetts Board of Agriculture.

Since the above was written, we have received volumes two and three, and ve only to add that the work is sold by subscription only, and at the following ces per vol.: Cloth, $3; Library style, $3.50; Half Morocco, $4; Half ssia, $4.50.

E AGE OF CHIVALRY. PART I. KING ARTHUR AND HIS KNIGHTS. PART II. HE MABINOGEON; or Welsh Popular Tales. By THOMAS BULFINCH, Author f "The Age of Fable." Boston: Crosby, Nichols & Co. 1859. 12mo. p. 414.

he race of Gradgrinds will find little to interest them in the legendary ory of their country, or nation; and yet, in these fabulous romances we n catch a glimpse of what is more valuable than mere facts, or names and es; to wit, the manners, habits, customs, and instincts, of a people. An rest in the old English Chronicles seems to have been lately revived in gland, especially by the labors of Dr. Giles, whose edition of Ethelwerd, er, Geoffrey, Gildas, Nennius, and Richard, is now so accessible. And we glad to greet an original volume from our own American press, which inds us of the knight-errantry and daring chivalry of our early ancestors. g Arthur, whose name is so famous in the mythology of Britain, and his owned Knights; and the Welsh popular Tales, called *Mabinogeon*, are the jects of Mr. Bulfinch's imaginative volume. The author shows a familiarity h a field of literature of which we all need to know more; which is essen- to any tolerable enjoyment of Spenser, and which throws new light upon ie of the most beautiful passages of Shakespeare. In waking up sentiment the hearts of the people, and in inspiring conceptions of chivalrous and le deeds, the influence of such a volume must be wholesome.

LD SPORTS IN THE FAR WEST. By FREDERICK GERSTAECKER. Translated om the German. With Eight Crayon Drawings, executed in oil colors, from esigns by Harrison Weir. Boston: Crosby, Nichols & Co. 1859. pp. 396.

Vhy the enterprising and worthy publishers should have been at the expense republishing this work, or of embellishing it with such beautiful illustrations, know not. This Mr. Gerstaecker pretends to have been in the country in 7, and to have remained about five years. But he is evidently a low fellow, his associates, tastes, habits of observation, remarks upon the country, , are what might be expected from such a source. We took up the dsome volume with pleasant anticipations; and one of the first of the au-r's sage remarks, that we lit upon, was the following. He says, "Though w York is not a slave state, they [the negroes] are considered no better a cattle. Yet they enjoy a number of privileges, which they lately obtained ough the kindness of General Jackson." We have followed him in his blings on the rivers of the West and Southwest, but have found little that is thy of notice.

ISTIAN UNION, AND THE PROTESTANT EPISCOPAL CHURCH IN ITS RELATION O CHURCH UNITY. By WILLIAM H. LEWIS, D. D., Rector of the Church of ie Holy Trinity, Brooklyn. New York: Published for the Author, by Rev. . D. Harriman, 762 Broadway. 1858. 12mo. pp. 116.

mong all our Presbyters, we doubt if there is one who has done more, in the last few years, to promote unity of feeling and action within the

bounds of our own communion, than the Rev. Dr. LEWIS, the author of the volume before us. In this work he has entered upon a larger field. He has grappled with a question which, in one form or another, is agitating the better part of the entire Protestant world. While Popery and Infidelity are each marshaling their forces and combining their strength, Protestants are simply eating the fruit of their own ways; they are dividing and subdividing, until their moral power for aggressive action is well nigh gone. And while many among them, and especially among their leaders, neither see, nor know, nor care anything about this; this is not true with multitudes of thoughtful men among them; and, by such men, these considerations of Dr. Lewis deserve to be seriously pondered. The two points which the author urges, are these: first, that Visible Unity is a Scriptural feature of CHRIST'S Church. And, second, that the Protestant Episcopal Church, as now organized in this country, is adapted to be a feasible rallying point, for the restoration of that Unity. We are aware that the denominations around us will say, why, you are begging the whole question; you are taking for granted, that you, Churchmen, are right, and that everybody else is wrong. Not at all. We are only announcing a proposition to which hundreds on hundreds of our Clergy have already come, as the result of patient and protracted study; and one, which multitudes of others feel and acknowledge to be true, though they lack the moral courage to confess it publicly. We commend this little volume of Dr. Lewis, as calculated to do great good. As a witness against the sin of Schism, and as a popular defense of what we believe to be the Scriptural and Apostolic model of our own Branch of CHRIST'S Church, the volume deserves to be widely circulated. Such truths will be responded to by earnest, conscientious men; and there are indications that, for the next twenty-five years, the numbers of Christians who are to rally upon this ground, will be very great. Let copies of this volume be scattered everywhere.

READINGS FOR EVERY DAY IN LENT. Compiled from the Writings of Bishop JEREMY TAYLOR. By the Author of "Amy Herbert," etc. New York: Daniel Dana, Jr. 1859. 12mo. pp. 357. New Haven: G. B. Bassett & Co.

They who appreciate the object of the Lenten Season will be pleased with, and grateful for, these Selections from the writings of Bishop Taylor, by Miss Sewell. For each day's Meditation a definite duty is presented; and the incitements and instructions, clothed in the rich vesture for which Jeremy Taylor's language is so remarkable, close with an appropriate Prayer for the reader's private personal use.

THE HISTORY OF THE RELIGIOUS MOVEMENT OF THE EIGHTEENTH CENTURY, CALLED METHODISM, considered in its different Denominational Forms, and its Relations to British and American Protestantism. By ABEL STEVENS, LL. D. Volume I. From the Origin of Methodism to the Death of Whitefield. New York: Carlton & Porter. 8vo. pp. 480.

We shall have something to say of this book, in our next Number.

THE PIONEER BISHOP; or the Life and Times of FRANCIS ASBURY. By W. P. STRICKLAND, with an Introduction by NATHAN BANGS, D. D. Third Thousand. New York: Carlton & Porter. 1859. 12mo. pp. 496.

We can say nothing of this Life of "Bishop" Asbury, without at once opening up questions which we have no room here to discuss; and no necessity, as they will receive attention hereafter. But we are glad to see this work, even with the gloss which is put upon certain fundamental points in Methodist history; for enough is said to show the conscientious scruples of Asbury about this spurious "Episcopacy" which was finally conferred upon him; and we have abundant proofs, also, that Dr. Coke was restless under it, and tried to get rid of it. The history of Methodism is one of the most remarkable

apters in the annals of modern Christendom; and the future of that sect romises to be equally eventful.

Mr. Asbury was born in England, Aug. 20, 1745; came to this country as a issionary, in 1771; was made "Superintendent," by Mr. Coke, in 1784; and ied near Fredericksburg, Va., March 31, 1816.

IVES OF THE QUEENS OF SCOTLAND and English Princesses connected with the Regal Succession of Great Britain. By AGNES STRICKLAND. Vol. VII. New York: Harper & Brothers. 1859. 12mo. pp. 470. New Haven: E. Downes.

This volume continues and concludes the history of the unfortunate MARY UART. Miss Strickland commits herself thoroughly to the Romish interpretaon of that portion of Scottish history, and receives with unquestioning nfidence testimony not worthy of the slightest regard. Neither the history of ary, or of Elizabeth, can be written without an eye upon the desperate ots constantly maturing upon the continent, and which the British Parliament ems to have recently voted to be mere myths, or old-wives' fables.

E COMEDIES OF TERENCE, literally Translated into English Prose, with Notes. By HENRY THOMAS RILEY. To which is added the Blank Verse Translation of GEORGE COLEMAN. New York: Harper & Brothers. 1859. 12mo. pp. 609. New Haven: E. Downes.

No translation can do justice to the original Greek of Terence; and yet th these versions, the prose of Riley and the blank verse of Coleman, give good idea of what Greek Comedy was, in plot, character, and sentiment. e volume forms one of the series of Harper's Classical Library.

REET THOUGHTS. By Rev. HENRY M. DEXTER, Pastor of the Pine Street Church, Boston. With Illustrations by Billings. Boston: Crosby, Nichols & Co. 1859. 12mo. pp. 216.

This volume is made up of *fifty-two* moralizings on anything and everything the streets of Boston, which the author contributed during an entire year, to weekly newspaper. They seem to us below the average of ordinary newspar contributions.

E LAIRD OF NORLAW. A Scottish Story. By the Author of "Margaret Maitland," etc. New York: Harper & Brothers. 1859. 12mo. pp. 390. New Haven: E. Downes.

LVAN HOLT'S DAUGHTER. By HOLME LEE, Author of "Kathie Brande," etc. New York: Harper & Brothers. 1859. 12mo. pp. 422. New Haven: E. Downes.

'HAT WILL HE DO WITH IT? By PISISTRATUS CAXTON. A Novel. By Sir E. BULWER LYTTON, Bart., Author of "My Novel," etc. New York: Harper & Brothers. 1859. 8vo. pp. 311. New Haven: E. Downes.

E GREAT DAY OF ATONEMENT; OR MEDITATIONS AND PRAYERS on the Last Twenty-Four Hours of the Sufferings and Death of our LORD AND SAVIOUR JESUS CHRIST. Translated from the German of CHARLOTTE ELIZABETH NEBELIN. Edited by Mrs. COLIN MACKENZIE, Author of "Delhi, or Six Years in India." Boston: Gould & Lincoln. 1859. 12mo. pp. 200.

This work was written by the daughter of a German Pastor, Rambach, about e middle of the last century, and has been revised and translated in the ief of its eminently spiritual character. The writer exhibits great intensity feeling, and fervor of faith, and depth of penitence, as she lingers around

the scenes of our dear Lord's humiliation and passion during the last twenty-four hours of His life. Indeed, her work reminds us of the Confessions of St. Augustin, and the Meditations of St. Anselm and St. Bernard. It is a rare book for the true penitent, and will be found full of comfort, as it points so directly and immediately to the Lamb of God Who taketh away the sins of the world. It is a fit companion for the closet, and especially will it aid in preparation for the Holy Sacrament of the Lord's Supper.

CATECHISINGS ON THE COLLECTS. Mostly taken from Miss Jackson's Stories and Catechisings in Illustration of the Collects. Adapted and in part composed by the Rev. CHARLES FREDK. HOFFMAN, M. A. Second Edition. Philadelphia. 1859. 16mo. pp. 504.

For Sunday Schools, we think this the best book of instruction that we have seen. While it is simple, well arranged, and well illustrated, the work has one cardinal excellence. It distinguishes clearly between what the Grace of God does, and what it does not do, in the Holy Sacrament of Baptism. It accepts the definition of a Sacrament as given in our Catechism, and teaches that it is "a means whereby we receive the same" Grace; but, at the same time, it as clearly teaches that "this infection of nature doth remain, yea in them that are regenerated." If any one will read the "Prælectiones Theologicæ" in the Romish College, on this point, he will see that there is a radical distinction between us and Rome as to the nature and effect of the Grace of Baptism; and it is, in our judgment, the real turning point of the difference in the doctrinal teachings of the two Systems. No one can hold with Rome here, and be either a consistent or satisfied Churchman; just as no one can deny the Grace of the Sacrament altogether without being essentially a Rationalist or a High Calvinist. In the great cause of Christian Nurture, this point cannot be overestimated; for it lies at the very foundation of the Christian Life; and Repentance, Faith, the Atonement, the Offices of the HOLY GHOST, &c., &c., all then assume their true position in the work of personal religion. We allude to this point here, because its recognition by Mr. Hoffman underlies the teachings of a book, prepared in other respects with so much ability and good judgment.

A TUNE BOOK proposed for the use of Congregations of the PROTESTANT EPISCOPAL CHURCH. Compiled by a Committee appointed for the purpose by the House of Bishops. New York. 1859. Small 4to. pp. 376.

On the subject of Church Music in general, and of this "New Tune Book" in particular, we shall have something to say in our next Number.

THE PAST AND THE PRESENT OF ST. ANDREW'S. Two Discourses preached in St. Andrew's Church, Philadelphia, on the 12th and 19th of September, 1858. By the Rev. WILLIAM BACON STEVENS, D. D., Rector. Philadelphia. 1858. 12mo. pp. 124.

It is no secret, that there is in the Church a tendency toward two opposite Schools of Theology; one of these is the Sacramental; the other is the Emotional. Now, it is the resistance of this tendency, to which, as Reviewers, we stand pledged. For it is the inevitable result of this tendency, on the one hand, to overestimate, or rather to take a wrong view of Sacraments, and to underestimate the importance of spiritual affections; and, on the other hand, to underestimate Christ's Sacraments, to take a wrong view of their nature, import, and value, and to give an exaggerated importance to mere feeling or emotion. The Church holds to both. She holds to Sacraments, and she holds to true Christian experience. And hence, no one can do the Church a greater injury than to push a system of Theology in either direction, so far as to ignore its corresponding, or counterbalancing, or, to speak more correctly, its supplementary truth; or, to drive men to the organization of a party around such opposite truth, or system of truths.

In later times, when the lines of party have been strongly drawn in the urch, St. Andrew's Parish, Philadelphia, has been supposed to represent one f these Schools of Theology. Indeed, we have seen it publicly stated that its st Rector, near the close of his life, expressed his regret that he had not given ore prominence in his teaching to the Institutions of CHRIST'S Visible Church. owever this may be, the parish, during the thirty-five years of its existence, has en one of the most efficient in the whole American Church. Indeed, its ectors have all been men who would command influence, and make their mark ywhere. The Rev. Dr. Stevens, the present Rector, sketches the lives of ese men, and their connection with St. Andrew's. They are the Rev. Dr. G. T. ddell, the Rev. Dr. John A. Clark, and the Rt. Rev. Bishop T. M. Clark, D. D., now shop of the Diocese of Rhode Island. We learn from the Sermons, that *forty-* ur Clergymen have come into the Ministry of the Church from this congre-ation, *seventeen* of whom were scholars, and *twenty-nine* were teachers in its nday School. Its amount of charitable and missionary offerings, for the last a years, is over $211,000; of which, $50,000 was for the American Sunday hool Union.

We are glad to see in these Sermons a tone of loyalty to the Church. While otesting against certain teachings, Dr. Stevens says the parish "has maintained violate a strict attachment to our devout liturgy; it has held firmly to our postolic ministry; it has cherished, decidedly, the distinctive features of our ly Catholic Church." We assure the author that the great body of Church-en throughout the country have no sort of sympathy with errors which he scribes, and that the mass of our Clergy hold and teach the great doctrines of Repentance from dead works, and of Faith towards God," with honest lelity; while they do not feel at liberty to regard as "unessentials" the other irts, of what the Apostle terms the "foundation," or "the principles of e doctrine of Christ."

The Sermons are exceedingly creditable to the Author; and we are by them e more convinced of the wealth of zeal, and earnestness, and power, which the urch has in store for still greater conquests for CHRIST when His Watchmen all see eye to eye, and join hand to hand in our one great work.

E OLD PLANTATION, and What I gathered there in an Autumn Month. By JAMES HUNGERFORD, of Maryland. New York: Harper & Brothers. 12mo. pp. 369. New Haven: E. Downes.

"The Old Plantation" is not only a readable, but a very delightful book. The riter, a young Lawyer in his twenty-first year, fleeing from the ravages of the siatic Cholera in Baltimore in 1832, sought refuge in one of the Southern unties of Maryland at the Plantation of his Uncle. As a picture of life in one the old families of Maryland, with its traditional pride and respectability, its lav-a hospitality, its merry-making and good cheer, its high sense of honor and its ivalry, its groupings of masters and servants and the intermingling of kind fices between them, the story is cleverly told. The sketches of Negro character a Plantation are very well done; and the Yankee peddler is discribed to the e. Even the flings at Yankee character we can afford to laugh at. What we rticularly object to, is a little very bad theology, which is of the humanitarian pe. Clarence Audley's love affair with Lizzie Dalton, is much better represented an the philosophical explanations by which he was won to a belief in Christian-y; that is, he is a better lover than theologian. As an illustration of some of e better phases of Southern Society, the work is an attractive one.

LEASANT PATHWAYS: or, Persuasives to early Piety. Containing Explanations and Illustrations of the Beauty, Safety, and Pleasantness of a Religious Life; being an earnest attempt to persuade young people of both sexes to seek happiness in the love and service of JESUS CHRIST. By DANIEL WISE, Author of "The Path of Life," etc. New York: Carlton & Porter, 1859. 12mo. pp. 285.

This long title-page leaves little to be said of the volume itself. A religious rnestness, which used to characterize old-fashioned Methodism, and was the se-et of its power, is the most marked feature of the book.

THE STATE OF THE IMPENITENT DEAD. By ALVAH HOVEY, D. D., Professor of Christian Theology in the Newton Theological Institution. Boston: Gould & Lincoln. 1859. 12mo. pp. 168.

Dr. Hovey, the author of this volume, is Professor in a Baptist Theological Seminary. The object of his little treatise is to prove, and to vindicate the doctrine of the Endless Punishment of the impenitent, both against Universalists on the one hand, and Annihilationists on the other; and this the author does, by showing that the term *Life*, as expressing a gift purchased for all, does not necessarily imply a life of endless felicity; and that the term *Death*, as threatened to the finally ungodly, does not mean extinction, or cessation of existence. The meaning of the terms *Life* and *Death*, as used in Scripture, we have never seen so clearly given as in an exhaustive Article in the Eighth Volume of the *Church Review*, by an eminent Hebrew scholar. The examination of the language of the Old and the New Testaments by the author before us is thorough; his acquaintance with modern exegetical writers, German and English, is considerable; and his refutation of the arguments and quibbles of modern Universalists and Annihilationists is complete. We find also a distinct recognition of the doctrine of the Intermediate State. Though the volume contains some things which are but the private opinions of the author, yet it is on the whole a good work, and also timely; for the extent to which the doctrine of the Endless Punishment of the wicked is called in question, or openly denied, in New England at the present day, is much greater than is generally supposed. It is given up as a matter of course with the distinctive doctrines of the Gospel.

THE LIBRARIAN, AN INDEX OF THE PUBLICATIONS of the General Protestant Episcopal Sunday School Union, and Church Book Society. New York: Rev. F. D. Harriman, Agent, 762 Broadway. 1859.

The Church Book Society, in this volume of some 80 pages, and bound with their Catalogue, making a neat little book of 150 pages, have carried out more fully the work so well begun, in their descriptive catalogue published last year. The "Librarian" is not simply a general Index of the society's rapidly increasing list of publications, as might be inferred from the title-page, but is an *Index of subjects*. Its object is "to point to the books, and in some cases to the pages, in which important facts are related, valuable lessons taught, or great truths happily illustrated," and is prepared by a careful and thorough analysis of each volume.

The work is invaluable to Clergymen, Parents, Sunday School Teachers, and those who are selecting books for Sunday School Libraries. With the Index in hand, much time may be saved by being able to refer at once to the book inculcating some particular lesson, or illustrating some great truth. And we are sure that a careful examination of the Society's publications, by the aid of this useful manual, will reveal a rich store-house of varied, abundant, and "convenient food," for the Lambs of the Flock as well as those of maturer years. The Index is also accompanied with a list of illustrations and a list of author's names, so far as they are known.

AN HISTORICAL SKETCH OF THE CHURCH MISSIONARY ASSOCIATION of the Eastern District of the Diocese of Massachusetts. By the Rev. WILLIAM STEVENS PERRY, M. A. Published by request of the Association. Boston: E. P. Dutton & Co. 1859. 8vo. pp. 39.

The Rev. Mr. Perry has furnished a record of Missionary activity and results, not only of great interest, but of great value. He traces the origin and formation of Missionary organization in the Diocese of Massachusetts, down to the year 1842, when the Convention divided the Diocese into four Missionary Districts. The pamphlet before us gives the record of what has been done in the Eastern District, comprising the counties of Middlesex and Essex; and as a historical paper it will be preserved, and, a century hence, referred to with even more interest than it is read now. As there is no part of our country where the Church is

more needed than in Eastern Massachusetts, none where such dangerous and even blasphemous heresies are rife, so this pamphlet shows, that there is no field more sure of a speedy and abundant harvest, if faithfully cultivated. The whole genius, tone, and spirit of the people are adapted to the Church. The early Puritans of Massachusetts never swerved so far from the teachings of the Church as the Puritans of the Connecticut and New Haven Colonies; as is seen in the discussions between JOHN COTTON and INCREASE MATHER, and the Boston Synod on the one hand, and the Rev. JOHN DAVENPORT on the other. And what the Churchmanship of the Prayer Book, and the labors of such men as Dr. Johnson have done for Connecticut, would have been done, and more, in a more genial soil. But it is no half-way, halting, limping loyalty to Christ and His Church, which can occupy such ground. This "Historical Sketch" is full of encouragement; and is, withal, admirably written.

THE TWENTY-FIFTH ANNUAL REPORT OF THE BISHOP WHITE PRAYER BOOK SOCIETY. Philadelphia. 1858.

The Society was organized in February, 1834; it has therefore been working within a few months of twenty-five years, and has circulated 145,807 copies of the Book of Common Prayer, being an average of 5,832 copies per annum.

The average annual circulation for the *first twenty years* was 6,110 copies. The smallest annual circulation since the first year was 3,125 copies; the largest 10,474; this latter was in the year 1838–9, and *all* of the 18mo. edition.

The circulation during the last year was 5,680 copies, and the income of the Society was $1,013.08.

FIFTH ANNUAL REPORT AND PASTORAL LETTER TO THE PARISH OF TRINITY CHURCH, Cleveland, Ohio. By the Rector. Cleveland. 1859. 8vo. pp. 42.

Among all our Presbyters, we know of no one who is "working" the Church more truly, thoroughly, and effectively than the Rev. Dr. BOLLES. If this is Puseyism, or Popery, would to God there were more of it in the Church. In an age of blatant miscalled charity, and platform latitudinarianism, and virulent infidelity cloaked under the guise of liberality, the true Faith is to be kept and spread, only by such divinely appointed instrumentalities as are recognized in the pamphlet now before us. If the Church is a reality, and not a myth or a sham, we have here the record of legitimate, consistent labor. This noble Parish has now its MISSION CHAPEL and its CHURCH HOME; and its charities for the year amounted to $4,236.80. We recommend to our Clergy, who are inaugurating plans of parochial labor, to send to the Doctor for a copy of his Report.

REV. OTIS HACKETT'S SERMON, at Planter's, Arkansas, June 20th, 1858; with his Reply to an attack upon it, &c. Memphis, Tenn. 8vo. pp. 43.

The Rev. Mr. Hackett, a missionary of the Church at Helena, Arkansas, in the course of his missionary labors, preached a Sermon, on CHRIST'S Love to His Church, a plain, practical, earnest discourse, kind in tone, and, as far as we can see, wholly unobjectionable. A certain Rev. Mr. Welch, however, an Old School Presbyterian Minister, made it the occasion of a most violent and bitter attack upon the Church; to which, also, in this pamphlet, Mr. Hackett replies. Mr. Welch's charges are eleven in number; and are those same old thread-bare stereotyped slanders, which the Church seems destined always to meet, whenever and wherever she goes forth in her strength. Mr. Hackett has shown himself in this matter "a workman that needeth not to be ashamed."

REBAPTISM: a Controversy between the Rev. CHARLES S. SHERMAN, Pastor of the Congregational Church, Naugatuck, Conn., and the Rev. THOMAS G. CARVER, Rector of St. Michael's Church, Naugatuck. New Haven: T. J. Stafford. 1858. 8vo. pp. 58.

The circumstances out of which this controversy arose, are briefly these. An adult female applied for, and received Baptism into the Church; which ordinance

was administered by the Rector of St. Michael's, May 10th, 1857. Subse and within less than a year, this same female left the Church; professed ' experienced a certain change;" applied for admission into the "Congre Church," and was rebaptized by the Rev. Mr. Sherman; he having pr received the Holy Communion in St. Michael's Church, from the hands of Rector. This "Controversy" is one of the most curious phenomena of th We infer from it, that the Congregationalists are utterly "at sea" as to th subject of the Doctrines and Sacraments of Christianity. How thorough have drifted from the old Congregational moorings, the Rev. Mr. Car clearly demonstrated, and with great force. And yet the great mass of t apparently, neither know nor care much about the matter.

CATALOGUE OF THE GENERAL THEOLOGICAL SEMINARY, FOR 1858–9.

The number of students in this Seminary is increasing, there being no and, with its large endowments and noble Library, it ought to take the lea all our Theological Institutions, and elevate the standard of Theological ed throughout the country.

CATALOGUE OF THE NASHOTAH THEOLOGICAL SEMINARY, FOR 1858–9.

In this Seminary, so important to the growth of the Church in the W Northwest, there are now *forty-eight* students, and *six* zealous and faithful men engaged in the work of instruction. It has already sent forth f clergymen, who are laboring in different parts of the Church, several of th great efficiency. The Institution is in especial need of a new building accommodation of students, and it demands imperatively a new Chapel. is wealth and liberality enough in the Church to supply both. We earnest mend the institution to the confidence of Churchmen. It is doing a gre and deserves unstinted support.

REGISTER OF HOBART FREE COLLEGE, Geneva, N. Y, 1858–9.

This vigorous College, under the Presidency of the Rev. Dr. JACKSON, dently growing in the confidence of Churchmen. It has 16 Medical St 19 Seniors, 22 Juniors, 26 Sophomores, and 28 Freshmen; in all, 111.

THE SIXTH ANNUAL CATALOGUE AND REGISTER OF RACINE COLLEGE, Wis 1858.

In this young College there are now, in the various departments, *thir* students, and *eight* teachers and Professors. President PARK is a genuine s and the growth of the College under him will be solid and substantial.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Alsop, Reese F.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
Dunnell, Wm. N.	Potter, H.	Mch. 6, '59,	Holy Evangelists, New York City.
Ferguson, L. D.	McCoskry,	Jan. 19, '59,	St. Paul's, Buffalo, W. N. Y.
Fiske, George W.	Whittingham,	Dec. 19, '58,	Grace, Baltimore, Md.
Griswold, R. B.	Whittingham,	Dec. 19, '58,	Grace, Baltimore, Md.
Harris, J. A.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
Hickman, H. H.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
Schramm, Charles,	Potter, H.	Mch. 6, '59,	Holy Evangelists, New York City.
Smith, Marshall B.	Lee, A.	Nov. 28, '58,	St. Andrew's, Wilmington, Del.
Stockton, T. R.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
Thomas, Porter,	Potter, H.	Dec. 19, '58,	Advent, New York City.
Trewartha, Robert,	Upfold,	Dec. 21, '58,	Trinity, Michigan City, Indiana.
Trimble, ——,	Smith,	Dec. 29, '58,	Christ, Louisville, Ky.
Wingate, Charles,	Clark,	Dec. 15, '58,	Emanuel, Newport, R. I.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Baldy, Hurly,	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
" Brodnax, W. M. A.	Whitehouse,	Jan. 14, '59,	Atonement, Chicago, Illinois.
" Butler, W. C.	Johns,	Dec. 19, '58,	Christ, Charlottesville, Va.
" Bush, Augustus,	Lee, H. W.	Dec. 16, '58,	St. Peter's, DeWitt, Iowa.
" Cowley, Edward,	Eastburn,	Dec. 23, '58,	Grace, Boston, Mass.
" Getz, Henry S.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
" Green, J Mercier,	Davis,	Jan. 25, '59,	Grace, Charleston, S. C.
" Keith, Ormes B.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
" Mines, John F.	Williams,	Feb. 9, '59,	Grace, Broadbrook, Conn.
" Newman, Lewis C.	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
" Pyne, Henry R.	Whittingham,	Dec. 19, '58,	Grace, Baltimore, Md.
" Robinson, W. C.	Bowman,	Feb. 10, '59,	Grace, Honesdale, Penn.
" Scott, Uriah,	Bowman,	Feb. 10, '59,	Grace, Honesdale, Penn.
" Stoy, Wm. Henry,	Upfold,	Jan. 23, '59,	St. John's, Lafayette, Indiana.
" Seymour, C. H.	Eastburn,	Dec. 23, '58,	Grace, Boston, Mass.
" Tennent, J. C.	Smith,	Dec. 8, '58,	Christ, Elizabethtown, Ky.
" Thomson, Jas.	Doane,	Dec. 19, '58,	St. Mary's, Burlington, N. J.
" Williams, Jas. H.	Potter, H.	Dec. 19, '58,	Advent, New York City.
" Webster, Erastus,	Potter, H.	Dec. 19, '58,	Advent, New York City.
" Wadleigh, Albra,	Bowman,	Dec. 19, '58,	St. Philip's, Philadelphia, Penn.
" Wheeler, Chas. H.	Eastburn,	Dec. 23, '58,	Grace, Boston, Mass.
" Whiting, Nath. F.	Potter, H.	Mch. 6, '58,	Holy Evangelists, New York City.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Christ,	Otey,	Dec. 5, '58,	Little Rock, Ark.
Emanuel,	Bowman,	Dec. 16, '58,	Holmesburg, Penn.
Grace,	Johns,	Jan. 11, '59,	Richmond, Va.
Holy Communion,	Kemper,	Feb. 6, '59,	Chicago, Ill.
Holy Communion,	Kemper,	Dec. 2, '58,	Geneva, Wis.
Holy Comforter,	Davis,	Feb. 18, '59,	Sumter, S. C.
Nativity,	Williams,	Jan. 15, '59,	Bridgeport, Conn.
St. John's,	McCoskry,	Jan. 22, '59,	Dunkirk, W. N. Y.
St. Matthew's,	[gels, Bowman,	Dec. 23, '58,	Francisville, Penn.
St. Michael and All An-	McCoskry,	Nov. 28, '58,	Cambridge, Mich.
St. Paul's,	Kemper,	Dec. 2, '58,	Plymouth, Wis.
St. Paul's,	Bowman,	Jan. 13, '59,	Harrisburg, Penn.
St. Paul's Chapel,	Chase,	Jan. 25, '59,	Concord, N. H.
St. Peter's,	Lee, H. W.	Dec. 15, '58,	DeWitt, Iowa.
St. Thomas,	Eastburn,	Mch. 3, '59,	Taunton, Mass.

OBITUARY.

DIED, in New York City, Jan. 28th, the Rev. BENJAMIN CLARKE CUTLER PARKER, A. M., Seaman and Missionary of New York, aged 63 years. Mr. Parker was the son of the Rt. Rev. Samuel Parker, D. D., Bishop of Massachusetts, and Anna Cutler, his wife, and was born in Boston, on the 6th of June, 1796. He entered the Boston Latin School in 1808, with the design of being fitted for College, but left, having concluded to become a merchant.

At the age of twenty years he became a communicant of Christ Church, Boston, and resolved to abandon mercantile pursuits and enter the ministry, and in 1818 entered Harvard College, graduating in 1822.

Mr. Parker was ordained by Bishop Griswold, at St. Michael's Church, Bristol, Rhode Island, May 17th, 1826. For some time after this he kept a Female Classical School in Boston, and then entered on his professional work. He officiated for a time in Christ Church, Gardiner, Maine; in Trinity Church, Lenox, Mass.; in St. James's Church, Woodstock, Vermont, and for a short time in St. George's Church, Flushing, N. Y. He was appointed Seamen's Chaplain by the Church Missionary Society for Seamen in the port of New York, in 1842, and here he labored sixteen years, and to the day of his death, doing all he could for the poor sailors. Since 1844, he has put into their hands over seventy thousand bound volumes of religious books, which have been carried over every navigable sea. His funeral took place on Sunday, the 30th January, 1859, in his own Church—the Rt. Rev. Bishop Potter, the Rev. Drs. Berrian, and Johnson, and Cutler, and Rev. Messrs. Wait and Walker, Missionaries of the same Society, and the Rev. Mr. Millet, being present. A sermon was delivered by Rev. Mr. Wait from the text, "Ye know not what shall be on the morrow," and a most feeling and appropriate address was made by the Bishop. The remains of Mr. Parker were taken the next day to Boston, to be deposited with his fathers in a vault under Trinity Church.

DIED, at Cortlandville, New York, on Thursday, February 10th, the Rev. REUBEN HUBBARD, the oldest Presbyter of the Protestant Episcopal Church in the Diocese of New York.

The Rev. WILLIAM PRESCOD HINDS died in Philadelphia, Jan. 23d, aged 63 years. He was born in Barbadoes, W. I., on the third day of June, 1795. His family was one of the oldest and wealthiest in the Island, of which his father was some time President, and his brother the Attorney General. His first cousin was Dr. Hinds, the Bishop of Norwich.

ds was educated chiefly in England, in the celebrated school of Mr. Frenchay, where he had for his schoolmates Archbishop Whately, Dr. sons, and Thomas Foster Barham. Those who had an opportunity of is attainments, can bear witness, that in learning he was no unworthy f these eminent scholars. His extensive and well selected library of it books, seemed as much in his mind as on his shelves. In an accurate l knowledge of Latin and Greek, and their best writers, he had few, if ors in this country, while his wonderful memory was stored with the sures of history. He was ordained in 1819, by Dr. Howley, then Bishop , at the same time with his cousin, afterwards Bishop of Norwich. He Barbadoes, and was successively Rector of two Parishes in that island. istry of fourteen years, his health failed him, and he was incapacitated luty by a disease of the throat. It was then, in 1834, that he came to y and fixed his residence in Philadelphia. He officiated a few times in es, but finding that his voice was nearly destroyed by disease, he was to resign the public exercise of the ministry.

a man of large wealth. It is stated by a contemporary, that "his lued at a million of dollars. He gave a thousand dollars to his Clergy- n houses to his wife, fifteen houses to a married daughter, and about umber to a daughter, unmarried, to be held in trust until her majority. public bequests." Yet he gave, and gave largely while he lived, and s his to give. The "*Banner of the Cross*" says, "He began with his , of which he was a large and liberal benefactor, and then, as a Church- Minister, he recognized the authority of his Bishop, by placing at his luntary offerings, as well as readily answering all his requests. We chance, that every Christmas season he placed in the Bishop's hands no ble sum, to be given to the more needy Clergymen of the Diocese. owed great discernment and noble liberality in the selection of young hose education he either in part or wholly provided."

ities were as unostentatious as they were liberal. His end was peace. ed no desire to live. He knew in Whom he had believed.

WILLIAM HICKLING PRESCOTT, the American Historian, died at Boston, Mass., aged 62 years, of paralysis. He was born in Salem, Mass., May 4th, father, Judge Prescott, of the Supreme Court of that State, was a eminence. His grandfather, Colonel William Prescott, was a distin- volutionary Officer, and was conspicuous at the Battle of Bunker Hill, ommanded the American forces. Mr. Prescott graduated at Harvard 1814; and having lost the sight of one of his eyes, abandoned his f studying Law, and devoted his attention to literature, and especially ly of history. In 1838, appeared his *History of Ferdinand and Isa-* hree volumes. In 1843, followed his *Conquest of Mexico*, in three In 1847, appeared, in two volumes, his *Conquest of Peru*. In 1855, he two first volumes of his *History of Philip the Second*, which was to ded to six volumes. The third volume of that work has just been pub- l is noticed in our present Number. In 1856, he published an edition *on's Charles the Fifth*, with Notes and a Supplement. His various us Essays, mostly contributions to the *North American Review*, were hed in a volume, in 1845, under his own supervision. The personal f Mr. Prescott deserves special attention. In a superficial age, he was are and ripe culture. As a friend, he was honorable and true; as a he was ever, and under all circumstances, courteous, dignified, and bearing; and as a scholar, he was thorough, modest, and unpretend- age of literary quackery and charlatanry, the removal of such a man is a great public loss. In his religion, Mr. Prescott was regarded as a He leaves a widow, two sons, and a daughter.

GEORGE CRANCH BOND, the eminent Astronomer and Director of the Astro- servatory of Harvard College, died at Cambridge, Jan. 29th, 1859,

aged 69 years. He was born at Portland, Maine, Sept. 9th, 1789. His mechanical skill, his astronomical observations, especially of the fixed stars, the nebulæ, and the planet Saturn, and his other discoveries, have given him a world-wide reputation. He was a member of various American Scientific Societies, and of the Royal Astronomical Society of London. He was buried from Grace Church, Cambridge, on Tuesday, Feb. 1st. The position which he so ably filled at the Observatory, has been given to his distinguished son, Professor GEORGE P. BOND, who has long been associated with his father in scientific pursuits.

BURNING OF WILLIAM AND MARY COLLEGE, WILLIAMSBURG, VA.

In our January No., 1856, we gave, from the pen of the Rev. JOHN C. MCCABE, a sketch of the history of Bruton Parish, and of WILLIAM AND MARY COLLEGE, with a representation of the College buildings. To that Article we now refer for valuable information as to the history of the College. The buildings, libraries, &c., were thoroughly consumed by fire on the morning of February 8th. The buildings were located at one end of the town, Williamsburg, and consisted of three structures. The main edifice was about one hundred and sixty feet front, and four stories in height. It was designed by Sir CHRISTOPHER WREN, the architect of St. Paul's Cathedral, London. In the Chapel there were tablets placed to the memory of Sir JOHN RANDOLPH, and PEYTON RANDOLPH, who was President of the First American Congress, besides other persons of distinction.

In the library, which contained about twenty thousand volumes, were many volumes of rare interest, upon theology and religious literature, mostly donated long ago, and highly valued, besides Bibles, and rare collections from France and England, with the library of the Rev. Dr. BLAIR, President of the College from 1692 until 1743, which were totally and irretrievably lost.

William and Mary College was chartered in 1692, one hundred and sixty-seven years ago, thus making it the oldest institution in this country excepting Harvard College at Cambridge, which was founded in the year of grace, 1638. The College was so named, as it will readily be inferred, from its Royal founders, the King and Queen then reigning in England, and who, it is said, directed a revenue on tobacco and appropriated lands and money to its use. The bricks used in the erection of the buildings were imported from England. In addition to the other professorships, a considerable donation was made by Mr. Robert Boyle, of England, for the instruction and conversion of the Indians, called the Brafferton professorship, from an estate of that name in England, purchased with the money given. The Rev. James Blair, D. D., was the first President. He died in 1742, and was succeeded by the Rev. William Stith, author of a history of Virginia, who died in 1750. Bishop James Madison was President from 1777 to 1812. His successors were the Rev. W. H. Wilmer, Dr. J. Augustine Smith, Rev. Adam Empie, D. D., (former Rector of St. James' Church in Richmond,) Thomas R. Dew, A. M., Bishop Johns, and B. F. Ewell, A. M., the present President.

Notwithstanding the fire, the one hundred and sixty-sixth Anniversary of the College was celebrated on the 19th of February, as previously arranged. St. George Tucker, Esq., read a Poem, and Ex-President Tyler delivered an Address. The College will be rebuilt immediately on the old site.

ST. MICHAEL'S CHURCH, BRISTOL, RHODE ISLAND.

This Church, lately destroyed by fire, has the following history. The Parish is one of the oldest in the State. It was formed in the year 1719. The following year, the London Society for the Propagation of the Gospel in Foreign Parts, sent over the Rev. Mr. Orem, who officiated for the infant and feeble Church. In about a year he moved to New York, to accept the situation of Chaplain to his Majesty's forces. In 1722, the same Society sent out Rev. John Usher, who was most cordially received. In 1731, the Parish passed a vote requiring Mr. Usher to support all the widows of the Church out of his small salary. Mr. Usher remained Rector until the beginning of the Revolution, when, at about the age of

eighty years, he departed this life. His memory is still cherished by all true Churchmen with the most affectionate veneration and respect.

The Church edifice, which was partly finished when Mr. Orem arrived in this country, was burnt by a party of British soldiery in May, 1778. The Church worshiped in the old Court House until 1786, when a new building was erected. Most of the time from the Revolution to the year 1793, the Church enjoyed the Lay services of the second John Usher, who then received ordination at about the age of twenty years. In 1803, the late Bishop Griswold became the Rector, and continued that relation until the year 1829. This eminent and most devout Prelate found the Church weak and divided, and left it one of the strongest and most efficient Parishes in New England. During his ministry, the Church built in 1786 was greatly enlarged. As early as 1825, measures were taken to erect a new church, but owing to pecuniary reverses of one most relied upon to aid the new enterprise, nothing was done until 1833, when, through the active exertions of the late Rev. John Bristed, means were obtained to erect the building just destroyed. It was consecrated by Bishop Griswold on the 6th day of March, 1834. It was one of the most beautiful and commodious Gothic Churches in the country, eighty-three feet long and fifty-four feet wide. It stood upon the site of the two former churches. Under the Chancel were deposited the ashes of the two venerable fathers, father and son. It had a large organ and a fine-toned bell. The whole cost was $19,000.

OREGON: THE THIRTY-THIRD STATE.

By act of Congress, another new State is admitted to our National Confederacy. The act of admission defines the boundaries of the State to be the Ocean on the west, the Columbia River to its intersection with the 46th parallel, and that parallel on the north; the Snake River to the affluence of the Owyhee, and a line due south from that point on the east, and the 42d parallel on the south. The area thus designated covers a trifle more than a half of Oregon Territory; in square miles about one hundred and fifteen thousand.

The growth of population has been less rapid in Oregon than in most of our new territories. Its first regular census was taken in 1850, when there were found little more than thirteen thousand, exclusive of Indians. In 1857, the population was estimated to be about forty-three thousand, which number is probably above rather than below the truth. At the last election about ten thousand votes were cast, which, allowing one vote to every five persons, a very moderate allowance for a pioneer population, gives fifty thousand as the probable population of the new State.

The Methodist is the prevailing religion of the State. The Mission of the Rev's Jason and Daniel Lee, to the Flat-Head Indians on the Columbia and Willamette rivers, in 1833, while it nearly failed in respect to the Indians, laid the foundation of permanent influence. Their statistics for last year gave an aggregate of two thousand seven hundred and eleven members, with fifty-seven traveling and thirty-eight local preachers, and twenty-four church edifices, valued at more than seventy thousand dollars. In the business of education their people have been the pioneers, and seem still to have nearly everything in their own hands.

SUMMARY OF FOREIGN INTELLIGENCE.

CONVOCATION.—PROVINCE OF CANTERBURY.

Convocation met for business Feb. 9th, in the Jerusalem Chamber, and we have full reports of its doings, but too late for this Number.

SCOTLAND.—THE EUCHARISTIC CONTROVERSY.

On the 2d of December last, the Episcopal Synod met for the final disposition of the appeal of Rev. Patrick Cheyne from the sentence of the Bishop and Synod of Aberdeen. Our readers will recollect that the Synod adjourned from Nov. 4th, to the above mentioned day, in order to afford Mr. Cheyne the opportunity to retract certain passages in a Volume of Sermons published by him, on which his Presentment was grounded. This he refused to do; and the Synod proceeded to affirm the sentence pronounced at Aberdeen. Mr. Cheyne is, therefore, suspended from the exercise of the functions of his Presbyterate. We observe, however,—and it strikes us strangely,—that he continues to perform the duties "pertaining to the Office of a Deacon" in his own Parish Church. We observe, also, that the question seems to have been mooted among his friends, whether the operation of the sentence is not limited to the Diocese of Aberdeen; and whether he is not at liberty to exercise his function in England, or in other Dioceses in Scotland! We imagine such a notion is not very likely to be acted on.

Meanwhile, there have appeared numerous publications growing as well out of the Brechin charge, as out of the case of Mr. Cheyne. We call attention to the more noticeable among them.

Not long after the Pastoral Letter of the Bishops was issued—given in our pages in October last—a pamphlet reviewing it appeared, which is attributed to Mr. Keble, and was widely circulated in Scotland. A sufficient and very telling reply to this, as well as a most able commentary on the Charge of the Bishop of Brechin, was put forth in September last, by the Bishop of St. Andrews, in his "Notes to assist in forming a right judgment on the Eucharistic Controversy." In this publication, together with its "Supplement," the whole question is very fairly and very admirably opened. These, and his "Opinion," read in the Synod of Dec. 2d, 1858, give Bishop Wordsworth a high place among Anglican Doctors; and we cannot but hope he may be induced to give the Church the results of his patient and learned labors, in some more permanent form than that in which they as yet appear. They richly deserve it.

A very able Review of Mr. Cheyne's "Reasons of Appeal," appeared in the Gospel Messenger Newspaper of Dec. 30th, 1858, which specially disposes of the support claimed by him from the early Liturgies. It would seem that both the Bishop of Brechin and Mr. Cheyne, have largely availed themselves of second hand authorities; a process never *very* safe, and, in some cases, most reprehensible.

Archdeacon Denison and Dr. Pusey—the former, *proprio motu*, the latter, at the instance, apparently, of an "eminent person"—have published letters, asserting that the Doctrine of the Presence in the Eucharist has now been formally denied by the Scottish Bishops. Here we take leave to enter a *distinguo*. That the Scottish Bishops have denied *that* Doctrine of the Presence which Archdeacon Denison and Dr. Pusey hold, is unquestionable. But that, we conceive, by no means settles the matter. A further question is at least possible and permissible; i. e., whether Archdeacon Denison and Dr. Pusey do themselves hold the Doctrine of the Presence which the early Fathers and the great Anglican Divines have held. Moreover, Dr. Pusey lays great stress on some supposed disrespect to, or disagreement with Bishop Andrewes, on the part of the Scottish Bishops. It strikes us as strange that so much is made of this, while the Author of "Considerations, &c.," slights Archbishop Laud in a way calculated to conciliate favor in some quarters, and the Bishop of Brechin says distinctly of a large

ody of the best Scottish Divines, that they "seem to advocate a Rationalistic eory of the Real Presence," and yet both go unchallenged! But there is really foundation for the charge. For, when Bishop Andrewes' statements come to examined, the conclusion is, either that he has contradicted himself, which no e can suppose; or, that his positive declarations must be limited by his negae ones, in which case he is at one with the Scottish Bishops.

We learn that intimations, not to say threats, of a possible schism, are thrown t. This only proves what has often been proved of late, that many who pro- the greatest reverence for the authority of the Episcopate, do it with the ntal reservation, "*provided* the Episcopate moves in accordance with our ubes." Secession is much more probable than an organized schism. Meantime, doctrine for which Holy Martyrs died three hundred years ago, is nobly ntessed for by the Scottish Bishops, and for this, God's Holy Name be praised!

SCOTTISH CHURCH.

From the *Scottish Clergy List*, for 1859, we compile the following statistics:

1. Diocese of Edinburgh.
The Rt. Reverend Charles Hughes Terrot, D. D., Bishop and Primus.
23 Churches; 26 Clergy. Scottish Communion Service used in 2 Churches; glish in 19.

2. United Diocese of Argyll and the Isles.
The Rt. Reverend Alexander Ewing, LL. D., D. C. L., Bishop.
17 Churches; 24 Clergy. Scottish Communion Service used in 2 Churches; glish in 12.

3. Diocese of Brechin.
The Rt. Reverend Alexander Penrose Forbes, D. C. L., Bishop.
15 Churches; 16 Clergy. Scottish Communion Service used in 6 Churches; glish in 7.

4. United Diocese of Glasgow and Galloway.
The Rt. Reverend Walter John Trower, D. D., Bishop.
32 Churches; 34 Clergy. Scottish Communion Service used in 3 Churches; glish in 29.

5. United Diocese of Moray and Ross.
The Rt. Reverend Robert Eden, D. D., Bishop.
20 Churches; 18 Clergy. Scottish Communion Service used in 7 Churches; glish in 13.

6. United Diocese of St. Andrew's, Dunkeld, and Dunblane.
The Rt. Reverend Charles Wordsworth, D. C. L., Bishop.
23 Churches; 23 Clergy. Scottish Communion Service used in 11 Churches; glish in 11.

7. Diocese of Aberdeen.
The Rt. Reverend Thomas George Suther, D. C. L., Bishop.
25 Churches; 25 Clergy. Scottish Communion Service used in 20 Churches; glish in 5.

Great diversity prevails as to the time and frequency of celebrating the Holy mmunion. In the larger number of Churches it is celebrated on the Greater stivals and on the first Sunday of every month; in others it is celebrated on ery Sunday and every Festival. In St. *Ninian's* Cathedral there is Communion ery Sunday and Festival, 7 and 11 A. M., also on each day within the Octaves Great Festivals, and on Tuesday and Thursday during Advent and Lent, and Thursday from Lent to Trinity. In some Churches there is Communion only r times a year.

The *Scottish Ecclesiastical Journal* states the following facts, among others, showing that doctrinal controversy is not the only evil that now afflicts that distracted Church. It says, "The united offerings of the whole members of the Church in Scotland, aided by those of their brethren in England, for a full year, as announced in December last, amounted to £3,681, 13s. 9d. The offerings of a single congregation of Presbyterians in Edinburgh, (St. George's Free Church,) for the year ending 21st March, 1858, amounted to £5,853, 5s. Yet the latter sum was contributed by a single moderately sized congregation of the middle classes, while the other sums represent the liberality of forty thousand Scottish Churchmen, among whom are numbered many of the noblemen and landowners of the country.

"Again, we were only able to set apart for the hard-working Priests of our Communion, during the year prior to December, 1858, the sum of £2,003, 13s., so as to make their scanty incomes up to £100. In one congregation in Aberdeen, (that of the Free West Church,) the collections for religious purposes, for the year prior to March, 1858, amounted to £1,927, 13s. 2d."

ENGLAND.—BISHOP OF LONDON'S PRIMARY CHARGE.

We had no time or room to notice in our last No. the Primary Charge of the Rt. Rev. A. C. TAIT, Bishop of London. His visitation commenced Nov. 11th, and continued through several days. The Clergy were summoned to appear before him, and to deliver answers to certain questions covering a complete condition of the Parishes in the Diocese. On Nov. 17th, the Bishop delivered his Charge in St. Paul's Cathedral to the Clergy, of whom more than one thousand were present. The delivery occupied nearly five hours. We can give no complete synopsis; but the topics were numerous, and the Bishop was frank and outspoken. He anticipated the commutation of Church rates; he denounced the habit of systematic Auricular Confession and excessive ceremonialism; he favored the employment of art in giving dignity, solemnity, and beauty to the House of God, and opposed tawdry decorations, and putting silly trifles in the place of deep solicitude for the salvation of souls on the part of the Clergy; he noticed the number of endowed Churches in London, where there is almost no congregation, and the populous districts without spiritual care; he urges a more thorough professional education of the Clergy, and at the Universities; he urges the Clergy to more union of feeling and action in doing Christ's work in the Church's way. On the whole, the Charge is promising and sensible. It shows vigor of grasp; comprehensiveness of view; and a spirit of straight-forward earnestness. The Bishop's tribute to his predecessor, Bishop Blomfield, was handsome and evidently heartfelt.

NEW DIOCESES AND NEW BISHOPS.

The Queen has been pleased to constitute the Colonies of British Columbia and of Vancouver's Island to be a Bishop's See, to be styled "the Bishopric of British Columbia;" and to appoint the Rev. George Hills, D. D., to be ordained and consecrated Bishop of the said See.

A subscription has been commenced at Great Yarmouth, by the parishioners of the Rev. Dr. Hills, Bishop Designate of British Columbia, with the view of establishing in the new Diocese a permanent memorial of the esteem which they entertain for him. The subscription already exceeds £200. The Bishop will be accompanied on his departure for his Diocese, by twenty Missionary Clergymen. One of these is Mr. Lupson, a Scripture reader at Yarmouth, who is to be specially ordained a Minister of the Church of England.

NEW SOUTH WALES.—DIOCESE OF SYDNEY.

On the 23d of November, the Rt. Rev. Bishop Barker summoned a Conference of Clergy and Laity at Sydney, to petition the Legislature to pass an enabling Act

whereby the Church might legally meet in Synod. About *fifty* Clergymen and eighty Laymen were present, and the Conference continued in session until Dec. 7th. After long debates a Bill was prepared for the Legislature, of which the following is an abstract.

1. It shall be lawful for the Bishops, licensed clergy, and lay members to meet in Synod.

2. The first Synod to be convened within six months of passing of act. The Bishop to convene Synod, and preside by himself or his commissary. New elections to take place every three years.

3. The Synod shall have power to make rules for the conduct of all business coming before it, and to make ordinances for the management and disposal of all Church property, moneys, and revenues (not diverting any specifically appropriated, or the subject of any specific trust, nor interfering with any vested rights,) and for the election or appointment of churchwardens and lay trustees, and generally for the order and good government of the United Church of England and Ireland in New South Wales, and the regulation of its affairs as well within the diocese as the several parishes thereof, any provision in the Act of Council, 8 William IV, No. 5, (or the Act 21 Victoria, No. 4, passed for amending the same,) in any such case notwithstanding, and such rules and ordinances shall be binding on the Bishop and his successors, and on the clergy and lay members of the Church, residing within the diocese, and on none other, and on such clergy and lay members only so far as the same may concern their respective rights, duties, and liabilities, as holding any office in the Church, within the diocese.

4. Every rule and ordinance of the Synod shall be made with the concurrence of the Bishop, clergy, laity, voting in orders if required. When a measure is passed by two of the orders, and rejected by the third, there will be an appeal to the Provincial Synod.

5. The Synod, when elected, to have power to make regulations for future elections.

6. Whenever any office-bearer is removed or suspended by the Synod, he shall immediately give up Church property in his possession.

7. The Synod to have power to call upon persons holding property in trust for the Church to furnish accounts.

8. Clergymen to preside at meetings for election of lay representatives, and to have casting vote.

9. Every member voting shall sign a declaration, "I, the undersigned A B, do declare that I am a member of the United Church of England and Ireland."

10. Every representative must be a communicant.

11, 12, and 13 relate to the mode of election. Before voting, every member of the Synod must declare in writing, "I, the undersigned, do declare I am a communicant of the United Church of England and Ireland."

14. Synod to have power to create a tribunal for the trial of clergymen.

15. A clergyman's licence not to be withdrawn, except upon trial and sentence.

16. No rule or ordinance to be vitiated by informality of elections.

17. Any other diocese in the colony may adopt this act *mutatis mutandis*.

18. Bishop of Sydney, as Metropolitan, to have power to convene Bishops of New South Wales, and delegates from Diocesan Synods to Provincial Synods.

19. In case of death or resignation of Bishop, his commissary or highest ecclesiastic in colony to convene Synod.

20. Nothing herein contained shall affect the right of her Majesty to appoint any Metropolitan or other Bishop of the United Church of England and Ireland in New South Wales, or shall affect any other right or prerogative of her Majesty, save so far only as the same may be expressly affected by this act.

The point which caused most discussion was the power of a veto in the hands of the Bishop. This was really a very interesting discussion, and resulted in a large majority in favor of the Bishop's rights as a separate estate On this question the Conference voted in orders, the numbers being:—For the veto—clergy, 38; laity, 41; total, 79. Against—clergy, 13; laity, 32; total, 47. Majority, 32.

The right of the Queen to appoint a Bishop for them, was debated at great length, but was at last conceded by a large majority.

CHARACTERISTIC MOVEMENT IN SOUTH AUSTRALIA.

A curious development of Sectarian hostility to the Church has lately been exhibited in the Diocese of Adelaide, which so exactly illustrates what we see nearer home, that it deserves notice. A "Rev." Thomas Binney, a dissenting Minister of London, and a man of much popular talent, visited Adelaide. Crowds flocked to hear him; the press in the hands of dissenters, praised him; persons, high in station, dissenters and others, *feted* him; and even the Bishop, a kind hearted man, and a moderate Churchman, the Rt. Rev. Augustus Short, extended every courtesy to him. Adulation became almost idolatry. The Rev Mr. Binney and his party then determined to make a demonstration; and to get the Church to commit herself to the validity of a Congregational Ministry. A Memorial was got up, signed by persons high in station, and by some Churchmen, addressed to the Bishop, requesting that he invite Mr. Binney to preach in one of the English Churches. Thus far everything went swimmingly; and Mr. Binney, as the future proved, was rapidly making capital to be used at home. But here a new element appeared. A Counter-Memorial, strong and faithful, was signed by one hundred and sixty Churchmen; and the Bishop found it necessary to leave Adelaide "on a five weeks' tour." Meanwhile, he sent to Mr. Binney a long paper, giving his thoughts on, and a plan for, the "Union of Protestant Evangelical Churches." That plan, in brief, is as follows:

"Having stated why I was unable to invite you to preach to our congregations, I took occasion from thence to urge a consideration of the terms on which at some future time possibly that inability might be removed. The indispensable conditions appeared to me to be three:—

"A. The acceptance in common by the Evangelical Churches of the Orthodox Creed.

"B. The use in common of settled Liturgy, though not the exclusion of free prayer, as provided for in the Directory of the Assembly of Divines at Westminster.

"C. An Episcopate freely elected by the United Evangelical Churches, not (as I have been misapprehended) exclusively by our own.

"No notice, however, of these preliminary conditions was taken in the memorial addressd to me. Without them there would be no security against the intrusion even of heretical preachers into our pulpits."

Mr. Binney now begins to show his true colors. After rejecting any such scheme as the Bishop's, he says: "First, and foremost, and *alone*, must come the honest and hearty recognition of each other, as Churches and Ministers, (*de facto* only, if you like,) by the different Protestant Evangelical denominations, their members and Clergy. Let such recognition be shown by the occasional interchange of pulpits," &c., &c. The good Bishop, who by this time was well away, writes back to Mr. Binney, "I have found, like another before me, that there are those who, when I speak unto them of peace, make themselves ready to battle."

An English writer gives the gist of the whole matter, as follows: "Mr. Binney's struggle, however unconscious he may be of his own aim, is for the hierarchy of Independency: to have his own commission as an accredited teacher, accepted by the Church, is his primary thought. Time was when the Nonconformist sought only to obtain liberty for his own conscience, aggrieved by ceremonies or formularies in the Church which he could not honestly accept. The Dissenter of to-day has no such humble aspirations; he will not treat with the Catholic Church, until his own society has been acknowledged as a branch of it: when that recognition has been amply and honorably made, it will be time to discuss the particulars of ritual and doctrine for common use and general belief.

"On such a basis as this it is plain that the Church has all to lose and nothing to gain by the negotiation. She must confess that it was right and expedient to dissent from her in the beginning; she must disclaim her Apostolical orders, and her belief in the divine origin of her ecclesiastical discipline. If Nonconformist societies are on an equality with her, she must have been guilty of putting a stum-

bling-block in the way of her children by insisting on the necessity of Episcopal ordination against their conscientious repugnance to its use."

An *exact* counterpart to all this, is now going on in one of the large cities of one of our Middle States; where Church Clergymen are leagued in Union with men, some of whom we know to be, perhaps honestly, but most decidedly, hostile to the distinctive features and claims of the Protestant Episcopal Church; and who both chuckle over, and boast of, what they regard as a giving up of her principles.

ENGLISH CHURCH MISSIONS IN CHINA AND JAPAN.

The Bishop of Victoria publishes a Letter to the Archbishop of Canterbury, dated Shanghae, China, Oct. 18th, 1858, in review of the recent Chinese Treaties as affecting the prospects of Christianity in the East. The Bishop confesses that "after fourteen years since my first landing on these shores, I still see, (with the one exception of the Church Missionary Station of Ningpo,) but little progress made and but inconsiderable results achieved." "But *six* Church of England Missionary Clergy are spread along the stations on this extended coast, of whom two have been only six months in the country."

To meet these providential openings for the Church in China and Japan, on Wednesday, Dec. 1st, a large meeting of the Society for the Propagation of the Gospel in Foreign Parts, was held at Willis's Rooms, London. The Bishop of London presided, supported on the platform by the Bishops of Oxford and Lincoln, the Dean of Westminster, Archdeacon Grant, the Rev. Lord John Thynne, Admiral Sir Henry Keppel, the Chaplain General, the Rev. Drs. Jelf and Wesley, &c. Speeches were made by the Bishop of London, the Bishop of Oxford, Admiral Keppel, Archdeacon Grant, Mr. John Crawford, late Governor of Singapore, the Rev. Daniel Moore, Arthur Mills, Esq., M. P., the Dean of Westminster, and the Bishop of Lincoln.

The Bishop of Oxford said: "He believed it was universally true, but of China it was preëminently true, that it was necessary for us to send there our own Church, according to what we believe the perfectness of its organization. We must remember that the Chinese are acquainted with Christianity through the Roman Catholic Church, and we must not, therefore, send a bad exposition of our own communion, if we mean it to have effect. Concentrate, then, upon one point, and as soon as possible take some of the Chinese themselves, who will be the true missionaries to their own brethren in their own land. In addition to this concentration of effort by missionaries and catechists, let there be a missionary Bishop, for it is perfectly impossible that the committee of the Society for the Propagation of the Gospel could issue the necessary directions for using the opportunities, and for changing, it might be, the very places where the efforts were to be made: for the laying down of general principles, the application of particular rules, and even the changing of rules. All this was, in his opinion, necessary to the securing of success. There must be a concentration of effort under legalized authority, which should bring to bear all the means which God had given them of convincing man of sin, and showing him the Lord Jesus as his deliverer from sin. [Cheers.] Then there was another very important consideration which from the first might be contemplated. The Chinese are a people that have a preëminent respect for authority. The paternal notion, as it seemed to him, was the one pervading attribute in the whole nation. That is the notion of the authority of the latter ranging up to the authority of the Emperor. Therefore, when we seek to exhibit to them that which embodies this principle, and identify it with Christianity, we must do so by showing them the missionaries of our Church acting harmoniously together under a constituted head. We could not expect the blessing of God Almighty to rest upon us if we endeavored to make improvements upon the machinery of our Lord's Church. When we come to spread it, and as we believe that Bishops, Priests, and Deacons, are His constitution, we at least, as Churchmen, could not expect the fullness of His blessing, unless we conform our efforts to His model, and endeavored to work by that which we believed to be His appointment."

The Bishop of Lincoln said: "It might be remembered the difficulty which was met with in answering the question of the Romish Church as to where was the true mark of our vitality; where were our missionary institutions, which were looked upon as the only true mark of vitality. But the Church had too much to do then, and only pointed out instances showing that the Church of Rome was not the only one which showed vitality by its missions. Now, they might, thank God, point to the thirty-four colonial dioceses, to the districts where dioceses ought to be, and then could point to the present meeting, showing that God in His providence had opened another country, and given another road into which the Gospel could penetrate."

DIOCESE OF MONTREAL, LOWER CANADA.

From the Charge, delivered to his Clergy, by the Rt. Rev. BISHOP FULFORD, D. D., January 19th, we gather the following items of information. There are, in this Diocese, fifty-eight officiating Clergymen; fifty-six consecrated, and sixteen unconsecrated Churches; fifty-six cures, and thirty-six Parsonages; three thousand three hundred and twelve communicants; sixty-five Sunday Schools; three hundred and seven teachers, and two thousand nine hundred and twenty scholars.

GUNPOWDER PLOT—MARTYRDOM OF CHARLES I—AND RESTORATION OF CHARLES II.

The Services in the English Prayer Book commemorating the above events are henceforth abolished formally in the following official paper:

"The following Warrant has been issued by the Queen, under her Majesty's Royal Sign Manual.

"VICTORIA R.—Whereas by our Royal Warrant of the 21st day of June, 1837, in the first year of our reign, we commanded that certain forms of prayer and service made for the fifth of November, the thirtieth of January, and the twenty-ninth of May, should be forthwith printed and published, and annexed to the Book of Common Prayer and Liturgy of the United Church of England and Ireland, to be used yearly on the said days in all cathedral and collegiate churches and chapels, in all chapels of colleges and halls within our Universities of Oxford, Cambridge, and Dublin, and of our Colleges of Eton and Winchester, and in all parish churches and chapels within those parts of our United Kingdom called England and Ireland;

"And whereas in the last session of Parliament addresses were presented to us by both Houses of Parliament, praying us to take into our consideration our Proclamation in relation to the said forms of prayer and service made for the fifth day of November, the thirtieth day of January, and the twenty-ninth day of May, with a view to their discontinuance;

"And whereas we have taken into our consideration the subject of the said addresses, and, after due deliberation, we have resolved that the use of the said forms of prayer and service shall be discontinued;

"Now, therefore, our will and pleasure is, that so much of our said Royal Warrant of the 21st day of June, 1837, in the first year of our reign, as is hereinbefore recited, be revoked, and that the use of the said forms of prayer and service made for the fifth of November, the thirtieth of January, and the twenty-ninth of May, be henceforth discontinued in all cathedral and collegiate churches and chapels, in all chapels of colleges and halls within our Universities of Oxford, Cambridge, and Dublin, and of our colleges of Eton and Winchester, and in all parish churches within the parts of our United Kingdom called England and Ireland, and that the said forms of prayer and service be not henceforth printed and published with, or annexed to, the Book of Common Prayer and Liturgy of the United Church of England and Ireland.

"Given at our Court at Saint James', the seventeenth day of January, one thousand eight hundred and fifty-nine, in the twenty-second year of our reign.—By her Majesty's command, S. H. WALPOLE."

EXPURGATION OF THE PRAYER BOOK.

On Tuesday, November 1st, a conference of noblemen, gentlemen, and clergymen of the Church of England was held at the Caledonian Hotel, in the Adelphi, for the purpose of considering the best means of securing a revision of the Book of Common Prayer. General Alexander presided, and Lord Ebury, who brought the subject before the House of Lords towards the close of the last session of Parliament, took an active part in the discussion:—

It was not concealed that one great aim of the promoters of the proposed session was to expurgate those passages of the Prayer-book which were mainly relied upon by the "Tractarians" as proofs of the soundness of their dogmatic teaching, and of certain points of ecclesiastical discipline which have recently engaged a large amount of public attention. It was stated frequently during the progress of the discussion that the present proceedings were intended to be the inauguration of a great national movement in favor of liturgical revision, and steps were taken to procure the presentation of petitions to Parliament, and especially to the House of Commons, from all parts of the country, in favor of the object. A vote of thanks to General Alexander for presiding closed the proceedings of the day, which extended over several hours.

The *Record* publishes the following circular, dated Edinburgh, Nov. 2:

The extraordinary and conflicting opinions and actions of the Bench of Bishops and the absurd and opposite doctrines and rites, held and taught most extensively by the Clergy of the Establishment, make the present time peculiarly favorable for the formation of a Free Church of England. Clergymen agreeing with the Thirty-nine Articles and Liturgy, willing to join in such a movement, are invited to a conference proposed to be held in London next spring. To prepare a well-organized plan of operations, a provisional committee should soon be formed; therefore, communications are requested from all who are disposed to aid in the project."

PARLIAMENTARY INTELLIGENCE.—THE WAR QUESTION.

The Third Session of the Fifth Parliament of Queen Victoria was opened Feb. 3 by the Queen in person, in a royal speech. The debates, both in Lords and Commons, were on the great question which is now agitating and threatens to convulse all Europe; to wit, the condition of Central Italy.

The EARL OF DERBY said, "It is not in Naples, however, it is not in Lombardy, that we must look for the principal cause of anxiety and alarm, but it is in that unhappy portion of Central Italy which is subject to the temporal jurisdiction of the spiritual head of the Roman Catholic Church. (Hear.) *That is the real weak spot of Italy.* (Hear, hear.) It is in this point of the Peninsula that discontent rises to its height, and there it has risen to such a height that it is notorious to all the world that, if public feeling were not kept down by the presence of foreign armies, all the respect and veneration which are paid to the Sovereign Pontiff in his spiritual capacity would not prevent the overthrow of his tottering throne, or be held to compensate in the minds of his subjects for the weak and tyrannical oppression by which the government of that country is sustained. (Hear, hear.) My lords, it is from the presence of these two armies—not placed there in the first case to uphold the liberties of Italy, but only to maintain by their joint efforts an incompetent government—that the real danger of serious disturbance in Italy is to be apprehended."

From the general tenor of the debates, it is evident enough that the British Government has no intention to take an active part in this struggle, and Austria and France, in their mutual jealousy of each other, and their attempts to supplant each other, will be left to solve the problem for themselves. Yet a general European War is not unlikely.

In this place we may allude to a Pamphlet which has just appeared in Paris, entitled "NAPOLEON III AND ITALY," which is regarded as representing the opinions of the Emperor; who thus accounts for the difficulties in Italy.

In a political point of view, the absolutely clerical character of the govern-

ment of the Roman States is a *contresens*, an active cause of discontent, and, consequently, an element of weakness for the Pope himself, and a permanent danger of revolution.

"The second difficulty for the Pope is that which results from the national question. In this point of view his situation is not more defined nor less dangerous. The irritation in the Roman States is still less owing to the absence of legal guarantees and to the clerical administration, than to the antagonism necessarily established between the mission of the head of the Church and that of the Pope as an Italian Prince. The cause of the revolution of 1848, was, above all, the explosion of the national idea.

"Thus, in a word, in what concerns Rome, there are three considerable difficulties, which correspond to these urgent necessities, viz:—

"1. To reconcile the *régime* of the Church with a legal, political, and regular *régime* in the Roman States.

"2. To render the Pope independent of questions of nationality, of war, of armaments, of internal and external defenses.

"3. To constitute a native army, and to substitute for our occupation the protection of an efficacious and serious Italian force.

"This is a threefold necessity, which, under pain of certain, and perhaps approaching disturbance, must be satisfied, in the interest of Italy, of religion, and of all the Catholic States."

RETURNING TO THE TRUE FOLD.

The Rev. CHARLES COLLINS, formerly of Exeter, England, who seceded to the Church of Rome, has seen the error of his ways and returned to the true Church.

The Countess of Newry, who seceded to the Roman communion some seven or eight years since, has returned to the English Church, and been received again at St. Paul's, Knightsbridge. The Bishop of Oxford is said to have been instrumental in bringing back the wanderer home.

DEATH OF HENRY HALLAM, THE HISTORIAN.

HENRY HALLAM, the illustrious historian, died in London, Jan. 22d. He was almost the last survivor of that illustrious band of prose writers whose works may be said to have reached the early part of the nineteenth century—the golden age of English literature. He was born about the year 1778, and was educated at Eton and Oxford, but since he left the University he has resided in London. In 1805, he became a contributor to the *Edinburgh Review*. In the year 1818, Hallam published his first work, which gained him at once a high literary reputation, the *View of the State of Europe during the Middle Ages*. Nine years afterwards he published his *Constitutional History of England from the death of Henry VII to the death of George II.* His next and last work was his *Introduction to the Literary History of Europe, during the Fifteenth, Sixteenth, and Seventeenth Centuries*, which appeared in 1837–39, and it was in the introduction to this work, that he makes the touching allusion to the great calamity which had overtaken him in the loss of his remarkable son, who had more than fulfilled the brilliant promise of his boyhood. He died on the 22d of January, at the age of 80, and was buried by the side of his son, near Bristol, in a spot selected by himself for his family mausoleum. He was married early in life, and of a numerous family of children, only one, a daughter, survives. Tennyson's "*In Memoriam*" was occasioned by the death of his son Arthur. A friend and companion of Scott, Rogers, Jeffrey, Wilberforce, and other eminent men of the early part of the century, his reminiscences in the later years of his life were genial and instructive. In his earlier years he had a famous habit of disputing every body, and Sydney Smith, at a dinner party, described him as "Hallam full of cabbage and contradiction." For ourselves, we regard him as the very best of modern English Historians; certainly none seems to us to have a better appreciation of the office of a historian, to have done his work more thoroughly, or to have written with warmer and truer sentiment. But he does not belong to the modern

sational school. His "Constitutional History of England" is the most
sterly delineation of the origin, and final and full development, of the English
nstitution, that has ever been written.

The funeral of Mr. Hallam was largely attended at the village Church of Cleve-
n, on the 23d of January. On the next Sunday, the Rev. J. YOUNG, in a
neral Sermon, described Mr. Hallam as possessing "a character of unblemished
nor, distinguished not less by its unostentatious benevolence, its unaffected
odesty, its simplicity and purity, than by its uncompromising love of truth, and
sober but practical piety."

REV. HUGH McNEILE, D. D., AND THE ROMANISTS.

The Rev. Dr. McNeile of Liverpool, is widely known not only as an eloquent
acher, but he has heretofore been regarded as a very decided Low-Churchman.
s following "*passage-at-arms*" with papists, places him where every Church-
n must stand.

ome time since, a Romish priest at Liverpool, England, went to a school with
ich Dr. Hugh McNeile, a Clergyman of the Church of England, was connected,
made some observations in relation to the attendance of the children of
nan Catholics. Dr. McNeile hearing of this, addressed the priest a letter, from
ch we make the following extract:

My faith is the faith of the old Catholic Church, represented by three hundred
eighteen Fathers assembled at the Council of Nice, A. D. 325. It is what has
r since been known as the Nicene Creed, and received by the whole Church as
ing on most certain warrants of Holy Scripture.

The same was reiterated at the Council of Ephesus, A. D. 431, with a decree
t it should be lawful for no man to 'profess, write, or compose any other form
faith.'

'The same was reiterated at the Council of Chalcedon, A. D. 451, the Bishops
laiming, 'No person makes any other exposition of faith. We neither attempt
dare do so.'

'The same was reiterated at the third session of the Council of Trent, A. D.
6, the assembled Fathers reciting the *Nicene Creed* and *nothing else*, as the
h of the Church.

'The Nicene Creed is my Creed—the Creed of the branch of Christ's Holy
holic Church in this realm of England.

'You have unfortunately embraced *a new Creed* put forth by the Bishop of
me after the middle of the sixteenth century. It was published as a Creed, for
first time, on the 9th of December, 1564.

'This *new Creed* contains all the points of controversy between the Church of
rist and the Church of Rome—the Church of Christ as she was from the begin-
g, and the Church of Rome as she has been for the last three hundred years.

'This *new Creed* contains all the differences between you and me—between
at you teach and what I teach. What you hold in common with the Church
m the beginning, I hold also. Confine yourself to the faith of the old Church,
d you and I will agree.

"But all that is *peculiar* to your faith is *new*. Of course you will deny this.
ell! To the proof. I have given you chapter and verse for my faith.

"And I hereby invite you, I will not say challenge, the word sounds harshly,
d I neither feel nor mean to express any harshness; but I give you a fair
portunity to show, if you can, when and where *the Church*—not some heretical
lividuals, observe, but *the Church*—when and where the Church ever pro-
imed as her faith any one of the twelve articles which I, as a Catholic, reject,
d which you as a post Tridentine Romanist, a follower of the novelties of the
teenth century, maintain."

It was found convenient by the Romish priest to make no reply to this, in truth,
answerable letter. Dr. McNeile wrote again, with no further success than to
tain an answer to the effect that himself and his letters were not deserving of
ention.

The Romanists of Liverpool, not satisfied with the silence of their priest, and unable to meet the propositions of Dr. McNeile, changed the ground to put him on the defensive, and challenged him to discuss before two public meetings, and prove—1st. "Who sent you to preach the Gospel and your authority for styling yourself a Catholic priest?" 2d. "You will be required to disprove (or defend) certain abuses, errors, and corruptions of the Church of England." Dr. McNeile replied, preferring published letters to public speeches to large crowds, for various reasons which he gives, and which will be obvious to every reflecting mind; and proceeds to answer the proposed themes thus:

"Now, with regard to the first thesis which you have assigned to me, viz, 'My authority as a priest of the Catholic Church.' It is simply this:

"I was Ordained in due form by a Bishop, who was consecrated in unbroken succession from the inspired Apostles of our Lord and Saviour Jesus Christ. It is true that in the course of the succession some of the Bishops who formed links in the chain were not in their opinions and practices, orthodox Catholics; they had, in a greater or less degree, fallen into those errors which the Church of Rome, at the dictation of Pope Pius VI, and in defiance of the decrees of œcumenical councils, arranged into a Creed, and imposed upon her Clergy for subscription in the year 1564.

"But though in error as individuals, they were in unbroken succession as Bishops.

"The errors I refer to, both in doctrine and practice, were exposed and reformed in England previous to the imposition of the new Creed of the Church of Rome. In Rome the channels were so obstructed by the traditions of men, that the waters of life could not flow freely through them; in England the waters were purified from human corruptions, without any break or interruptions in the channels.

"From this source, clear in its spring from the Apostolic fountain, muddy in its meanderings through mediæval corruptions, cleansed and purified by reforming fidelity, I have received, by the laying on of hands and by prayer, my authority as a Priest of the Catholic Church, to preach the glad tidings of free salvation by Jesus Christ, without money and without merit in man, and to administer the only Sacraments which Christ ordained in His Church, viz, Baptism and the Lord's Supper.

"If you deny this authority, please to show where the succession failed—at what link the chain was broken. Perhaps you are aware that some persons, who still assert that there was a break in the chain in England, acknowledge that there was no break in Ireland. I was ordained by an Irish Bishop.

"With regard to the second thesis which you have prepared for me, viz, 'To disprove or defend certain abuses, errors, and corruptions in the Church of England.' As you do not specify what these are, I cannot enter into particulars; but this I say: If there be errors, or abuses, or corruptions in the Church of England, I protest against them as sincerely as you can do. I am not at all concerned to defend them. There is no sinking weight of boasted infallibility hanging around *our* necks. Into the human administration of even a Divine thing errors will find their way; and against any errors of any kind, which may have thus found a place among us in the Church of England, I protest. I have no desire to defend them. I wish to see them as effectually reformed as the grosser abuses which prevailed three hundred years ago were reformed.

"And if you ask me how I can belong to a Church in which there are any abuses, my answer is—because I belong, as yet, to a fallen world, wherein nothing is perfect. Any change of the Church which I could make in this world would be a change for the worse. My only escape from abuses altogether is to go to Heaven, where I may yet have the happiness to meet you, and priest Power also, if you and he will truly repent of all your sins, steadfastly purpose to live a new life, have a lively faith in God's mercy through Christ, with a thankful remembrance of His death, and be in charity with all men."

No answer was made to this letter, and Dr. McNeile claimed a victory which he says "until some Priest shall have answered my facts and dates, I must take the liberty to say is complete."

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ART. I.—THE PRESENT STATE AND HOPES OF CHRISTIANITY.—No. II.

CONSTANTINE, CHARLEMAGNE, AND HILDEBRAND.

IN the October Number of this Review of last year there appeared an Article upon "The Present State and Hopes of Christianity." We took therein a view which, to many, must have seemed dark and gloomy, but upon this gloom we lifted up the sure light of Prophecy. We showed that through the whole of the OLD TESTAMENT and of the NEW there is a clear declaration of an era that is to come upon the earth when the Gospel of CHRIST our LORD shall prevail over the whole world. We showed also that literally, and as a matter of history, this had never yet taken place. Hence with that hope which is the prevailing character of our country,* and with, we trust, true

* "America is the land of hope." This saying we have seen in the book of some English traveler. It certainly has a most exceeding significance. Take the individual man and all the institutions that exist here, take the nation itself, and the whole aspect of them all is that of an earnest looking onward to something yet to come. This country is in truth the land of hope. God forbid the Church in this land should take any other attitude than that of hope. The firm assurance of a final triumph, of a rising upwards in holiness, in good works, in doctrine, in faith, and zeal, and hope, and love, so that because of this perfec-

Christian faith, we looked out upon the gloom. We professed that we did believe the time would come, and we strove to see some ray of the morning amidst the darkness. We indicated in our own AMERICAN CATHOLIC CHURCH and in the Anglican Colonial Churches the dawning hope of a pure Catholicity, as of primitive times. We looked then to the Greek Church, so blessed in that the New Testament Scriptures, though the authors of them were Hebrews speaking the Syro-Chaldee language, were yet written in the native tongue of Greece, that Church to which the Septuagint, the works of Athanasius and the great Chrysostom, are in their vernacular. And lastly, we looked to that great Sclavon Race, so mysteriously kept apart from the traditions of Latinism, so strangely and yet so completely imbued with Greek Christianity—the Mighty Race that seems new-born in these later years, to run side by side with our own American race* and nation in the future history of the world.

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tion of state all men shall say, "This is the Church of God—these men preach the Gospel of Salvation." And then, because of this fact, and this conviction, schism ended, unity restored, divisions healed, and the Apostolic age of Primitive Christianity brought back again. The American Churchman who looks for less than this as the ultimate end of his labors, and those of his brethren, has not the hope nor the faith he ought to have, if our doctrine of the Church, the Bible, and the Holy Spirit be true.

* "Our race." There is a great deal said about race, with a great deal of truth and of falsehood. Considering historically the four Japhetic races, Celt, Romance, (comprising Greek and Roman,) Gothic or Teutonic, and Sclavonic, it does seem that there is a vast deal of permanence in the characteristics of race. The German, as described in the Germania and Agricola of Tacitus, has a great many qualities very like the German or Englishman of the present day. The Gaul of Julius Cæsar's Commentaries, in manners, in war, in all his ways of looking at things, is wonderfully like the Frenchman even of Bonaparte's times. All this is true, and very true; but not so exclusively so, as to bear all that men have put upon it. In fact, what we call race is merely a short and unscientific method of expressing in one word the effect of the ten million influences of physical nature, blood, national habits, religion, family institutions, and education upon a people settled in a country, that is, a region limited and set apart from the rest of the world by definite and precise boundaries. These external influences are numberless. They are in perpetual operation. They are very slow in their workings and very constant, and their results are styled the peculiarities of race. It is a very good division in a rough, unprecise way, when we want to express the sum total of countless causes constantly acting upon huge national masses of men, to speak of the Celtic, Romance, Teutonic, and Sclavon races, but in any other way it is very incorrect.

Here, however, as we enter a protest, we go on to state a truth novel to the mass of our readers. Thomas Carlyle, who, while he looked at the state of matters in England before the reforms set afloat by Sir Robert Peel and his followers, was deeply in earnest, and being a man most peculiar in temper and way of thought, invented for himself a peculiar language, "the Carlylese," and a peculiar angular method of looking at things, "the Carlylesque;" but is now a bookmaker, writing in that dialect as a matter of trade, the life of the most unjust, unbelieving, able scoundrel earth has ever seen—Frederick the Great of Prussia—Carlyle, among other sayings of his, has incidentally put us Americans among the

And there came upon us the deepest element of sadness, the istorical conviction that in Europe and Asia, from the time of ıe first Hebrew monarchy, there has never a grand idea nerged, a conviction or persuasion that tends to lift man from ıe earth, that has not, in its propagation, been baptized or rowned in blood. We felt as if this must be so, as if every pward rising in Europe towards a higher and loftier Christ- nity must be followed by bloodshedding, war and commotion, ı the old European mode.

And then we looked Eastward upon the millions of Russia, ı likely in such a case to play once again the old part which ıe Gothic races played of old. The ablest European states- en have the same feeling as to that race. They believe, too,

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ıglo Saxons. Martin Farquhar Tupper has also done the same. The whole thing a mistake. On the ground of mere descent it is untrue. We are not so exclusively scended from the English as to be looked upon as an English sub-branch of the ɔthic race. The blood of this nation out of New England is immensely composite. e do not believe that more than half the American people are of English de- ɜnt. English, Irish, Scotch, Germans, Celts, Danes, Norwegians, French, Ital- ıs, Spaniards, Poles, Hungarians,—the nation is compounded of them all. In ıth, the result is this—the Celtic, the Romance, and the Gothic races, these have en the historic races of Europe. The Russo-Sclavon has come up suddenly in ıst Europe as a new power in the civilized world. Men see that it is so, and ɔk upon them now with the same feeling which the Romans had in early times ncerning the Gauls, or as the Asiatic Greeks looked upon the Roman power, or the later Romans towards the Goths; and then, along with them, who are the urth race, is now coming into being THE FIFTH JAPHETIC RACE—THE MERICAN RACE. We are not merely a nation; WE ARE A RACE. Take ıe American, wheresoever born within the limits of the United States, North or ıuth, East or West, he is the same man, with the same character of moral being, mind, and of body. The American woman, too, is the same everywhere through e Union. There is a peculiar arrangement of temper, faculties and feelings, ıich all Americans have in common, that makes them as like one another as peas grains of sand. We do not say the race has attained full growth; all we say is, at it is here, in existence, a fixed fact, of significance the most profound.

In fact, we only hold with a more distinct and clear conviction the prophetic eling that made Columbus call America the NEW WORLD, and caused men to rite on his tomb,

A Castillo et a Leon
Nuevo mondo da Colon.

he same infallible instinct that makes us speak of ourselves as Americans, as there were none but ourselves upon the Continent. The same prophetic feeling at said

"Westward the star of empire takes its way—
Four acts are now already past;
The fifth shall end the drama with the day—
TIME'S GREATEST OFFSPRING IS ITS LAST."

We feel this greatest is a NEW RACE—the Fifth Japhetic Race IN A NEW LAND, aching from the Atlantic to the Pacific, the possessor yet to be of a higher vilization and a purer religion than the world has ever seen—a restored and puri- d religion of Christ, the Christianity of an American Catholic Church. And erefore we do not believe in calling ourselves "Anglo-Saxons," or "Anglo-Cath- ics." We believe that God has for us something better than these, and we *allow em to be very good.*

in the existence of a mightier and more volcanic power. They are convinced that in Germany, and Italy especially, there are huge masses of educated population, thoroughly imbued with the most destructive and radical principles in religion and politics, who are kept from turning the European world into a living hell of massacre, rapine and lust, only by the standing armies of the Continental despots which amount to millions. It is not too much to say that Europe has been, and is, on the brink of a general, desolating war, and that her statesmen and her most thoughtful men know it. This is of sad augury to Christianity—a sad alternative for Her, either to uphold military despotism of the most grinding and tyrannical kind, or to take part with the most anti-Christian, the most godless, the most impure, the most cut-throat radicalism, that ever existed in the world; for such do we account the present Pantheistic Red Republicanism of Europe to be. Sad, indeed, would be the hopes of Christianity, if we were to measure them by the present aspect of the European world.

But we are Christians and Churchmen. We have read history—and our theory is one quite different from that of Hume and Robertson, or even Gibbon. We believe that there is a Philosophy of History, a true philosophy, apart from mere narratives of battles, and sieges, and the deaths and births of kings,—apart, too, from the mere picturesque detail of manners and customs. In fact, there is no human being that views the gorgeous panorama of the revolving ages and the shifting, moving figures that began with Abraham, the high-minded Chaldean Chieftain at Ur of the Chaldees, and has been unrolling itself in one continuous stream ever since, that has not felt in it the most deep and absorbing interest; a feeling perfectly unaccountable save upon the supposition that there is a true Philosophy of History, based upon some grand central idea, deep rooted in the interests of the whole human race. What are Cæsar and Napoleon, Tamerlane and Louis the 14th, Constantine and Mohammed, all the statesmen, heroes, and conquerors of the world to me? What but bloody phantoms, painted upon cloud, gone into the past, save that some deep eternal plan of the Infinite binds me to them, awakes in me the conviction that they are parts of the one mighty drama which the purposes of God, and the freedom of man, are playing to some wonderful end upon this earth! Nineveh and Babylon, Jerusalem and Athens, Rome, Constantinople, and London, centres of the world's action, are to me as unimportant as the cities of the Prairie dogs in the western wilderness, if this be not so, and if I am not myself mysteriously connected with this great

rama of History. There is, and must be, a Philosophy of His-ory. Not that Athenian wisdom, that saw in Hellas the cul-inating glory of the world; the great and half true feeling of Herodotus and Thucydides. Not the Roman, which saw the hole nations of the world made to be ruled by Rome, to be ampled upon by her legions, and preyed upon by her nobles. ot the philosophy of Sir William Blackstone, which shows self on his every page. "The whole world and all that is erein was made for this one end of establishing the English onstitution and Law, whereof I am the great interpreter in my ommentaries." Nor yet, the splendid self-esteem of Macau-y, in whose veracious history the whole course of English vents rushes in a glittering, whirling stream towards William e Third of England as their final cause; whose chief merit that he holds Macaulay's views precisely. The whole histo-y being a gigantic pamphlet proving, with that brilliant rhet-ric whose two powers are that it can depreciate and it can lorify, that modern English Whiggism is the final cause, the ltimate end of the universe. We pass by the Historic pap f the distinguished professors Miller and Smyth, the high pep-ered histories of Carlyle. These last have done some good efore men felt the humbug in them, the "aliquid quod sub-niat auro," the ring that convinced men that there may be a ant of "earnestness," as well as of "benevolence," "senti-ent," and "philanthropy."

We pass all these aside. We say there must be a Philosophy f History. It must go deeper than these all. The great doc-ine of Final Causes, which Bacon, in his desire for a perfect hysical Philosophy, and Locke, in his unconscious Epicurean-m, so ran down, must be taken up again with a distinct scien-fic intent and insight, and felt to be the very basis of History, s it is of all the Moral Sciences. We must feel that God has reated all things for Himself, "even the wicked for the day of vil.*" We must see the world as a grand battle-field, where-n the powers of Evil, availing themselves of the moral freedom f man, are engaged in the last conflict; that there is to be a onsummation of all things, a termination of the strife, a final ictory of Good over Evil. In other words, we must give up ur pagan dreams of History, any and every Philosophy that tops short of the final consummation of all things; any theory hat sees not in full view that great day wherein full justice hall be done to the actions, one and all, of the actors in this rama upon earth. We must go back to Paul of Tarsus and

* Prov. xvi, 4.

his Philosophy of History. "For," says he, "of Him and through Him and to Him are all things, to whom be glory forever. Amen."* "He is before all things, and by Him all things consist."† "It pleased the Father that in Him should all fullness dwell; and, having made peace through the Blood of His Cross, by Him to reconcile all things to Himself, whether they be things in Earth or things in Heaven."‡ Here, then, is the Philosophy of History of Paul of Tarsus; also of John of Ephesus. CHRIST our Lord is the final cause (*to* Him are all things) of the world and its whole history. He, also, as GOD the WORD, is the Creator of this world, that arena whereupon the ultimate strife, the last conflict, was to be fought out and decided. (*By* Him are all things made.) Here then we see the great central idea of all History, the great basis of all its Philosophy, in CHRIST our Lord, the Final cause of all the events it narrates.

Look, how grand this idea is, and how true. See the war which was in Heaven and the Great Dragon cast down upon the earth, the one mysterious glimpse that is given us of an Eternity that is past. Behold, the other terminus, the Eternity that is to come, and its two gates of DEATH and JUDGMENT. Between these two limits lies the arena where Good and Evil are in conflict. Human beings are the combatants. Powers spiritual and supernatural struggle through them, in them, and by them. Modern Christianity may not appreciate this doctrine, but the whole New Testament is full of it,—the whole of Primitive Christianity.§ The ETERNAL WORD, then,

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* Rom. xi, 36. † Col. i, 17. ‡ Col. i, 19 and 20.

§ "It was the universal sentiment, both of the Church and of heretics, that the demons were the authors, the patrons and the objects of idolatry. Those rebellious spirits, who had been degraded from the rank of angels and cast down into the infernal pit, were still permitted to roam upon the earth, to torment the bodies and seduce the minds of sinful men. The demons soon discovered and abused the natural propensity of the human heart towards devotion, and artfully withdrawing the adoration of mankind from their Creator, they usurped the place and honors of the Supreme Deity."—GIBBON, Vol. I, 257.

It is most wonderful to see the art with which Gibbon manages to tell the most solemn and awful truths and facts, so that you must say he tells them truly and historically, while yet he conveys at the same time the impression that he believes them to be frivolous and stupid lies.

Had Gibbon's style been as clear, and current and readable as that of Hume or Voltaire, the English world of society and literature might have been as rotten and base as that of France. It was the clear, bright, sparkling character of Voltaire's style alone that gave his books the run they had, to the overthrow of all reverence and of all deep emotion among the French of his time. And the best of the French styles it is to this day. Had Gibbon such a style, the same results might have ensued in England. But who has read Gibbon as men do read Hume's History of England? Not one for five thousand. Gibbon's stately, lumbering style,

nters this world of Time and Space, becomes man; as man, uffers, dies, and rises from the grave, that Evil may be over-ome by the Blood of the Cross and the power of His Resur-ection. Remaining still a man, with that humanity which He eceived of His mother, still united with the God-head, the lod-man ascends to the throne of Heaven, and there takes His eat at the right hand of the Majesty on High. Clothed, as ıan, with the attributes of God, omniscience and omnipo-ence, "He must reign till He hath put all things under His eet."*

Before He ascended, He instituted a Church, a Visible Soci-ty, ever to be upon the earth, never to fail until He comes again. his is His Kingdom, of which he is the Almighty King. It ; in perpetual conflict, until it is finally victorious. The hurch Militant it is, until it become the Church Triumphant. t is His Church; of it He is the Priest and the Prophet. The oly Spirit, the Third Person of the Trinity, the Spirit of race, the Spirit of the Father and of the Son, is sent, and iven, and dwells in the Church, in the regenerate and justi-ed, as an aid against the Power of Evil. And so, in Time nd Space, the great conflict goes on, until the strife is con-ummated, and the history of each nation, and of every man, s brought to an end. Christ, the Final Cause of all things, he conflict between Good and Evil, this world of Time and pace its arena, begun in Eternity to end with Eternity, the hurch on earth, the Spirit, the God-Man, King, Priest, and rophet of his Church upon the throne of Heaven,—all these re the elements of the Philosophy of History, which St. Paul nd St. John taught. The only possible Philosophy of Histo-y, this is, in any age. It is in itself perfect. The only im-erfection is subjective, in those that profess to hold it; but ob-ectively it is perfect. It is the basis, too, of all true Modern History. Just precisely so far as a man has mastered this, so ar he is in the spirit of History.

This is our Philosophy of History: furthermore, it is our aith. And this is that which enables us to believe, in this nine-eenth century, in the truth of the prophecies that the world hall be overspread by the Gospel of our Lord. Because of his, that there is a Church upon the earth, that the Holy Scrip-ure is in its possession, inspired of the Holy Ghost. Because hat Holy Spirit is with us, and Christ our Lord is our Prophet,

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ith the same endless rhythm recurring and re-recurring in tiresome tediousness, as protected fiom his unbelief and filth the speakers of the English tongue.

* 1 Cor. xv, 25.

Priest, and King, clad in His glorified humanity, clad with Omnipotence, Omniscience, and Omnipresence, ruling, guiding, and controlling even in the midst of His enemies. And because that He is with His Church, the body of His Elect, and is Himself the Final Cause of all this eddying current of events that we call History. This whirling stream of time, therefore, we believe.

We see, as we laid out in our last Article, a great declension in numbers from early times. We know that in doctrine there has been a vast corruption. In holiness, we dare not compare the best of the Christian Church in these days with those of old. Christian fervor has abated, Christian zeal has grown cold. With all this before our eyes, and far more fully than it is presented to the mass of ordinary men, as our occupation leads us to the reading of the original Documents, we still believe in the ultimate triumph of the Religion of our Lord over the whole world.

Now, our purpose in this second Article, is to go into this matter more fully and distinctly. Our readers will remember our first Article. In it we showed truly and historically, we believe, that Christianity has failed in numbers over the whole world; that it has decayed in Piety, in Zeal, in Fervor, in Faith, and Doctrine, from the measure of primitive times. Now, admitting these facts to be true, the one great question which we propose to handle in this Article stands thus:—"how is this consistent with the existence of a Church—One, Holy, Catholic, and Apostolic?" This was the way the question put itself to the reformers, Calvin and Luther. The modern question is—"how is this consistent with the divine origin of Christianity?" It is the grand question of Christianity for now eight hundred years, and a question that presses all of us hard at the present time.

How does Rome settle it? Very easily. "The Pope is the centre of unity." "The Roman Church is infallible." "Whoever takes down all Roman doctrine is a Catholic." "The Greek Church is excommunicate." "So is the English." "So is everybody else but ourselves." "If we are numerous, we are the great universal Catholic Church; if not, we are the little flock"—a style of settlement depending upon self-assertion that certainly may be emphatic, but is not very original.

The Greek Church settles it in the same way. "The Patriarchate of the West is fallen. We are the Orthodox Catholic Church." A little more truth in this. Or rather, a little more truth in them; for the Greek Church has never declared

that she herself is infallible, or that any Bishop of her's is the "centre of unity."

The Anglican theory we suppose to be a compromise. "There is a Church with divine authority to baptize, etc., over the whole world. In the British Islands, it is the Anglican Church as by law established. And all that are baptized by her ministers are members of the Holy Catholic Church, because she is commissioned to baptize. All that are baptized by Methodists, Presbyterians and others, are also members of the Anglican Church, because they are not commissioned, but we believe in the doctrine of Lay Baptism." And so the Anglo-Catholic Church in the British Islands has its theory perfected. As for Christianity, while some, in their fathers' way, most fervently speak of Primitive Christianity, others apply another principle in a curious way. "According to Bishop Butler, the present state is a State of Probation. The State-Christianity of England, therefore, at the present, is to each man a trial of his faith." "Besides, all these things about primitive Christianity are very likely exaggerated. There are as good Christians now as at any time," and so forth.

In fact, the Englishman is intensely practical and intensely conservative by nature. And he may thank God for it. He is about the worst man in the world at a theory, even of that which he himself does best. One of our American clergy at the first blush of the recent revival of Church principles was in England. He was conversing with a most learned and eminent High Church clergyman, whose name is familiar to every one, when he was brought to a dead stand in this way: "Catholic Church, sir! Catholic Church! The Church of England is an Island Church, and that is the end of it."

We suppose it was. And we thank God for the Island Church. And, furthermore, believing as we do in the Pauline Philosophy of History, we are not more convinced that the sunny skies, the manifold Islands of the Ægean, the small territorial limits giving rise to densely peopled, independent States, originated the intense individualism, the republican temper of the people of Hellas, and caused the precision and subtle beauty and distinct picturesqueness of the Greek language, all these qualities belonging to the Greek race, and all necessary to the civilization of the world, than we are convinced that the Island position of the Island Nation was so arranged by the Almighty God for peculiar purposes to the nation itself, to the world, to the onward march of civilization. We say, then, God bless the Island Nation, and the Island Church. Her practice is better than her theory. Or rather, her divines seem never to

act out their own theories to their full extent, or run them into the ground, as Americans, or Frenchmen would. Barrow, Tillotson, Whichcote, and Cudworth, we call Latitudinarians; Davenant, Hooker, Beveridge, and others, Calvinists; Simeon, Cecil, Venn, Evangelicals; Hammond, Wesley, Fletcher, and others, Arminians. All these men, and hundreds of others, were better than their theories. So it is with the English all round. Their Liturgies, their Catechisms, the usages, the traditions, and the religious tone of the Anglican Church and Nation, shielded as it is by God from the despotism and radicalism of the Continent, and shut in by its Island position to a Scriptural Church and Constitutional liberties, are more to them than their theories. The English Nation we see to be, by the providence of God, and its own peculiar geographical position, the last refuge to Europe of Civil Liberty, and Scriptural and Apostolic truth. But, for their *theories* upon Church and State, they are strange, pudgy things.

We come, now, to a man whom we candidly say we detest. As candidly, we may say, we admire him. Or, rather, we would put our paradox in another way. Dean Berkeley, being asked when he came to Newport, Rhode Island, by the Congregationalists, what he thought of him, answered, "Well, to give the Devil his due, John Calvin *was* a great man." And so he was. A clearer head never sat between the shoulders of a living man. More power in organizing men, more ability in ruling them, more executive talent, no man ever possessed. And the whole French faculty of theorizing and systematizing he had as well. This is their great gift; a gift their opposite neighbors do not possess. There! that is praise enough from us for John Calvin.

Moreover, we believe him to have been thoroughly in earnest. But in fact, his theory of Predestination and Reprobation, so possessed him, that he was, in the practice of that theory, the most hard-hearted and unamiable of men. A failing this is of all French Theorists, from Calvin, (Jean Chauvin, born at Noyon, in Picardy,) down through Robespierre, to Veuillot, the present ultramontane Papist editor of the "Univers." This Calvin is the man who dares to say of the Almighty and his doings with the children of men:

"Those persons whom the Lord, that they may be organs of his wrath and examples of his severity, has created to contumely of life and destruction of death,—those persons, I say, that they may come duly to their end, He one while deprives of the opportunity of hearing the Word, and another

hile even by the very preaching of it the more blinds and upefies."*

"Lo, He directs his voice to them, but only that they may the more deaf. He kindles light before them, but only that ey may be the more blind. He proposes doctrine to them, it only that by it they may be the more stupefied. He apies the remedy to them, but only that they may not be aled."†

Again—"God, for the sake of *displaying His own glory*, ithdraws from them the efficacious power of His spirit."

Again—"The decree is, I confess, *an horrible thing*—yet man can deny but that God must have foreseen the end at each human being was about to have, and must have reseen it because he so ordains it by his own decree."‡

This last contains the pith of the whole matter. The French eorist, a human being of limited faculties in a twilight orld, has his system whereupon God made the world. He ows God's motives; "it is His own honor and glory." He ows His method; "it is the decree of predestination."§ All clear, logical, systematic, laid out as a system in the brain John Calvin. Why should he shrink from any conseences, logical or practical? Nor does he. He accepts them L. These are not amiable sentiments or principles of action. Christian would rather give up his theory than hold them. Nor was he an amiable man to deal with, except you were a alvinist. He was so very consistent. So was Robespierre, ho was naturally and in sentiment the most amiable of men. alvin burned Servetus. It is said that he sat in a window uring the execution. They cite a letter from him describing e behavior of the poor crazy Spaniard when he heard the ntence officially, "that he must not by these ruffians (nebunes) be counted as a martyr," but that if he manifested any lmness, "it was the stupidity of a brute beast;" that from e time the sentence was read to him "he now remained fixed e an idiot, (attonito similis haerere;) now heaved deep ghs, now howled like a madman"—(nunc instar lymphatici ulare.) "He recovered himself so much as to bellow after e Spanish fashion, 'Misericordia! Misericordia!'" Whoev-

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* Calvin's Institutes, Book 3, ch. 24, sec. 12, " " " " " " 13, } Quoted in Faber on Election, p. 53.

" " " " " " 2, Quoted in Faber on Election, p. 45.

§ Now if we in our designs do not consider ants or insects, not to say straws or ins of sand and dust, then, whatsoever lofty thoughts our pride may suggest to we must be confessed to be very poor and inconsiderable creatures in the sight God. *Therefore himself and his own glory can be his only end in all that he igns or does.*—High Calvinist opinions as represented by Burnet: Articles, p. 186.

er reads this must of course make allowance for the dreadful brutality of controversial Latin and the minds that thought in it in the fifteenth and sixteenth centuries. He must remember, too, that persecution was a tenet which all men then held, and whence they learned it—from the Roman Church. Still, at the same time, when we have made all these allowances, the man was by no means an amiable man, and his theory by no means an amiable theory. And, moreover, he seems rather to have enjoyed the death of Servetus, or, to put it in another point of view, he seems to have felt that he, John Calvin, would with strong heart and unflinching temper be burned for his own theory courageously, not like the "cowardly," "bellowing," "howling" Spanish Theorist with his "misericordia! misericordia!"

These men, "strong to endure, fierce to inflict," are nice men to make orations about; but could not have been very pleasant neighbors. In fact, in modern times, Servetus would have been put in a lunatic asylum. He was a proper subject for it, and it the proper place for him. The hardest thing in the whole matter is the fact which we cite from an undeniable source, that, some six or seven years before,* [1546,] Calvin had written a letter in which he says of this same Servetus: "If the fellow come to Geneva, I shall take good care he shall never get away with his life."

We said, we admire him. So we do. Strong minded and courageous; honestly and unshakenly protesting against the corruption of doctrine, morals, and manners all around him; in his own life, pure and sincere and devotional; in his system, logical, clear-headed, and systematic to an extreme—he was greatly to be admired. But possessed by a theory and carrying it out as he did, he is not so much to be admired.

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* Hallam's Literature of Europe, Vol. 1, 280, note.

Also in the Letters of Calvin, lately published, the letter is printed.

"The more closely," another writer observes, "this treatment of Servetus is examined, the more deeply it will be found to stamp upon Calvin the brand of intolerance and barbarity. No sooner did his unsuspecting victim come within his reach than he sprang upon him with the ferocity of a tiger. He precipitated the accomplishment of the dreadful deed. He looked forward to it with indifference; he looked back upon it without remorse. It is certain that letters have been produced, written by Calvin to Bolsec and Farel, in which he expressly declares, alluding to the expected visit of Servetus to Geneva,—'Jam constitutum habeo si veniat nunquam pati ut salvus (some letters have vivus) exeat.' Of the many circumstances of aggravation attending this legal murder, the most shocking is, that Servetus had not published his book at Geneva, but at Vienna; and that he was not the subject of that republic, nor domiciled in that city."—(Hook: Ecclesiastical Biography, Vol. 3, p 397.)

But still the decision of a man like this upon the question we are considering, is of great value. This our readers will remark is the question. "Christ has instituted a Church and promised that the gates of hell should not prevail against it." He has left a religion which is Holy, Catholic, and Apostolic. And yet now, in numbers, in faith, in holiness, that religion is declining. How can this be reconciled with the promises to the Church, with the divine origin of the Christian religion? This is the question that presses us in this nineteenth century. It was the question that still more pressed upon Calvin, Luther, and the early reformers. It is worth while to see how so clear headed a man as Calvin should solve it. He solved it. So have his followers to the present time. There is no Church clergyman in these United States that does not meet with that solution as the great impediment to his progress, the great obstacle that lies in his way. Calvin's solution is very brief. It strikes the joint at once. It goes to the point. It cuts the knot. It is briefly this—"THERE IS NO CHURCH AT ALL. NO SUCH BODY IN EXISTENCE." All the difficulty of the question is gone at once, just as in an Algebraic problem you suddenly discover a factor of the whole to be=nothing. The whole is solved then at once most expeditiously. All coming out=0.

In fact, all Christianity for fifteen centuries had taken it to be true that the Church is a *bona fide*, really existing, visible Society. They had believed it to be a Society organized by CHRIST Himself, propagated in the world by an Apostolic Ministry, baptizing men in the name of the Father, the Son, and the Holy Ghost, teaching and preaching the Gospel, administering the Sacraments, acting as pastors and spiritual advisors, and guiding men in the way of salvation. When o! this grim, little, theorizing Frenchman starts up and with the breath of his mouth, the great, central fact of Christianity as an *institution* upon earth, the existence of a Church of God in the world, is blown into non-entity! It never existed! The whole thing is a delusion! Take any Calvinist of the present day; give him the above definition, and he will tell you, there is not, and never has been, any such body in existence.

But Calvin saw there was a Church in the Bible. He heard the word around him in common use. How should he get rid of the thing? Easily. Only substitute another definition. Stick to it and spread it. Of course God knows His own. They stand by his decree, definite in numbers, peculiar in privileges, maintained by irresistible Grace, never to fall away. This invisible abstraction, we may call it metaphorically a

body, is the Church. It embraces the Elect all over the world. It is the only Church. To be within it, is the only thing of any worth. You are decreed to belong to it. When the time comes for you, then comes the Effectual Calling, the Irresistible Grace which places you within its bounds. Externally, this appears as Conversion. Internally, it is Regeneration. What is the Church in the old sense then? Nothing. What her Orders and the Apostolic Commission? Nothing. What is Baptism? Nothing. What is the Eucharist? Nothing. For lo! we have an invisible Church, invisible Sacraments, invisible everything. And the visible Church with her organization, Sacraments, Orders, and everything else that belongs to her, are at once brought out=0. Katterfelto, himself the prince of conjurors, with his "*high presto cocks-lorum hocus pocus, rhino,*" never did anything equal to this!

We turn from the immediate object of our paper to speak of a matter directly connected with the Calvinistic notion. Is our idea of the Church the Scriptural one? Has the Church of Christ as a visible Society been propagated upon the earth until the present time? Can we trace the Apostolic Succession as a fact? Do all our great writers, all our authoritative documents, assert that it is so? If this be so, then, as to be in the world is to be in a state of mere nature, so to be in the Church is to be in the state of Grace. To be transferred from the one to the other, is a great change, and a great blessing. This change, in our formula, is called Regeneration, as wrought by the power of the Spirit in Holy Baptism. "In Baptism we are made members of Christ, children of God, inheritors of the Kingdom of Heaven." All our doctrine agrees with this*. Baptism brings us within the Holy Catholic Church.†

Again, within that Church, as we are taught, there are good and evil to the end of the world; the wheat and the tares, the good fish and the bad. Christians that are holy, as having a true and Living Faith; and evil Christians, or careless Christians, who have not that Living Faith.

Now let us look then at our Apostolic creed. "I believe in the Holy Catholic Church; the Communion of Saints." Here are two doctrines, Regeneration and Justification. "I believe in the Holy Catholic Church," a visible body. Into it, on condition of Faith and Repentence, and the Baptismal Stipula-

* See Bishop Bethell on Baptismal Regeneration.

† It will be seen from the above illustrations that to believe in the existence of the Church in the Catholic sense, is necessarily connected with a belief in Baptismal Regeneration. The one naturally and easily leads to the other. To deny the one is in effect to deny the other, or else to be miserably inconsistent.

ons, men are admitted by Spiritual Regeneration in Baptism. gain, "I believe in the Communion of Saints," a body among ıe baptized of those who are really holy, living members as ıdowed with a living Faith, that is truly Justified. Behold ıe Church doctrine of Regeneration! The Church doctrine ' Justification!* Is anything more Scriptural? anything ıore practical? anything more lovely? anything more full of ɔly Hope and high Humility?

And yet listen to the fierce Calvinistic yell, "The Papal octrine of Baptismal Regeneration," "the anti-Christian fig- ıent of Baptismal Regeneration," and so forth. We do not ɛpect, in reference to the Calvinistic sects without, that they ill cease this rancorous scolding. Because their theory, the ery definition they stand upon, denies the idea of a Church, enies its existence, and hence *bona fide* denies all the institu- ons of a Church.

But we do think, that men who come to us from without, ho promise to believe in the Doctrines of the Church, ought ɔ be honest. We think they ought to examine the standards ' the Church. Not to evade the plain words of the Cate- ıism by teaching Bible Questions of the "American Sunday chool Union" instead. Not to get rid of the plain words of the aptismal service in their manifest sense, by interpretations ıey cannot bear. At least, they should give their brethren a ttle credit for consistency and knowledge, and not blow up mong the laity the coals of jealousy, suspicion and fear, as they ɛem but too willing to do. It is a very hard thing to meet the ıme fierce, fanatical scolding from our own clergy. To find ıen coming as clergy into a Church, with whose belief they ave no affinity, and then soothing the pain and agony they feel ·om the falsehood of their position, with downright abuse of ıeir brethren, who are true to their standards. Better for ıen to examine the standard of the Church before they enter ıithin it. If they have been hasty, better to pursue the same nquiry closely in their closet. And if they find they cannot ıold the doctrines of the Church, that they do not actually ɛlieve in a Church, to retire quietly to that body to which hey are most akin. For, the caricatures given by the Cal-

* We do not here consider the case of initial, preparatory, or informal justifica- ion, only that of those who are among the Regenerate and within the Church. his other case is very easy, when we consider that a true, living faith, and a real epentance in those in a state of mere nature, must be wrought in them by Preven- nt Grace. Thereby such persons are in a state, which, while it absolves them not rom the necessity of baptism, yet in the sight of God is a state of Justification. mperfect, however, and preparatory, and conditional, being made perfect and omplete by the full privileges of the covenant with God.

vinists and Papists of our doctrines are not the doctrines themselves. We point to Hobart, to Seabury, to White, to Croswell, among the dead, in our American Church; and also to the great majority among our living clergy, who are humbly, calmly, conscientiously doing God's work upon the basis of these doctrines, with the Bible in their hands, the Holy Spirit in their hearts and lives, convinced that these doctrines are the doctrines of the Church, and the Bible, and the HOLY SPIRIT. We speak plainly. Our doctrine as to the Church, as to Regeneration, as to Justification, make one system; John Calvin's doctrine upon the same points, another. Men who come into the Church from the sects ought to examine, if they cannot believe, and act upon her system; they should be consistent, and retire from her ranks. This we think is the dictate of common sense. We may add, also, of common honesty.

We return now to the matter in hand. When the question was urged upon the attention of Calvin and the Swiss reformers, which still presses upon us, How shall we reconcile the promise of God to the Christian Church and Religion, with its state of decay of discipline, of doctrine and of holiness? his answer was not that of the Roman Church—"all our doctrines are true, Bible or no Bible. All our practices are right, whether they agree with primitive Christianity or not. We are all holy, all just, all pure, and therefore we need no reformation, for the Pope is the centre of unity. Rome is the mother and mistress of all Churches." Nor was it the answer of the Greek Church; nor of the English. It was an answer purely his own. "There is no Church." Luther pretty much agrees with him in the same answer. Luther said: "the justified all over the world make up the Church," giving the word "justification" his own peculiar meaning. Calvin said, "the Elect all over the world make up the Church," giving the word "Elect" his peculiar meaning. The answer of both was nearly the same in effect. How far it solves the question we do not see. Certainly it does not seem to us that Calvinism in Geneva, or Lutheranism in Germany, are or have been any approach to Apostolic Christianity. Nor can we see how the actual denial of an article of the Apostles' Creed is any advantage. It seems to us that Anglicanism is a better and more consistent Christianity. In fact, we believe that the time is coming for the final triumph of the Gospel over the world. And with this view existing in our minds, we look upon the Anglican Doctrine as the best provisional Christ-

r that ever existed, and Calvinism about the worst. By icanism we mean the whole doctrine of the English ch, our venerable mother, as contained in the Creeds, the ces and the Articles.* We hold this firmly, with the ption of the Anglican doctrine of the 'Queen's supremacy ! *causes, spiritual as well as temporal,* within this her Ma- s realm.' That is to say, we hold our own American les in the plain literal sense.

e come therefore now to the subject for which we have en these papers, the question of "The Present State Hopes of Christianity." And before we enter upon it, we ay that we are deeply impressed with its magnitude and leur. The subject matter is neither more nor less than examination of the fundamental ideas which have been at basis of European Life and Society for one thousand . The bringing up again for discussion, upon new prin-, and by a new method, of the European settlement of ch and State, the old question of the Regale and Pontif- the right of the Church, that is, in any realm, and of tate in that same realm, in their relation one to another. is our subject of discussion; and we consider that it is randest and the loftiest subject for historical examination as been proposed for many years. Whether we shall ed in bringing it forth as clearly to our readers as it is e our own mind, is another matter. Of one thing we rtain, the time is ripe for it, the ground is ready and the is not cast into the ground in vain. *Here*, in our land, istoric and Political faculty is rising to the highest per- n. And if this theory, which we are about to propound, that we think it is, in accounting for "the Present State ristianity in the world," as represented, and we hope not

e would point the attention of our readers to a strange fact as to the lea." Here are Jewell, Andrews, Bramhall, Hooker, Beveridge, Bull, Hammond, Pearson, Usher, Barrow, South, Sherlock, Waterland, Jones land, Leslie, Jebb, Magee, and hundreds more that we may name, the of the English Church in theology and literature, who signed the Articles English Church in the literal sense, and felt it no grievance. They were l to the English Church, all opposed to Romanism, however various their inions might be. Now come Newman, Pusey, Archdeacon Denison, Forbes of Brechin,—all these feel or have felt sore about the Articles. by much all of them there is a feeling towards Rome, a feeling of disloyal- dissatisfaction towards the English Church. Is not the feeling against the connected with a feeling towards Rome and against the English Church? n, is it not true that a pure, consistent, truly scientific system of theology constructed upon the basis of the Creeds, Services and Articles? and that der and greater and more learned men held it? Certainly, in Andrews mhall there is a distinct system of Church Dogma and Polity, which most ly is not that of these weaker and later men.

untruly, in our first paper, and also in showing the way which God, it seems to us, is opening up for its final victory, there are many to take up the idea, however imperfectly developed; many to appreciate and act upon it. It would need a treatise of five hundred pages to develop the idea in all its historical connections, so as to show its bearing upon the history of the world. To write that book, would require leisure, and a library, which, being far in the West, we have not at command. But the idea itself can be developed in its bearings, and its importance shown to the Church. And, as we said, the time is appropriate; the ground is ready, and the pages of this Review reach the wisest and ablest, the most zealous, the most honest and the most true of the Clergy and Laity of the Church, to whom these ideas are most important, the Church, that is, in this land, that takes its Succession of Ministry, Doctrine, and Worship from the Anglican Church.

We go on to the subject. Wherefore is the Christian Church impaired, in numbers, purity of doctrine, strictness of discipline and power of progress? And being in such a condition, what is the hope of her arising from it and going on to her final victory over the whole world? The two questions are answered by the same reply. We shall put the answer in the shape of statements, which we intend to be taken as theses of doctrine, expository of the theory, and also as historical elucidations of the same. And as each theory has its name, we shall give it one for our own convenience and that of our readers. There is a Calvinist theory of the Church; a Roman Catholic also, of two kinds, Gallican and Ultramontane; there is, also, an Anglican Theory. We call ours the AMERICAN CATHOLIC THEORY of the Church, as distinguished from all these. We profess, that all these are unsatisfactory, that they give no true and connected account of the Church of Christ in its present state and future hopes. Nay, in the best of them, its historical career, the actual and real path upon which it has floated, is either wholly ignored, or else bunglingly explained. These other theories are to be found in many books. The Anglican Theory of the Church and State may, perhaps, best be found in Overall's Convocation book, incidentally in Hooker's works, and also in Leslie on the Regale and Pontificate. The others elsewhere. The American Catholic position of the Church began to exist when Feudal and Papal tyranny, having risen to the highest pitch, it pleased God to open up for afflicted humanity and his Church, down-trodden by these two powers, a New World. A thousand years after Charlemagne was crowned in Rome, the first

ɔror of his New Holy Roman Empire, God planted a branch of his Church here in the wilderness, in the year

Taken from the best of the Reformation Churches, she yet forced, by the position in which she was placed by to cast aside the doctrine of the Supremacy of the State the Church, held by her venerable mother, the Church ıgland.* She stands here, therefore, State-free and Pope- self-governing, unsupported, save by her own constitu- l powers, by the Grace of the Holy Spirit, the Will of ather and the Power of the Redeemer, the Great Head of hurch. She is not Calvinist, nor Roman Catholic, nor ican, but American Catholic Protestant, as against all rrors of Rome, from the first, the Papal Supremacy, down e last, the 'Deification of St. Mary.'† Episcopal as against issenters. Here She stands, in this position precisely. t then is the theory of the Church and State, and their ons, which is most appropriate to Her position and cir- tances? Can She give an answer to this question we have ɔsed? What has She to say of the Church in its relation e State, throughout the course of European events, down e present time? What hope has she to hold out to man, the Church in its Unity, its Holiness, its Apostolicity, Catholicity, beyond these old broken-backed systems of European world, which, having failed, being all of them rfect in theory, and more or less corrupt in practice, now falling into ruin? and because of the answers give to that great query of the human heart, "Where is hurch of Christ? the real, true, living Church of Christ, ing what it is by faith and works, that we may enter live within it?" because these broken systems give no er, or really evasive ones, to this question, there are itudes of the noblest hearts given to unbelief. What er can WE, the American Church, give to this question? answer is in our existence. Our answer is also in the ınt we give of the Church of Christ, as connected with existence.

ıd here, although for the first time in the world's history,

The Queen's majesty hath the chief power in this realm of England, and other ɔminions, unto whom the chief *government of all estates* of this realm, ɛr they be *ecclesiastical or civil*, in all cases doth appertain. * * * patives which we see to have been given always to all Godly princes in Holy ɪre by God himself; that is, that they should *rule all states* and degrees tted to their charge by God, whether they be *ecclesiastical* or temporal, and n with the *civil sword* the stubborn and evil doers."—(37th Article of the h Church.)

† phrase of John Henry Newman.

the words American Catholic Theory of the Church appear, although for the first time that theory is expounded here, let us say it is merely the adaptation of reason to circumstances that actually exist. The American Catholic Theory comes from the American Catholic position. The Church is in being here in this land before we write. Just as to Hooker and Overall the Anglican Church existed in all the elements of its actual being, before they arranged them in their minds. As with them, so here it is with us. We have studied the history of the Church, its Institutions and Doctrines, in the earliest times. We have examined its workings on the Middle Ages of Europe, and we have read modern history. We see the miserable state and failing numbers of Christianity in the world. We see our own position as a NEW CHURCH among a NEW RACE, in a NEW WORLD, and we believe in the truth of the prophecies that the Church of Christ will yet triumphantly reign over the whole world, and the Gospel be accepted of all men. Therefore we have been led, by the circumstances in which we are and by these convictions, to believe in the American Catholic Church to expound the American Catholic Theory of the Church, as different from all these other schemes, and, moreover, as answering the questions that we have put, giving the only true account of the present state of Christianity, and its only hope for the future.

We go on to our statements.

1st. The Church, as originally organized, was a distinct Society in the world, having two aspects, the Natural and the Supernatural, and yet both equally true. In the one, it is an assemblage of men, women, and children, for public and religious worship, its members introduced by certain forms, having a certain Faith, using certain books, and certain liturgical services, and then showing forth in life and conduct the results of the principles so implanted and so trained. This is the aspect in which the Church would be looked upon by those without. A true view, but an imperfect one. The view, we are sorry to say, which too many ordinary Christians take of it. The other aspect is wholly Supernatural; the view which the first Christians took, the aspect whence it is viewed by the eye of faith. It is this: Christ, our Lord, the Word of God incarnate, our Brother in the flesh ascended into the highest Heaven, there to reign until the conflict of Evil against Good is ended. He instituted a Society upon Earth, His Church. This is a Society that has supernatural powers to sustain it until the end of the world, so that the gates of

Hell shall not prevail against it.* For its Head is Christ, it is the body of Christ, so close is the connection. He is its King, the Church is His Kingdom. It is the "Temple of God," and He its Eternal Priest and Prophet. Nay, the Holy Spirit is conceived as dwelling in it, as being as it were its vitalizing and organizing spirit, the power of its life by which it lives; that Spirit, which, by His own miraculous power called Grace, unites each living member to Christ our Lord. To be within the Church, is to be in a state of Grace. To be without it, is to be in the state of Nature. Such, the privileges with which the Church is endued; such, the powers by which she is sustained. And the end is sure; the final and certain victory of the Church and Her Lord over Sin, Satan, Death and Hell. Now all this implies that the Church has a distinct power of self-existence; a power of self-sustaining life. Nay, that she cannot but exist until her final object is accomplished.

This was the view taken of the nature of the Church by the Primitive Christians. This is the Bible view, the way in which our Lord presented His Church, the aspect wherein St. Peter and St. Paul, St. John and St. James, and all the Apostles, held it. And lastly, this is the view, in which we alone, perhaps, of all denominations in this New World, look upon the Church of God.

We go on to our second proposition.

Proposition 2d. For 325 years the Church of Christ remained faithful to her Lord. Her holiness, her purity, her zeal were bright, her doctrines clear and uncorrupted. She bore persecutions and suffering, and yet spread and flourished. She is witnessed to by her enemies, as well as by her friends. Primitive Christianity, the Christianity, that is, of this period, was as pure as Apostolic Christianity. Her progress during this era is miraculous; so astonishing to us of these modern days, that men only get rid of plain matter-of-fact evidence by crying "Exaggeration." Her piety so extraordinary, that we insinuate the writers were merely boasting. The bare facts of the Christianity of this period are so unlike our own, that we pare them down, depreciate them, half deny them.

During all this period the Spirit and power of the Evil One was represented mainly by the Roman Empire and its Emperors. This was the great power opposed to the Church. The Roman State and the Christian Church were in direct antagonism, one to the other, during this period. And Paganism was the State Religion of the Roman Empire.

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* Matt. xvi, 18.

Proposition 3d. At or about the year 325, was made a great change in the position of Christianity. It became the State Religion of the New Despotic Empire of the world; that Roman Empire whose Capital was Constantinople, its Emperor, Constantine. Our readers will remark the terms we use, "New Empire." We look upon it, that as long as Rome was the Capital of the world, and the Emperor resided there, there was some tradition of Constitutional Government, however weak and faint. But the New Empire had an Oriental cast about it, that it never could have had at Rome. Of this Empire, by the means of Constantine himself chiefly, and then by the agency of Eusebius of Nicomedia, and Eusebius of Cæsarea, Bishops of the Christian Church, Christianity began to be the State Religion. Here then the freedom of the Church was limited by the introduction of a New Power. Christianity had moved unconstrained and free before this epoch. If men who were dignitaries of the State came in, they came in as individuals. But here the State, which is one Divine Organization for one set of purposes, was united with the Church, another Divine Organization instituted for quite a different class, higher and grander purposes; and in consequence, endless confusion, endless misunderstandings took place even with the best Magistrates and the best Clergy, and woeful corruptions, woeful wickedness with the worst. We assert clearly and distinctly, that this Union was the originating cause of all the evils of the Christian world since then. That there is no corruption of Christianity down to our own times, no impediment, no obstacle in the way of the Gospel, that cannot be traced primarily or secondarily to that union and its workings, to the principles it introduced or the precedents it established. This is the fountain and the source of all the difference between Primitive Christianity and our own.

Proposition 4th. Hence at once sprang forth into being the elements of two distinct theories of Church and State, and therefore of two parties, the Imperial and the Papal. These theories treated upon the subject of the Regale and the Pontificate. They both agreed in one principle, "The Church and the State shall be united." The Imperialist, whether Constantine, Charlemagne, Henry of Germany, or Victoria of England, (for this is a problem of centuries, an agony of ages, then begun, not yet ended,) always takes the ground that the State must have the Supremacy. For the very fact of their union makes that question at once arise. Not united, there can be no debate, the question does not exist. The Papalist

onsiders the Church should have it. The union, upon which hey are both agreed that it is right, gives origin at once to he two parties. One may be called Imperialist Ghibelline arolinian. The other may be called Guelf Hildebrandine 'apalist. But they are the same parties down to our own times, ı Europe and in every country of Europe, the undying, ıdestructible antagonists the one of the other. Talk of the origin of Popery." This it is that made it. The unconstiational Imperialism in the Church of Constantine and his ıns, was no sooner inaugurated in the Christian Church in yzantium, than in the Rome, which he had abandoned, arted up the elements of the equally unconstitutional Papalım. Since then, the parties have existed in Europe, less or ıore developed, and will exist, undying enemies engaged in a eath struggle, inflicting on each other fatal wounds, yet mmortal each and undestroyed. Imperialist and Papalist, hibellian and Guelf, Protestant and Roman Catholic, the ame furious antagonists, desirous each of destroying the ther utterly, yet unable so to do, because they spring from he unnatural union of two immortal powers, the Church and he State, neither of which can perish or be destroyed. Fiftywo years of a bloody war of Investitures, three hundred ears of Guelf and Ghibelline agony in Italy and Germany, hereby it comes to pass in this nineteenth century, that the wo grandest countries in Europe, each of which ought to be ne, one mighty Germany with one government, one mighty taly, are shattered nationalities under dozens of petty despotms. Again the great Ghibelline Luther snatches Germany rom the Pope; the great Papist Ignatius Loyola tears back the alf of it. Wars again, in which neither party destroys the ther. Then the monstrous Thirty Years' War through Gerıany, wherein it is ravaged from end to end, and deeds done ı the name of the Church and the Gospel that would disgrace haka or Dingaan, the savage Caffir exterminators, or Shunee, the cannibal hero and patriot of New Zealand. After hirty years of this savage work, neither party has overthrown he other. The parties are just as they were before, and so it s settled at the peace of Westphalia. The Imperial and the 'apal parties, Guelf and Ghibelline, Protestantism and 'opery, are in Europe immortal, and the reason of this is lain.

Proposition 5th. Although, by the union of Church and tate, the elements of these parties at once existed, so that hey came into being in Europe, and must come into being, till neither was perfectly organized till some time after.

Hence we have a time of gradual declension in the Christian Church. See the wonderful provision by which, at the commencement of this era, the great men of the Church, Athanasius, Chrysostom, Augustine, the Gregories and others, hoarded up intellectually in their writings the doctrines and traditions of the Church, as the bees before the winter, while autumn is blooming, and all seems ripe and perfect, make up their stores. And see, then onward from the fourth and fifth centuries, the era of great genius in the Church, how genius ceases for centuries and the greatest are mere compilers. This is the period of declension. It begins with Constantine; for us Westerns it ends with the Coronation of Charlemagne upon Christmas day in Rome, in the year 800.

The Imperialist theory was to be perfected. So was the Papalist. The first received its full development at the hand of the Great Frank Emperor, the man who stands forth as the first organizer of modern Europe. The greatest, even down to these times, of all the kings of the Gothic nations, who is to them, even after a thousand years are passed, as Alexander to the Greeks, Cæsar to the Romans, Peter the Great to the Russo-Sclavons. Under him, the Cæsar of the Holy Roman Empire which he founded, this Imperial theory came to its perfection. The Emperor was to be the Sovereign of Europe; the chief Bishop of Europe, the Papa of Rome, his Chaplain. The Church, he loved and cherished. He estimated its high privileges, its Apostolic origin; but the Emperor was to be supreme. And to Charlemagne the Emperor, the Western Church was pliant as a glove. His Bishops met in Council. They passed his decrees. Loving the Church, he controlled it, and took it that it was his Divine Right so to do. He was the Great Ghibelline, the Great Imperialist of his age. Elizabeth of England, Frederick Barbarossa of Germany, Nicholas of Russia, were Sovereigns of that same stamp. There is something magnificent about them all, something very grand about these great Imperialists. David, the king of Israel, was their favorite monarch, the model of them all.

The Great Emperor died. His Holy Roman Empire, which he meant to embrace all Europe, failed. It remained a reality only for Germany and Italy. All the rest gradually fell away. His Imperialist theory of Church and State failed in practice also. Well it was for Bishop and Priest to be ruled by a mighty Emperor with strong hand, a keen feeling of justice, and power and energy equipollent. But when these privileges fell legally into the hands of ravenous Middle Age kings and nobles, (for in truth the Middle Age Feudal system

an organized villainy, a systematic unrighteousness, ich may have served good purposes, just as Algerine ıcy may have done, from the fact that God ever brings d out of evil,) it was then a quite different thing. The ırch had to reëxamine the system upon which Europe had ı settled by Charlemagne; and Papalism received its elopment in Hildebrand or Gregory the Seventh, as Impe- ism had before in Charlemagne.

.nd first we come to one of the most extraordinary facts istory; the forgery and influence of the False Decretals. know that Fenelon wrote his Telemaque in the expecta- that the noble sentiments and the lofty theory of princely ıe set forth in that book would imbue his pupil, the heir he throne of France. We know that the writer of the stolic Constitutions mingles his own theoretic notions of ıt should be proper Apostolic Christian principle and ipline, with true tradition and true history, by putting in forged "I, Peter, enact," "I, Paul, ordain." But here is a ırist, an obscure man, so obscure that it seems hardly to be wn who he was. He sets to work in his retirement, ham- s out a whole theory of Church and State. To get it llowed, it is brought out as a collection by Isidorus Hispa- is, whom he calls Isidorus Mercator, in his ignorance ling "Merchant" for "Sinner!" (Peccator.) A brave ection it was! Fifty-nine Decretal Epistles of the Bishops Rome for the first three centuries, all of them forged! n some genuine canons and genuine letters. Then thirty- more from Sylvester down to Gregory the Great,* all ed also![†]

enedict Levita, a deacon of Mentz in France, is thought ıe the author of them.[‡] They were for the interest of ne, but were not forged in Rome. Nicholas the First[§] ns to have been the first Pope that made use of them.[‖]

ow, taking for granted that the elements of two theories o Church and State originated with Constantine, by the r necessity of the union he effected; that the Imperialist Carolinian theory came to its perfection with Charlemagne D. 800;) that the elements of the other theory were float- through the minds of the western clergy; and looking at civil commotion and misery that fell upon Europe immedi- y after the Great Emperor's death; we can see how this ery took its rise. How easy to take the Imperialist

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Died 604. † Giesler, vol. 2, p. 657.
A. D. 850. § A. D. 858.
ee Hook's Church Dictionary, p. 292, 2d column, from "their uniform ncy" to the words "most strenuous defenders."

theory and merely change or invert one of its principles. Let us see. Here is that of Charlemagne.

1st. There shall be an Universal Holy Roman Empire.

2d. In it the Church and State shall be united.

3d. The State shall have the Supremacy over the Church.

That is, the Emperor over the Pope; the Middle Age dealing much in concrete ideas and personifications instead of abstractions. Now what is easier than for a thoughtful man to reëxamine these propositions, and, seeing the whole settlement running to ruin, what more natural than to fault the third, to be led to consider it a wrong statement and change it. Accordingly, instead of the Pope being the Emperor's head chaplain, as in the other plan, making the Emperor the Pope's head constable, it stands thus in his notion.

1. There shall be an Universal, Holy Roman Christendom.

2. Two powers in it. The Pope and the Emperor, or Church and State united.

3. The Pope shall have the Supremacy over the Emperor, *i. e.* the Church over the State.

The Imperialist and the Papal theory are just alike, the difference being in one article only. But who shall set it agoing, and who shall give it the authority that it has not. Who shall set it agoing, is a different question. Good men shall groan and die in despair at the settling of that question. Brave men shall perish on the field of battle. And highest triumph of the powers of evil, all Europe shall reek with blood, the honest and best intentioned and most sincere in Europe shall suffer great misery in upholding, in their ignorance, as the truth of Primitive Antiquity, as the system of the earliest Christian Church, these lies and forgeries of a French deacon! This woeful task is reserved for sincere, earnest, and unconscious Hildebrand. But who shall give it the authority! The forger himself. Here are decrees from the times of the Apostles downwards! Holy Bishops, Saints and Martyrs of the earliest times, all writing about the Pope! his powers! his authority! his divine prerogative over the whole Church!! What would you want more than that?

The whole thing flies from School to School, from Monastery to Monastery, from Church Council to Church Council. Popes, Bishops, Clergy, all accept it. It chimes in so well with all their notions and their needs. It becomes part of the regular Church Law of Europe. It is taught everywhere and accepted everywhere.

We of the Church in the United States can look upon the matter with perfect calmness. We are neither Imperialists,

ır Papalists, Ghibelline or Guelf, Carolinian, or Hildebran-
ne; for all these names belong to the two parties. Upon the
ntral problem of Europe we take neither of the sides. We
ny this second principle, which both agree in, that Church
d State shall be united. There is no conflict necessary for us
the third then. And yet we are descended from a pure Ghib-
ine Church, which holds that the 'Queen's Majesty hath the
preme authority in all matters, both spiritual and temporal,
thin this realm of England.' We, descendants of the Anglı-
n Ghibelline Church, have learned that the Church can do
thout a King or an Emperor as its head. This we are taught,
t by our own reasoning, but by the position in which
od in his providence has placed us here. The Roman Cath-
cs here, by the same teacher, placing them in the same
sition, must and will learn, it may be more slowly, that the
ıurch can do without a Pope.

The Great Hoax, the giant imposture of the Middle Ages,
then exalted upon high—it has Apostolic Authority. Men
ırn it as Gospel. But still, for two hundred years, it has no
wer save that it is the theory and the heart's desire of the
ıole clergy of Middle Age Europe. What then is their
inion on the question during those days? A usurpation, a
al and abominable usurpation on the part of Kings and Em-
rors has been perpetrated upon God's inheritance. Cause
ough they had for it, poor, earnest, suffering, miserable men.
ıe Church was rich in lands and revenues. The monarchs
ayed the knavish and fraudulent part which the Carolinian
eory suggested. Creatures of the Kings, Dukes and Feudal
ırons were made clergy and enfeoffed by them. They
ienated whole masses of Church property to their nominator
their own children. They also behaved with abominable
entiousness. The sons or paramours of three harlots were
pes at Rome by the influence of the Marquis of Tuscany.
nd the only help of the reforming party was, at vast inter-
ls, a good nomination by the German Emperor. But gener-
ly, he was as bad as the other kings and nobles. All Europe
as full of corruptions. And all these corruptions palpably
rang from the Imperialist practice and theory. And yet the
ergy all held the other theory, that which received its last
uch from the pen of the forger of the False Decretals.

It was, however, as far as ever from being the law of Europe,
hen it found or made to itself a hero, a legislator and a martyr,
Hildebrand of Soano, in Tuscany. By him the system
ached perfection. He added to it the Feudal idea. He
abled it to stand upon the earth. All monarchies in he

form of the theory were to be feofs of the Roman Pontiff. All kings his sworn vassals.* It was lawful, therefore, for him to depose them or set them up. The Roman Church alone is Catholic. To be in communion with her, is to be in communion with the Holy Catholic Church.† The system is a very beautiful one, a very concise one, and a very strong one. It may be summed up very briefly. All the powers that have ever constitutionally belonged to the Bishops and the Clergy of the Christian Church, all are vested in the Roman Pontiff, to be exercised by him directly and immediately by them only as from him. Again, all the powers of the kings and rulers of the earth, these all are held from him. They are delegated by him to his vassals, the kings and princes of the whole world.

The only objection is, that the whole system is Anti-christian. If Christ, the God-man on the throne of Heaven, be the ruler and Lord of the world, and the source of all governmental power, the Head of it all, then another Head has been taken in His stead. The Pope is in stead of Christ, (ἀντὶ Χριστοῦ.) Kings are to be kings by his grace, and not by the "Grace of God." The whole glory and grandeur and loftiness of the Temporal government is taken away, and kings are all his mere delegates. The armed tools they are, the crowned slaves, the paltry head constables of a Priest-Politician, the basest kind of animal, the most detestable cross breed of professions that the world has ever seen, as the world has since been convinced. No wonder that the Middle Age Emperors felt indignant at these pretensions. No wonder they fought with all their might against them. No wonder that Norman William, the Robber King of England, although he had marched to battle beneath a banner blessed by the Pope himself, returned such a short, stern answer to the demand for vassalage as he did.‡ He had stolen the Island World of England. Its position, even then, enabled him to resist the theory which was coming like a pestilence upon the European world; as afterwards it made England the firmest bulwark of the world against that hateful theory.

Fierce Norman William, upon the rim and outer verge of

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* Mosheim, vol. 2, p. 18. † Taylor, 409.

‡ The letter is in Collier, Vol. ix: "To the most excellent Gregory Pastor of the Holy Church, William, by the Grace of God, King of the English and Duke of the Normans, greeting. Hubert, thy legate, Religious Father, has come to me, and on thy behalf admonished me that I should do homage to thee and thy successors, and that I should think better of the money my predecessors were wont to send to the Roman Church. One claim I have admitted; the other I have not admitted. Homage I have neither done, nor will I do, because I have neither promised it myself, nor do I find that my predecessors ever," &c.

he European world, could do this. Norman Robert Guisard, (that is, Wisehead,) the son of Tancred of Hauteville, who had, about the same time, stolen the greater part of Sicily and the lower half of Italy, did otherwise. He had no title, so the Pope gave him one. He became the Pope's vassal, his sworn warrior against the Romans and others. William did otherwise. By the way, these Normans were a curious race. In the early days of Gothic irruption, when a German or Scandinavian avalanche of tribes rushed down upon Europe, they came with wives and children. Therefore for hundreds of years their language remained the same. Danish colonies, that had settled in France in this early period, spoke Danish, and were pagan three or four hundred years after.* But these Vikings, the Pirate hordes of Hastings and Rollo, Harold Blue-tooth, and Sweyn the Twisted-board, were single-men; they got their wives of the people where they settled. Poor women! Rollo had Gisela to wife, the daughter of the King of France. And so his nobility and chieftains did. Thereout sprang the Norman race of men, a curious cross-breed, fathered by the big-boned savage Baltic pirates, with mothers of the Romano-Celts of France. A race that spoke their mother tongue at once instead of their fathers' Scandinavian; and were a grasping, warlike, shrewd race, full of the vices and talents of both races, as all such are, whose reputation at once became such that the proverb said: "A Normand, Normand et demi." The only match for a Norman is a Norman and a half!

Norman William, by his position, could return such an answer to the theory that debased and degraded all the monarchs of the earth. Norman Robert wanted a title, and acceded to it, the one caring, we may imagine, as little as the other.

The theory was Anti-christian, as usurping the power of the State, which comes from God, and must be exercised in the deepest sense of responsibility to God, in the most solemn feeling that the State is a Divine Institution, and its law, given by heaven, a reflection of the Supreme Moral Law, whereby God governs the world. But still more Anti-christian is the theory of Hildebrand, when we reflect that Christ is "the Head of the Church,"† that it is His body.‡ The Roman Pontiff in this theory is the head of the Church, and so is placed instead of Christ, (ἀντὶ Χριστοῦ.)

Anti-christian spiritually, as the other had been temporally.

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* Thierry and Palgrave. † Eph. i, 22. ‡ Col. i, 24.

The Pope in it, Universal Bishop, in despite of Gregory the Great and his warning and reclamations.* The whole theory is Anti-christian, temporally and spiritually. We say not that the Pope is Anti-Christ, for we believe Anti-Christ to be a personal being, an actual man, coming in the latter days, but that the Papal theory is truly and completely Anti-christian, as substituting a mortal man upon earth for Him, Who, being still man, is God, omniscient and omnipotent, ruling, guiding, and governing the World, and His Church especially, until the consummation of all things come.

By the time that the Papal theory reached its consummation, the Imperialist theory also had acquired its Middle Age form. Charlemagne was dead, his empire survived but in name. The imperial laws and constitutions, which he had introduced, had given way to a different system of government, the famous Feudal System. It reached its perfection in Europe about the era of Hildebrand. Under it, there existed a warlike nobility, and a King, the first only of these nobles. The mass of the race were "villeins" or "serfs," with no rights. These nobles had all rights, even some that would strike the reader with horror. There was ceaseless war through Europe, carried on in the most savage style—treachery and ferocity its chief characteristics. No element of good save in the Church. The Feudal System was about as bad as it could be if peace, if law, if morality be good. It was an organized brutality, a chartered robbery, and yet it held in its hands the power of the State. It was the system of Gothic Europe in contrast to government a false, brutal, wicked system. A system as false was to encounter it. In a mutual death struggle these two systems were to engage, and each was to [illegible]. And, from their mutual conflict, Nations, and the [illegible] were to result, the grandest of [illegible] under which, perhaps, England has enjoyed as much liberty as she can [illegible].

[illegible] the Anti-christian [illegible] about the year [illegible] was at its height, and the hour of [illegible] and the man of the Church above the man who gave it the last [illegible] and [illegible] at once [illegible] from the earth. Sinless and [illegible] as it was, it was mingled with [illegible] Now [illegible] the Church, as such,

* "A subject of the whole earth [illegible] Universal Bishop, or Antichrist is [illegible] and it is [illegible] Antichrist."—(Gregory the Great, Bishop of Rome, so often in Service at the "Mass for the Dead.")

ecame a political system, a political party we may say, or ather a Spiritual Monarchy; a Feudal Ecclesiastical kingdom, f which the Pope was to be, *ex officio*, the Feudal king. iishops, Archbishops, and Primates, the sacred barons, earls nd dukes; and the Priests, the simple knights of the realm. o much are the minds of the reformers of their age influnced by the dominant ideas of their age.

As Archdeacon of Rome from 1049, when Leo the Ninth as elected, until his own election in 1073, a space of twenty-our years, Hildebrand prepared the way for the coming onflict. He surrounded himself with friends, the future gents of his ideas. In fact, he ruled the Roman Church acording to these ideas. His life was holy, ascetic, self-denying. Ie was the real power at Rome, for the Popes, one and all, or these twenty years, were rather the creatures of his hands, ie agents of his will, than his sovereigns. For twenty-four ears the storm was brewing, the conflict was approaching, hat was to rend Europe, to destroy all peace, to last in its ffects down to our times. It will be remembered that the ntire independence of the Church from the State was not is idea. It was her entire Supremacy over the State; the tate being represented by the Emperor, the Church by the 'ope. For twenty-four years the storm was brewing, for he was rooding over his theory. And then in April, 1073, Hildeand ascended the Papal throne as Gregory the Seventh.

We do not consider him as an insincere and unearnest an. He was quite the contrary; earnest above measure, ncerely and deeply believing the false theory, with which he as possessed, to be the Primitive Constitution of the Church, eing the deep corruptions around him, and believing that s restoration was the only salvation of the world. These ncere men possessed by a theory, these narrow, bitterly conientious men, devil-ridden by a theory, these are the men o do the most cruel deeds of the devil. Calvin at Geneva, obespierre at Paris, Hildebrand at Rome—all these are of this amp. Their theory must have room, though the whole world ock to its centre, though it be drenched and reek with blood. here is a sad necessity upon them; they foresee the whole vils that must ensue, and that they themselves are letting em loose; still it must be done. So it was with Gregory. eep sorrow seized him upon his election, a sorrow which none ut he knew the meaning of.

He struck the first blow. For the two years after his accesion he bore himself upon his theory right royally. He serted it in Epistles sent to Prelates and Princes all over the

Christian world of the West; nay, as far as to Africa and Constantinople. He felt the pulse of the public, as politicians say, and then, in Lent, 1075, came the blow. In a Council assembled in Rome, he excommunicated every Bishop, or Abbot, or lesser dignitary of the Church, who should henceforth receive Investiture at the hands of any Emperor, Duke or Baron, and also struck with the same anathema any Emperor, Duke or Baron who should give Investiture.* It amounted to neither more or less than war against the Empire; for all the estates of the clergy were held by this same Investiture. It was the Feudal legal form of conveying the temporalities of the benefice. No doubt the Feudal princes and nobles attached to it the idea of vassalage. Still, it was not necessarily so with the clergy. The main thing to Gregory was, it brought his theory, that of the Feudal Papal Monarchy, in collision with that of the Feudal Imperial Monarchy. At once it drew the lines—vassals of the Emperor or vassals of the Pope. It put the clergy in the most dreadful position. If they accepted the temporalities of their office in the usual legal form, they were by the Pope deposed from their spiritual functions. If they held with Gregory and received Investiture from him, they lost their temporalities. It was a clear declaration of war against the Emperor by the Chief Bishop of the chief city of the Empire. A declaration that the laws of the State should be disobeyed, nullified, and rejected by all the clergy throughout the Empire, and that every layman who tried to enforce them was excommunicated, and excommunication in those days drew along with it by the law of the State dreadful penalties. This was nothing but war. There was nothing then left the Emperor but to enforce the laws, to compel obedience by force of arms. It was just precisely what Gregory desired. He had made all things ready years before, and knew what to do and where to go. These inaugurators of a new theory are generally keen business men, knowing and calculating all means towards their end. They are politicians who foresee how all men will go, and have thought out beforehand everything. They are men deeply brooding over their idea, and, at the same time, deep searchers of the human heart and all its avenues—thorough men of the world, in the best sense of that phrase. The contest of an ordinary man with such a character is the conflict of a thoughtless, wild animal, led by its ordinary appetites and passions, against a cold, experienced Indian hunter. Such a character was Gregory, and such the character of his opponent. None

* Bowden, p. 169

ıld have coped with him save a William the Conqueror, a ıarlemagne, or a Barbarossa. The Emperor Henry the ırth, though flushed with victory and at the head of a great ny, was not a man of this massive and powerful cast. He ıs but an ordinary man, an average Emperor of his age; rhaps more than usually able as a military leader, but as a ıtesman and politician nothing; vicious, too, and immoral in ı life, while Gregory was ascetic and self-controlling to an traordinary degree, "a monk," as the chronicler says, "from ı boyhood." It was no fair match between these opponents, hough one was the Emperor of the Roman Empire, the ıer but the Bishop of Rome.

The Pope, too, had taken the decisive step that brought the o systems in collision. Everywhere he acted with magnifint audacity upon his own system. The King and Nobles had ven him cause enough, by their viciousness of life and their moniacal sale of the livings and benefices of the Church. hen the decree was passed, he deposed Bishops, excommunited laymen, and made the most defiant and ostentatious disıy of his system and of himself as the champion and head it. The Emperor must be driven to use force.

There is nothing that one of these zealots for a new and unnstitutional system more desires, than that the State shall be mpelled to use force in vindication of its laws against them. it do so illegally, so much the better. They like to be marrs; it advertises them to the multitude; it gives them the mpathy of the masses. To be let alone is their severest sufring. It came. The Church had as yet no States, no territrial domain. Rome belonged to its temporal prince and nolity under vassalage to the Emperor. One of these men unrtook to take the Pontiff prisoner at the Emperor's instance. ad he laid out to do it in a way that should give Gregory e maximum of eclat and sympathy that could be given him, ı could not have laid his plans better for Gregory, worse for e Emperor. On the night of Christmas eve, 1075, the oman Pontiff was distributing the Eucharistic Elements to crowded congregation in the Church of S^ta^ Maria Maggiore, midnight, the rain pouring down in torrents. In burst, ith a band of armed soldiers, Cencius, the Roman nobleman ho had undertaken the arrest at the instance of Henry. ıey interrupted the service. They seized the Pope at ıe Chancel rail, (ad praesepe.) They struck him with a vord and wounded him on the forehead. They tore off his ıllium and chasuble, but left on his alb and stole. They tied ım, clad as he was, mounted him on a horse behind a ruffian,

and hurried him away to one of the castles of Cencius in the city. Looking at the thing in a business and political way, in reference to the method of doing what he had undertaken to do, was there ever such a fool as Cencius? As the first deed of the contest, so was it all through it.

The sympathies of the Roman populace were roused for Gregory and his cause, and, finally, those of the whole world. The Roman populace were alarmed for their Bishop. The city rose in mass. The castle was attacked, the Pontiff rescued. Universal jubilation, universal triumph. Gregory bore himself with saint-like calmness. At the Chancel rail, when smitten by the sword. In the castle, when the sister of Cencius reviled him, and one of the soldiers was going to strike off his head. Again, when the tower was forced, and Cencius was groveling at his feet in cowardly repentance. Everywhere the same calm dignity, and saint-like, suffering, self-control.

Back the Roman populace bore him, in high triumph, to the Church. They rejoiced with great joy. A quite different time they shall have of it with the same Pontiff and his allies, nine years hence, when Guiscard, the Norman, with thirty-six thousand men, shall rescue Gregory from his beleaguerment by the Emperor in the castle of St. Angelo, and feast in triumph with the Pope. Then shall these same Romans rush in mass to massacre the Pope, his Norman allies and the savage Saracens who are fighting with Robert in the cause of Christ and the Church.* Then Guiscard starts up from the table, he cries "fire." The Normans apply the torches in all directions to their city. Roger, the son of Guiscard, who had remained outside the walls, rushes in with a thousand horse. The Normans and their savage allies, aided by the fires, defeat the insurrection. They massacre, they ravish, they plunder, by the light of burning huts and palaces and churches. Three parts of the city were destroyed by the fire. Guiscard sold many thousands of these Romans as captives. Their feelings towards the Pontiff were very much changed indeed from the time when they carried him back in triumph to S^ta^ Maria Maggiore.*

But we anticipate. Force had now been used. Gregory was a martyr for his theory. He had all the advantages, which a blundering and stupid opponent could give him, of picturesque and conspicuous suffering. In January, 1076, the Emperor held a Council at Worms in Germany. There Gregory was deposed from being Pope by the Emperor and

* Bowden, p. 269. † Bowden, p. 26.

his Council. But another Council was preparing. Gregory held his Council, at Rome, on the 22d of February of the same year. To this, the king was summoned. His envoy, Roland, entered into the Council; and, at the same time, an egg was brought to the notice of the assembled Fathers, having engraved on it in high relief a serpent bruising his head against a shield, 'so symbolical, &c., &c.,' says Bowden, in his most spoony fashion. The knavish device, undoubtedly it was, of some friend of Gregory, (with or without his knowledge,) who knew the science of vinegar, soap, and egg-shells,—a trick that has been employed to alarm the popular mind in many revolutions. The message of the Emperor was heard, and then the assembly manifested plainly what they would do. But not until the second day did the Pope pronounce his decree. The sentence of excommunication was then pronounced upon the Emperor, and by the same decree he was deposed from the throne! The government of the whole realm of Germany and Italy was forbidden to King Henry. "In the name of the Father, and the Son, and the Holy Ghost" "I absolve all Christians from the oaths they have taken or may take to him, and I decree that no one shall obey him as King." This was the last step upon the part of the Pontiff. It was pronounced in the Vatican and in the presence of one hundred and ten Bishops, and, strange to say, of the Emperor's own mother, the Empress Agnes. And a letter addressed 'to all Christians' conveyed the tremendous news throughout the Christian world.

Bishops had excommunicated Emperors and Governors before; Ambrosius at Milan had excommunicated Theodosius the Emperor, Synnesius had excommunicated Andronicus. The thing had been done again and again. But the Pope solemnly deposes the Emperor! He absolves his subjects from all oaths they may take to him! He decrees that no one shall obey him as King! Is this primitive Christianity? We answer it is not. Nor is it the truth of the Gospel. In the year 1076, Gregory issued this decree against the Emperor Henry the Fourth of Germany. At the distance of five hundred years, in the year 1570, Pope Pius the Fifth issued the same decree of deposition from her throne, against Elizabeth of England. The same absolution, too, of all men from their oath of allegiance to her; the same decree that no subject should obey her. There are many instances between the two. Have the Roman Pontiffs ever disowned the theory or the practice? We know many Roman Catholics confess the fact, but account for it on other theories. But the Popes have

issued the decrees; they have stated the theory upon which they acted—have they ever disowned it officially or authoritatively? We believe not.

Primitive Christian Bishops had, as we say, excommunicated evil Christian Emperors. They had done more than this. They had upheld their Faith against the whole weight of Pagan Rome, when Rome was mistress of the world. And when that was done, and they were assailed with force and arms, then comes in *their* doctrine, one rather different from that of Hildebrand. "Under the fiercest tyranny of ancient Rome, while the rights which the ancient Christians unquestionably possessed as citizens of Rome, (see the case of St. Paul,) were most lawlessly and ferociously broken in upon, we never for three hundred years hear of any armed resistance to power illegally exercised; no Christian ever united in a conspiracy against a single individual of those monsters of iniquity, the Roman Emperors. This is an historical fact. Origen challenges them to show a Christian conspirator; Tertullian, too, and St. Augustine. Christianity *then* was a religion of suffering and of obedience. *Passive obedience* and *non-resistance* were the universal law of Christian morals. As proof of this, we shall just bring one passage. We might adduce hundreds. (It is in St. Augustine on the City of God, 22d book, chap. 6.) "The City of God, when it might have sent forth to war against the impious persecutors numerous armies, or rather, whole nations of men; yet still it did not send them forth to fight for temporal deliverance, but rather, that it might obtain peace, eternal deliverance, gave no opposition to persecution. Christian men were chained, were imprisoned, were tortured, were burned, were hewed in pieces; yet, for all this, they grew in numbers. It was their purpose not to fight for earthly safety, but to despise it in comparison with their Heavenly Saviour." Every one, too, may remember the eloquent passage of Tertullian, in which he describes the desolation that would have ensued in the Roman cities, had the Christians merely withdrawn; and thence argues what they might have done "had their principles been as those of the heathen." Christians then never drew the sword for the Faith; they never fought with "carnal weapons" against the Civil Powers that persecuted them.

Nor did Hildebrand himself, in person. But in his theory he had several snug resources. In the first place, he could depose any Emperor or King; absolve his subjects from their oath; authorize a new election, and uphold the rebel and pretender by the whole force of the clergy of that King's own

alm. Next, as all the monarchs of the earth were, in his eory, to be his vassals, one or more of these might lawful- make war for the Pope against any other who should wrong im. His resources were all ready years before. The Nor- an Chief, Robert Guiscard, at or about the year 1059, took e oath of a vassal to the Pope, receiving from him the title f the Duke of Apulia. "The Pope consented to grant, and obert to hold, all conquests which the latter had made or ould make in Italy, together with all such territories in Sici- as he might be able to wrest from the Saracen, *as feofs un- er the paramount lordship of the Holy See.*"* This gave him title, such as it was, and in return his feudal oath bound him assist steadfastly the Roman Church in the protection and xtension of the royalties and possessions of St. Peter, "to the est of his power *against all men;*" to "support him in the fe and honorable possession of the Roman papacy, its terri- ry, and its privileges." So did the Pope's bull confer the ingdom of Ireland on Henry the Second of England. nd yet, strange to say, here in the United States the native rish are at the same time the most bitter against England and e most vehement upholders of the Papal system! So did the ope divide the newly discovered Kingdoms of this Western Vorld to Spain and Portugal. "It is hard to find a match for is," says old Fuller, "save in the Devil, who offered all the ingdoms in the world to our Lord, when he had no legal title even an acre of it."

However, this vassalage of Robert the Norman, prepared nd made ready sixteen years before, was a nice card for the reat game which Gregory was about to play. The power of sposing the Emperor, of upholding and sanctifying armed re- ellion and civil war in Germany, and the sworn vassalage of e craftiest and boldest conqueror in Europe, (saving always Villiam the Norman,) seated close by his own doors, were no nall help to the suffering and sanctified successor of the postles. A keen politician and shrewd estimator of men and eir notions, he must have known the forces he had in his nd, and the result of letting them loose upon the world—that would be civil war and slaughter through all the German mpire, and, at home in Italy, desolation and massacre at the nds of his Norman allies, to all who should resist him. And view of this, his sanctimonious, pious, whining letters are ttle less than humbug. The only reality in them is the lemn assertion of his theory of the papal rights and powers,

* Bowden, p. 85.

the earnest way wherein he abuses his enemies in the 'name of God,' and craves from the whole Christian world sympathy for himself and his cause. But the piety, the solemn appeals to God, to St. Peter and all the Saints, all the holy prate, the long winded, sanctimonious Latin, that is made the vehicle to carry in solution these ingredients, is of most common-place, formal, unctuous kind. We do not believe in a saint, we say, whose two great weapons in a political struggle were the subornation of rebellion and civil war in the greatest nation in Europe, and the savage Norman and Saracen battalia of Robert Guiscard!

Henry awoke to his danger. He knew how many enemies he had within Germany, how ready they would be to accept a title to the throne at the hands of the Roman pontiff, whose predecessors had crowned Charlemagne, and many a Roman Emperor besides. He felt perhaps his own evil life—his licentiousness and extortion and simony. He was cowed: he determined to conciliate the Pope. He hurried across the Alps in mid-winter to Canossa, a mountain fortress in the Appennines, where the Pope had taken refuge with the countess Matilda, one of his most faithful adherents, or rather his most devoted worshiper. Now came the great triumph of the Pope over the Emperor. On the 25th of January, 1077, "while the frost reigned in all its intensity and the ground was white with snow, barefooted and clad in a garment of white linen, the usual robe of a penitent, Henry ascended alone to the rocky fortress of Canossa and entered its outer gate. There he stood fasting and freezing throughout the day, vainly hoping that the pontiff would come out and absolve him." On the second and the third day the same was the case. On the fourth day, at the intercession of Matilda, Gregory agreed to absolve the King. We do not say he relented; but he absolved him on the hardest terms, and in the most binding words he could impose upon him.

This was the highest triumph of Hildebrand,* and then the

* Hildebrand is a sort of hero with the Romishly inclined part of the High Churchmen of England. His life has been written among them and highly recommended, because we suppose he did what they have not had the courage to do. But perhaps the most profane praise of Hildebrand occurs in a work of piety by the Bishop of Brechin, Dr. Forbes. Every one knows the sublime hymn in praise of faith, in the 11th chapter of the Epistle to the Hebrews, beginning, "Now faith is the substance of things hoped for, the evidence of things not seen," that hymn wherein the words 'by faith' ring out again and again, a solemn echo of heaven in man's history and his heart, from righteous Abel, first born heir of the world, down to Christ. This hymn the Bishop parodies with considerable rhetorical effect, and we must say very bad taste. Let us cite: (Forbes on the Litany, p. 159.) "By faith Gregory, the Great, sent Augustine to England; By faith his namesake

war fairly began: war in Italy between the Lombards, the upholders of the Empire, and the Normans, the allies of Hildebrand; civil war in Germany between Henry the Emperor, and Rudolph of Swabia, the papal pretender, and, when he was slain in battle on the Elster, war again with Hermann of Luxemburg. War, war, endless war,* until driven out by the indignant Romans, or rather, not feeling safe to reside among them after the massacres and incendiarism of Guiscard, his ally, Gregory retired with him to Salerno, and there, on the 25th of May, 1085, he died.

His temper was the same to the last. The same hard and unpitying temper which at the great or wretched scene at Canossa, made his best friends say, even in his presence, "that his hardness was more like wanton tyranny than Apostolic severity."† The same intense persuasion of the righteousness and justice of his cause, and of his own complete Christian mildness in the conducting of it! Three days before his death, on the question being brought before him of absolving the persons whom he had excommunicated' he replied, "with the exception of Henry, styled by his followers King, of Guibert, the usurping claimant of the Roman See, and those who by their advice or assistance favor their evil and ungodly views, I absolve and bless all men who unfeignedly believe me to possess this power, as the representative of St. Peter and St. Paul." And just before his death he was heard to utter these words with his departing breath: "I have loved righteousness and hated iniquity, and therefore I die in exile."‡

There is a strange similarity between him and John Calvin, in body and mind, in temper and disposition. Both were small of stature, scrawny, and mean looking, narrow, both of them, beyond all measure. No greatness of heart, no fulness of affection, no sympathy with suffering humanity, that should cause them to draw back in their measures. Both cast in times when the most dreadful corruption reigned in the higher mem-

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t Canossa, trod upon the neck of Kings; By faith Francis of Assisi, wedded himself to holy poverty." That, we take it, is pretty well.

The same gentleman, complaining that Bishop Pearson's book on the Creed 'is ot systematic enough,' has issued 'Bishop Forbes on the Nicene Creed,' a little ook about the tenth part of the size of Pearson, the hundredth part of his learnng, and the thousandth part of his systematic and logical arrangement. A writer i the Church Journal, signing himself KRISC, states, 'that this book is taken for ie most part, from the theological lectures of Perrone, the Jesuit, professor in ie Collegio Romano.' The learned Bishop himself gives us no hint of this. his same Bishop is the man who has made so much trouble about the Eucharist i Scotland.

* For the fate of the Hildebrandine Popes after Gregory, see Gibbon, Harper's dition, Vol. 6, p. 426

† Bowden, p. 216. ‡ Bowden, p. 271.

bers of the Church and State. Each of them driven back upon a theory, holding it to be the truth of the Gospel—holding it also upon tradition and great authority. John Calvin's whole theory came from St. Augustine. He only trimmed it to the smallness, and hammered it to the temper of the Calvinic soul. Hildebrand, as we have shown, held his innocently, having been taught it as the true system of the Church. And then each of them brooded over it for years, until it became in their eyes the one panacea for the evils of the day, the one Gospel. And then with the same intense energy, the same uncompromising and unhesitating courage in setting it agoing, with the same utter want of all philosophic faculty, the same clear, logical power of drawing all the conclusions that could be drawn from their narrow premises, the same audacity in accepting all these conclusions; and the same tenacious and unconquerable conviction; the Theorist of Geneva and the Theorist of Middle Age Rome, are strikingly alike.

Hildebrand died. The war of Investitures which he had started went on in Europe for fifty-two years, with Pope and anti-Pope, Emperor and anti-Emperor, the Imperialist party fighting with their weapons of chartered right, legal possession, and old usage, and spoiling all this by viciousness, vice, and simony, the Papal party fighting, too, with their weapons of rebellion, intrigue, subornation, and sustentation of civil war. And over all, the high imperious thunders of the Vatican, the bulls, which, faithful to the theory of Hildebrand, deposed monarchs and set them up again. The epistles to the clergy of the European nations, stirring them up to hate the Emperor and carry on the war against him. And then the Councils of the Church, that were political caucuses, using excommunication as a political weapon.

Thus Guelf and the Ghibelline became immortal parties, endowed with undying hatred of one another, and over Italy and over Germany the ruin extended. For, though the war of Investitures ended by a compromise between Henry VI, of Germany, and the Pope Calixtus, in the year 1122, still the two systems were in existence, and may fairly be said to have caused all the wars of Europe, to have been the only two parties of Europe.

This great strife between the system of Hildebrand and the Imperialist system, was at the bottom of all European questions until the time, at least, of Philip the Fair. Nay, it is at the bottom of all European politics to the present day. The Bishop of Exeter, in England, and Gladstone, perhaps, are true Guelfs. Their view is the Holy Supremacy of the Church. Palmerston,

ussell, &c., these other men, are Ghibelline or worse, Eras-
ans, that is, spoiled or tainted Ghibellines. But look at this
te war. It seems as if the old bloody game of Europe were
aying over again. Here is Nicholas, the Emperor, a true
hibelline in every sense of the word, hostile, essentially, to
e Papal System, both nationally and politically. The true rep-
sentative of the Charlemagnes, the Elizabeths, and Barbaros-
s, the high-minded Imperialist sovereigns. Here again is the
urper that wants a title, the modern Guiscard, hard-hearted,
npenetrable, long-headed Louis Napoleon, who is willing to
arter, for a recognition by the Church, his sword against the
mperor. Here again is the same intervention of an Eastern
uestion, in regard to the Mahommedans, which took place in
ose days by the "Crusades." How much more like it
ould have been, but for the thoughtful and unpopular wisdom
f English statesmen, who would not call up the volcanic ele-
ents in Germany, Poland, Italy, and Hungary, and make it
war of races and "oppressed nationalities," according to the
antic counsel of Kossuth, the trading patriot, God only knows.

But certain it is, that Guelf and Ghibelline are immortal in
urope, and must be so. The union of Church and State by
onstantine, naturally, in the course of events, developed the
mperialist theory into a complete system in Charlemagne;
nd this, by its reaction, produced Hildebrand and his com-
leted theory, the Papal or Guelf system. State and Church
nited, with the supremacy in the State, easily suggested
hurch and State with the supremacy in the Church, by the
rinciple of Compensation or the providential correcting of one
vil by its opposite. For in the human body and in the body
olitic, by the wisdom of God and the constitution that He has
rganized, this is an ordinary way of bringing about the right
sults. The Law, for instance, is weak, unable to punish
rime—then arises private vengeance in the shape of European
Death-feuds" and "Laws-of-Blood," or in our own Western
ainly peopled States, 'Lynch Law.' And thus, by the principle
f compensation, an Evil which no man will say is good, pun-
hes another Evil, which justice and the laws cannot overtake.
nother instance—a system of hideous and abominable princi-
les and practices is set a going by the Mormons in Illinois or
issouri. They are too strong for the law. The people of the
tate arise and lawlessly drive them from among them; one
rime punishes another. Neither are to be justified. So it is
ften in this world. A principle, not for man to act upon, but
hereby Evil is made to do vengeance upon Evil, and thus
ood to come from Evil by the providence of God.

Evil, we say, was the Imperialist system, even in the hands

of its mightiest and justest upholders; just as evil, the antagonist system, the Papal theory. But when Imperialism became Feudalism, then we recognize more fully the political advantage and necessity of the Papal system, in Middle Age Europe, on the principle of Compensation.

Then the Hildebrandine Popes began with Gregory the Seventh, culminated with the magnificent Innocent the Third, and ended with him 'who came in as a fox, reigned as a lion, and died like a dog,'* Boniface the Eighth. He rather died, like a mad tiger, of rage and wrath and heartbroken pride, because Philip the Fair, of France, a 'high-minded sovereign,' Mosheim calls him, but, in fact, the most shameless, unprincipled, and ravenous scoundrel of a politician at that time in Europe, took him prisoner at Anagni by the hands of the French lawyer, William de Nogaret, and the Italian Ghibelline, Sciarra Colonna. And so he taught the kings of the earth how to handle a Pope, a lesson they were not slow to profit by. With him ended the grand series of Hildebrandine Popes.† This, too, was an era of the world.

Our system then of Church History is this:

First, the Church in its normal and natural state until Constantine.

Secondly, the Church declining in Europe until the Imperialist system stands complete under Charlemagne.‡

Then, the antagonist system in the intervening 273 years is brought to perfection as a theory, and comes forth as a polity in Europe, with the accession of Hildebrand.§

From that period to Boniface's death,‖ and from that time to the Reformation, the two systems are in conflict in two different ways, and the history of their strifes is the history of Europe.

Three men, therefore, stand in the front of European history, never to be forgotten, Constantine, Charlemagne, and Hildebrand. Constantine, the first Christian Emperor; Charlemagne, the great organizer of the German invaders, the first great European Monarch of modern times, the man with whom modern history begins, who to us, this day, at the distance of ten centuries, is as great as to the men of his own day, and will be so to the men of five centuries hence, when Bonaparte is a name, and Wellington is forgotten. There are men of overpowering greatness in their own time, who seem to lie upon the souls of the men of their age with an oppressive sense of grandeur. Again, there are men of lofty magnificence, built up with such a multitude of the greatest qualities, and

* A. D. 1305. † A. D. 325. ‡ A. D. 800. § A. D. 1073. ‖ A. D. 1305.

all so well proportioned that to the men of their own era they seem not so great as they are. So is the highest peak of the Himalaya to one close at hand. It is only when the traveler is gliding down the Ganges, and leaving it day after day, that he looks back and sees how great it really is, how loftily it looks over all the Hindu world. So stands over Europe, after ten centuries are past, the greatest of the Teuton race, the mighty Emperor of his own new Empire. Then comes the Roman Pontiff, Hildebrand, the head of the great Papal party, worshiped by his friends as the vicar of God, hated by his enemies as the Devil. They called him "Hell-brand." When you have named these three men, CONSTANTINE, CHARLEMAGNE, and HILDEBRAND, you have told the history of Europe, in Church and State, down to our own days. Constantine, by the perversion which he introduced into the Church, the mingling and combining of two distinct and separate powers, produced, as a depravation of the Church and the State, the Imperialist system of Charlemagne. This again, by the natural effect of depraved institutional action, and the moral freedom of the individual man, brought forth the counter system of Hildebrand. And these two false systems, in their long agony and conflict through Europe, necessitated the crisis which we call the Reformation. It had to come. It must have come. There was no escape.

It is most pitiful, at this late day, to see the unhistorical temper of men, their utter want of philosophic discernment. Here, say the Roman Catholics, "look at the value of unity, the beauty of peace, the sanctity of the Holy Church," and so forth, and so forth; and that wicked, outrageous Martin Luther, he went off and broke this all up of his own mere notion! Again, quoth D'Aubigne and other writers of romance, "here was our melodramatic hero, a clerical Ivanhoe or Quentin Durward, he went, the heroic, magnificent, romantic man, Martin Luther, and he made for us the Reformation!" Hildebrand made it, and Henry made it, and the whole works and deeds for four hundred years over Europe of these two false and wicked parties and their adherents, monastic and legal, military and ecclesiastical. Their conflicts, their intrigues, their cruelties, nay, their very compromises and peaces crushed down humanity with that cruel oppression that "makes the wise man mad." They piled up materials profusely for five hundred years for the explosion,—and then it came, and the Mediaeval European system was shattered in fragments all over Europe. Luther was but the agent of this explosive force. Oppressed and down-crushed Germany spoke through him. The individual power, which is ensphered in

the institutions, and intended to be formed by them, spake against this corruption, and that in the voice of an earthquake. The peasant's son was the mouth-piece, through which oppressed Germany and oppressed manhood spake. No hero of romance was he; no wicked and intentional desolator. Had he not spoken and acted, others had done so; for the time was now come for the explosion.

Why came it then, at that time? Because four mighty forces had entered into Europe and unloosed the cords that tied man down. First came the gold and silver of Mexico and Peru, the riches of the New World, and shortly the rediscovered wealth of Hindostan. These worked a social revolution in Europe, by changing the whole standard of value. Secondly, came the Classic Literature, bringing in again culture, taste and knowledge, and producing a truly learned class antagonistic to the Papal and Feudal system. Erasmus in truth did more for the Reformation than Luther. Thirdly, national principle rose up at this time to the greatest height. Men felt no longer as members of a great European Empire, and their own native countries as mere provinces. They felt they were German, or French, or Spaniards, or English, and how great their native land was then, how great it might become. No one, except he looks at it most steadily, can imagine how greatly this aided in the Reformation. In fact, it might be defined an uprising of the National Spirit in Europe against that which was anti-National. How greatly this was helped by the development of the European languages as instruments of literature and learning, may be seen by the case of the German and English Bibles. To this we may add, as a kindred and auxiliary cause, that the whole polity of the Greek Church was opened up to the Western Church's eyes. The whole of the Greek Fathers, Athanasius, Chrysostom, Cyril, the Gregories, all these showed the Latins and Westerns that the purest ages had no Pope. Ranke alone, of modern historians, estimates the effect of this upon the educated mind of Europe. Fourthly and lastly, the Power of the Printing Press in giving room and strength to the complaints and thought of multitudes. From Central Germany throughout the European world, this new power sent from man to man the thoughts and words of Luther and his friends. The explosion must have come. And these four influences, entering into Europe just at this time, made it possible then. But for them, th voice of Luther and his friends had been choked in their own blood, as of many more in those cruel Papalist Imperial ages. But because of them the Reformation came. The Feudal and Papal settlement of Europe was broken up.

This era has two characters. The first and most predominant, the explosive and destructive character. We see the great Middle Age system broken up with frantic violence. Then, bare and naked, in need of covering, we see the dislodged inhabitants setting to after a while and building their little tenements from the fragments of the ruin. First of the number, the fathers of the Trent Council patch up their modern popery, as well as they can, from the fragments of the Hildebrandine polity and the rags of the schoolmen; a poor system indeed, but intended to be complete, and, as such, much boasted of. Secondly, Luther builds up his system. The principles are, the Open Bible, Private Judgment, Justification in his sense, and the power of the State. Thirdly, Calvin builds up his system of the Five Points, Absolute Predestination, that is, and Reprobation, and their consequences, an Invisible Church and a Presbyterian Government with the Open Bible. Fourthly, the Italian and Polish reformation, upon Private Judgment, the Bible and Unitarian principles. Fifthly and lastly, the English Reformation takes as its principles the Church, as constituted historically and connected with the purest times by the Episcopal Succession; the Bible open to all, yet interpreted doctrinally and authoritatively by the Creeds and Liturgies and Patristic writings of the earliest times. The Church, the Bible, the Primitive Faith, then as held and practised, are her principles. Five different Reformations, upon five different sets of principles! And in each and every one of these settlements, lies concealed the first cause, the original source of division; the Union of Church and State, the fountain of all the evil of a thousand years, the materials of the two parties which have worked so much wretchedness. Can Europe with these parties and these settlements, all of them save one in existence, ever be reunited in one Church and one Christianity? We see no hope for it. The parties are to this day as frantic, as self-asserting, as little willing to yield or compromise, as of old. We have but little hope for Christianity from all the antagonistic religions of Europe. Their position is not a position of peace, or of hope; and it is made still worse when we add to these the parties of Infidelity and Radicalism. In fact, saving and excepting the English Church, and *it* is but half awake, all these seem to talk like people in a dream. The Ultramontane Roman Catholics of Europe, the old Lutherans and old Calvinists, appear to think that they are back in the days of Hildebrand, Luther and John Calvin, and not in the nineteenth century. They seem to think it a very courageous thing, an achievement, to talk as if they were not here and now, but there and then.

So little grasp have they of the real problem of these tim
With regard to the Roman Catholics, it is perfectly ridiculo
They are losing thousands in France, and Spain, and Italy, a
even in this country, to infidelity; and they boast and
aloud in triumph over tens. Bragging was not the game
Hildebrand, of Luther, or of Calvin. We have little hopes
the Church, One, Holy, Catholic and Apostolic, in the Refor
ation-settlements in Europe, save, as we have said, in
Churches that are rising from the Church of England.

But on the east of this torn and mangled Europe, l
Oriental Christendom, by Hildebrand ruled out of the Chu
so imperiously, and yet existing still. First, in his days,
the Greek Church, next, in our days, as the great Russo-Sc
von Church and race; a Church, whereinto Latinism l
never penetrated; wherein the Liturgies, the Services,
whole train of ecclesiastical thought, one derives from the b
days of the Oriental Church. This people, so mysterious
kept apart from Europe, we believe to have a high histo
destiny before them.

Next westward of Europe lies this New World, the N
home of a New Race. In it, by the providence of God,
Church has been planted as in primitive days, State-free a
Pope-free. This we count to be the true and ultimate Refor
ation, the disengaging, by the hand of God, and not by a
wisdom of man, of His Church on earth from that fatal uni
which of itself entailed corruption and rendered reformati
necessary.

If this our argument be true, there is a new era arising up
the world. Our increase here will be great. Our clergy a
our people will grow in numbers. We shall advance here,
unity, in holiness, in zeal, until we stand in this New Wor
the Church of the Nation, One, Holy, Catholic and Apostoli
and from us, the fire of a loftier and more Catholic Christian
than this world has seen for a thousand years, will go fo
upon the earth.

We have shown the state of Christianity in the Nineteen
Century, how fallen and broken it is. We have shown clea
the cause that lies at the root of this decay, making it
go on and increase from age to age. We have indicated h
God has taken this cause away in his wonderful mercy. M
we not hope that our country has its work to do in the gr
drama of history, the mighty maze of His doings with
children of men, and that its work may be the preparing
world for the universal reign, by means of the Americ
Catholic Church existing here, of a triumphant and perf
Christianity?

Art. II.—HICKOK'S RATIONAL COSMOLOGY.

tional Cosmology, or the Eternal Principles and the Necessary Laws of the Universe. By Laurens P. Hickok, D. D., Union College. New York, D. Appleton, & Co., &c. 1858. 8vo. pp. 397.

Dr. Hickok has earned for himself a name that will secure attention to whatever he may choose to publish in the department of the Speculative Sciences. This new issue from his pen will be differently estimated by different persons, according to their philosophical tastes. By some, it will be regarded as profound; by others, as muddy and self-contradictory. Many, in the modesty of their self-estimate, will think the fault wholly their own, if they find, as they certainly will, many passages which they cannot understand; and others will save their self-complacency by believing that the fault is in the author. But all persons, however they may differ in other respects, will agree in regarding it as a work of great vigor and self-reliance.

The plan is rather ambitious, as the author proposes to demonstrate *a priori*, and, from the very nature of our conception of Matter, the laws of the Universe,—even those laws and facts of Nature which we have been accustomed to regard as the discoveries of the Inductive Sciences. He even goes so far, in some cases, to treat those attainments as "*covering mystery under a word, and explaining nothing.*" Still, however, as a general thing, he coincides with Nature and the Author of Nature, as He has expressed His meaning in His works; and has thus given us a comforting assurance that if the Universe had had Dr. Hickok as its creator instead of a certain other Person of Whom most of us have heard something, and Whose Name the Jews were not allowed even to pronounce, the world would have been on the whole pretty much as it is now, scarcely better in any respect. This point secured to us, we can scarcely find fault with any of the *results* at which the author has arrived.

We may, however, express some doubt whether he would have arrived at the same results if he had been left to his own methods alone. Pythagoras, Plato, Aristotle and the Schoolmen, some of them at least, were supposed in their day to be somewhat sharp in insight, and apt at speculation. But they

made rather ridiculous blunders for the most part in their attempts to predict *a priori* what Nature should be, instead of taking the more slow but less pretentious way of looking to see what it is. But since Bacon's days the Natural Sciences have made great strides, and it is comparatively easy *now* to see what *should* perhaps have been seen before, but by some mishap or another was not. Every boy studying his first lesson in Mathematics finds that it is much easier to get out his solutions when "*the answer*" has been given in the book; and, in the study of Languages especially, the indispensable utility of the well-known animal called by undergraduates "*the pony*," is everywhere appreciated. In this view it is not to be wondered at, we apprehend, that Dr. Hickok, with the attainments in Natural Sciences made in these last centuries for a "pony," should have made out somewhat more of the mysteries of Nature than were intelligible to those unfortunate speculators who lived in the greenness and inexperience of antiquity. Still, however, the Doctor is not always satisfied with the old rendering of Nature's laws. For example, take the following, concerning *capillary attraction.*

"It is more surprising to find the facts of what is called capillary attraction unexpectedly passing within the control of this law of fluid sphericity. If a glass of small diameter be plunged at one end perpendicularly in water, the water in the tube will rise considerably above the surface of the water on the outside. To say that the inner surface of the tube *attracts* the fluid, is only to cover the mystery under a word and explains nothing. The atmospheric pressure will make the water in the tube rise to the height of the outer surface, but such force can do no more. The superficial stratum within the tube is acted upon, through all its molecules, by the constitutional antagonisms which tend to ensphere themselves about the central force, the inner surface of the tube as a surrounding wall restraining this ensphering action, and thus necessarily forcing the fluid further up and making what would have been a sphere to be compressed within a smaller diameter into a cylinder; the fluid must rise until what, from the central force, would have been a sphere must now find its balance in the longer axis of the cylinder, and at that point the water must stand. Hence, the smaller the tube, the higher the water must rise, for the central pressure that would have ensphered it, must find its balance in a longer axis of the smaller cylinder." pp. 262, 263.

This ought to be clear and comprehensible, for it is proposed as a substitute for what "only covers a mystery under a word and explains nothing." But to us it seems to be rather "*the perpetuation of an extinct light*," or not even so much as that; for, as the author informs us, (p. 296,) "the perpetuation of an extinct light" is what is vulgarly called a shadow. Still, however, with our author's conclusions and results in general we have no fault to find; they are, for the most part, in harmony with the facts of Nature, just as those boys, who ease themselves by riding the useful quadruped aforesaid, usually

agree remarkably well with those of the persons who have preceded them in that line of investigation. And, if they did not, those facts and laws can take care of themselves, without any defense or aid from so feeble an ally as we should of necessity prove ourselves, if we should volunteer in this cause.

Leaving, therefore, the facts of Nature to repose in their sense of undisturbed security, perfectly assured of the good will of Dr. Hickok towards them, let us proceed to notice some other matters in the book before us.

And, in the first place, we observe that Dr. Hickok has distinctly affirmed, and proved, with great clearness and force, what is too generally denied in our day, namely, that facts can be apprehended and comprehended only as they are referred to principles and seen in their light; and that, before any induction can be made, or any inference safely drawn from those facts, there are certain axiomatic principles which are not learned from the facts themselves, and are not deduced by any process of reasoning from antecedent principles; that, however it may be the latest in attaining to its maturity, Metaphysical Science is logically antecedent to all others; and, that every student of facts and of Nature must either take his first principles consciously, intentionally, and, as a matter of didactic teaching, from ontology, or assume them at hap-hazard, and by instinct. And all modern experience tends to show, that, just in proportion as the latter course is taken, will all study of the Natural Sciences tend towards a speculative infidelity or materialism. Nor is the truth of this statement at all modified by the fact, that hitherto we have had no satisfactory development or demonstration of the *a priori* principles of the Natural Sciences, no philosophy of the methods and processes of the Inductive Sciences, which has given us any well-grounded promise of a better result. Still however, it is worth a good deal to be well assured of the fact just stated, a good deal more than the cost and labor of half a dozen such books as that which we have now under notice. And Dr. Hickok may feel a well-grounded satisfaction with himself for having done so much and done it so well towards impressing this, which, as we have said, we regard as the central thought and the inspiring motive to the work before us, upon the minds of his many and admiring readers.

But, as we have intimated, we do not believe in the possibility of developing *a priori* the laws of nature to any very great extent. We regard them as belonging to the domain of contingent matter, and if so, they cannot, of course, be reasoned or guessed out—but must be learned *a posteriori*—from observation

and experiment, and by the processes of induction. That there are certain *necessary* laws running through nature admits of no doubt. The existence of Analytic Mechanics proves this. Nay, the thought has become pretty general, that mathematics is but the abstract law of form and motion—its framework, within which Nature must exist and move, *being such as it is*. But this very condition—Dr. Hickok to the contrary notwithstanding—we contend is what no mathematics or metaphysics could either prove *a priori*, or can *now* show to have been necessary. Dr. Whewell, in his Bridgewater treatise, has done, as we think, all that can be done, to show that the law of Gravity—for example—directly, as the quantity of matter, and inversely as the square of the distance—must be a law, if the universe is to be governed by gravity. But he has not shown, nor has he undertaken to show, that gravity is either a necessary property of matter, or that a universe is necessarily dependent upon such a force for its existence. In human machines we make bodies revolve around each other in other proportions and relations—and move in other velocities than are produced by gravity. And this we accomplish by the constant exercise of a force of will, or an arbitrary interposition. There is no reason in the nature of things, why God might not interpose a perpetual exercise of force, and thus make the Earth, for example, move at its present velocity, but in an orbit somewhat nearer to the sun, or somewhat more remote from it, as it might please Him. Doubtless He *could* keep a comet moving through His universe back and forth *in a straight line*, from one extremity to the other. Nay, it is said on the best authority amongst us, that some of the movements of the late comet cannot be reconciled with the laws of gravity, and, in fact, are in contravention of all the laws of matter known to us. And it is but a few years, since the Duke of Argyle, at the opening of the session of the Philosophers' Society of Edinburgh, stated that, within the year previous, the telescope (Lord Rosse's) had revealed facts that had raised serious doubts whether the motions of some of the remotest stars were in accordance with the laws of gravitation.

Let us distinguish for a moment between the *fact* and the *law* of gravitation. The *fact* of gravitation is the fact that matter does attract matter; the *law* is, as we have stated, that it is in proportion to the quantity of matter, and inversely as the square of the distance. But we do not know that it is in proportion to the quantity of matter. We have no way as yet of measuring the quantity of matter in any given body, which does not depend upon, and so measure the intensity of

its attraction, rather than the quantity of its matter. Suppose that a particle, or given quantity of lead by *measure*, should attract other bodies with double the intensity as the same quantity of wood, and it would, by any or all the tests we have by which to measure it, weigh twice as much, and so we should decide, contrary to the supposition, that it contained twice as much matter as the piece of wood. But as to the fact that matter attracts at all, this is after all a theory rather than a fact; the *fact* is that bodies approach or tend to approach each other; the *theory* of the fact is, that they attract each other or cause the phenomena by a power of attraction. But both the fact and the theory are matters for which we must be content to depend upon observation. We do not believe, therefore, that the *facts* of gravity, motion, electricity, magnetism, heat, light, crystallization, &c., can be demonstrated *a priori;* and their *laws* can be demonstrated only from the facts, or our conception of the facts. And it is evident that what we can demonstrate concerning material Nature *a priori* depends entirely upon the conception which we form of matter; the nature, psychology and logic of that conception therefore comes to be of the utmost importance. For if we make a mistake here, we shall be wrong all through our science. Or if our conception should chance to be inadequate, or at all different from that which was in the Divine Mind before the Creation, the world which we should spin from *our* brains would be materially different from that which God has created, and with which we have to deal the moment we go from our closets into the actual world. Philosophy and fact will be in collision.

But we come to another criticism on Dr. Hickok's book and one which, while it is just as applicable to by far the largest part of what passes in the world for metaphysics, is of a far graver character than any that we have noticed. This criticism pertains to his use of language. It is not merely that the book is obscure, and difficult to be understood, even if it can be understood at all. Such a complaint is very common, and is very often replied to by referring to the nature of the subject, and throwing out a hint that authors are not expected to find brains for their readers. In our younger days such things put us to silence, with the mortifying conviction that we were unfortunate in our endowments. But we have outgrown all that now. And we proceed, in our vindication of the so much abused mediocrity, and in defense of the unfortunate, to carry the war into Africa and to point out specifically the fault of such writers, whereby their writings are so often blind and unintelligible. Let us take as an example Dr. Hickok's

[illegible] See p. 84. And this [illegible] affords a good example of wh[illegible] and is moreover one of those cases [illegible] language leads an author into a most abs[illegible] after stating the common notion or conception [illegible] and pronouncing it "utterly empty," "an impossi[illegible] proceeds with his statement as follow[illegible] "conceive of *two entire substances meeting each other.*" He [illegible] cause and manner what he requires of us, and what [illegible] understand his language. It is that we conceiv[illegible] *two entire masses.* etc. But the condition is impos[illegible] "Entireness" and "meet." Bodies in *action* meet, b[illegible] or "the extremes." Or, in another view, to meet impl[illegible] of motion only, are something in motion: and that somethi[illegible] must be matter. To meet does not depend upon anythi[illegible] contained in any of the narrower conceptions of the speci[illegible] forms of matter. It rests upon those properties which a[illegible] common to all material objects. The sentence, therefore, [illegible] though grammatically correct, is logically absurd. The subj[illegible] and the verb are incompatible. But in this case—as t[illegible] Doctor is trying to account for the origin of matter—it is p[illegible] necessary unfortunate: for the very notion which he requires [illegible] to conceive, as accounting for the origin of matter, supposes t[illegible] material objects at least already in existence.

Let us generalize this matter a little, and we shall see th[illegible] fault has been common to all metaphysical writers of t[illegible] Rationalistic and Mystic schools from Plato down. Generalis[illegible] is seen to consist in using as nominatives to active ver[illegible] nouns which are abstract and denote only our conceptions [illegible] *properties* and *modes* of existence—properties and modes, whi[illegible] from the very laws of thought imply a concrete, substantial [illegible] entity in which they inhere—and to which, and not to the[illegible] selves, the action, emotion, or change denoted by the ve[illegible] should be ascribed. All causality inheres, not in properti[illegible] but in concrete substances. And when the writer on metaph[illegible] sics, or on anything else, in fact, requires us to conceive, in ord[illegible] that we may understand him—of a property or mode actin[illegible] as a cause—instead of the concrete reality itself, as acting *b*[illegible] its property or mode—he is asking us to do what is about [illegible] absurd and as impossible as to conceive of a quantity that i[illegible] equal to twice itself, or unequal to the sum of its parts.

We are aware that this is a matter that requires more eluci[illegible] dation than we can give it here. We point however to th[illegible] law, and ask our reader to take up Dr. Hickok's work, or al[illegible] most any other of those metaphysical works which he has found

difficult to understand; and he will find this solecism occurring every page, and sometimes frequently on even the same page. is indeed true, that we sometimes, by a well understood figure speech, use the abstract terms denoting the property, mode of istence, &c., as denoting our alternate conception of the jects possessing that property, &c., instead of the concrete ole of the object. Thus we have whole treatises concerning eat," "light," &c., when the books really treat of *heated* and *ted* bodies. Of heat and light, &c., except as properties of dies, we know absolutely nothing. And in the treatises on at, for example, bodies are treated of only *as heated*, or, as we uld say in the technical language of logicians, under that ernate conception of them denoted by heat. *But even is figure of speech is not allowable, except when the literal aning has been explained.*

We give, for the sake of the illustration, another example of olation of the same principle in the laws of thought, though curring in a different form. In the passage cited a few pages ove, we have these words, "The superficial stratum . . . is ted upon . . . by the *constitutional antagonism*," &c. But onstitutional antagonism" itself is absurd. Antagonism nnot *constitute* anything; it is a mere state of activity or po-tion. Those concrete objects, which are antagonistic, may *onstitute*," *by* and *in consequence of* this their position or mode activity. And so also, if "antagonism" cannot "constitute" anything so as to be "constitutional," still less can "*constitutional antagonism*" "act upon" anything, or anything s "acted upon" by it. And in reading the paragraph (p. 362) om which these words are cited, we follow the author's meaning until we come to these words, and then we stop. There is blank, and all is mere words, simply because he requires of , in order that we may follow him, what is absurd and simply impossible to thought.

But to return to the paragraph with which we began this riticism, and in which we find another fault, no less insuperable as a difficulty, in the way of understanding the author. We are required not only to conceive of the "two activities" meeting, but also that of the two they make a third, which is a thing," &c. Now, "to make," here, is the same s "to generate," in the third line below; from which we infer at "to make" does not mean here, as it does sometimes, imply to become, but that it must mean, to produce, to generate. But what do they make or generate? "Force." "At he point of antagonism *force* is generated." But force is an bstract term. We know nothing of force and can conceive

of it only except as it is a mode of activity, cognized in some substance, material or spiritual. But "to generate" and "make," implies not only a concrete, substantial agent, as we have said, but also that that which is created or generated is not a mere property or state. It must be a concrete, substantive reality. We cannot understand what the expression, "man *makes force*," means. If we speak of his generating force, we mean that he puts some concrete reality into a condition of forcible activity. That is all that we can conceive that his language should mean. That which is really generated or produced, is a concrete reality.

But further still, our author holds that this "force" is "matter," and his definition of matter is, that it is "force," "only force." "This force fixes itself in position; holds itself at rest; and, so far from being inert, its very existence is a *vis inertiæ*, or a *force actively holding itself still*," (p. 101.) All this may "be plain to a clear, rational insight," but we confess it seems to us much more like "the perpetuation of extinct light." But it brings us to another great fault in the language of this class of writers in the use of abstract terms. In general, it is the use of an abstract term which denotes a conception of a property or mode as a predicate, when the subject was a concrete term. To say that "matter is force," is to ignore the distinction between concrete and abstract terms, and to use them as though there was no difference. It is to say that a substance is a property. And yet the fault is common. One can hardly read a page of the work before us without encountering it. All predicates, in order that our assertions may be intelligible, must be; (1.) either synonyms of, or alternate conceptions with, the subject; (in which case they will be abstract, if the subject is an abstract term, concrete if it is concrete, collective if it is collective, &c.,) or (2.) adjectives denoting properties, modes, &c., of the subject; or (3.) general nouns, (in which case they denote the genus or species in which the subject is included.) In either of these three cases an assertion is intelligible. Otherwise, it is not.

Now, these two faults admit of being generalized into one. They consist in an abuse of general terms; using them as though they denoted concrete realities, instead of abstract conceptions. And in this use they make simply nonsense; thick as mud, or clear as "the perpetuation of extinct light." And in the name of humanity and of common sense, we protest against giving out such stuff as the profoundest wisdom,—a wisdom to be understood and appreciated by the few only, and from which all else, as profane and unspiritual, must, with

heads uncovered and, in most reverential attitude, humbly stand off.

We have spoken of the work before us, as a development or demonstration *a priori* of the facts and laws of the universe from the *a priori* and primordial conception of matter. But in this we do our author injustice, and misrepresent his conception of his method. He objects in the outset to logic, to "discursive thought," and professes to rely only on the insight of the Reason. But we have shown from his use of terms that he does not speak from the insight of reason; and we believe that, from first to last, he has mistaken the workings of the Fancy for the insight of Reason. This is no idle conjecture. We cannot account for the use of language such as his, by any reference to the laws of reasoning, or the functions of insight. But we can explain them by a reference to the well-known freaks of the Fancy; in seeking to give concrete reality to all the conceptions of the Understanding, however abstract, and in grouping together those incompatibles, whose incompatibility is not too obvious to prevent a certain pleasure and satisfaction in the result.

But we are exceeding our limits, and we close with one word concerning Dr. Hickok's doctrine of ideas which are not subject to logical thought, or the processes of logic. (See p. 55 and following.) But this is impossible. Ideas of the Reason or the Understanding are always in the province of logic; the creations of the Fancy are not. But an idea of the Reason or Understanding is the idea of something, and represents that something to the mind; and that too, by those of its properties by which it has been cognized. It can therefore be analyzed and resolved into these properties as its ultimate elements; they can be predicated of it, and thus the idea or conception becomes converted into judgments and propositions; and, as such, may be used as premises in our reasoning. But if we have an idea or conception which is not a subject of logical thought, as Dr. Hickok holds the idea of God to be, we can neither affirm or deny anything concerning the object which it represents to the mind. We cannot say of God, for example, that He is good, or that He is not.

Doubtless, Dr. Hickok is a great man, and a good man. He has done good service to literature and to philosophy. He is a man for whom we have personally a profound regard. But we cannot think that this, his latest work, will throw much light on the general subject of which it treats. Much of it is poetry, much is eloquence. But, as we have said, just where we want clear, scientific enunciation, it is often sadly deficient

leaves us in the dark, and, by the confidence with which his assertions are made, makes us sometimes more than half believe that we are fools, never designed even to understand all that Dr. Hickok has been enabled to comprehend and teach. But on second thought, we are not inclined to go quite so far as is required by what Coleridge professes to have observed as his rule, namely, to hold himself ignorant of an author's understanding until he had come to understand his ignorance. We believe in a shorter and far more summary process. If we find words strung together in disregard of their logical quality, as in the examples cited, we do not hesitate to say that they have *no* meaning, none at least for the Reason and the Understanding, however much they may have for the Fancy and the Sensibilities. We dismiss the book as fiction and poetry to those who choose to delight or delude themselves, as the case may be, with that sort of thing.

III.—CAREY'S TRANSLATION OF THE BOOK OF JOB.

Book of Job, Translated from the Hebrew, on the basis the Authorized Version: Explained in a large body of tes, Critical and Exegetical, and illustrated by Extracts n various works on Antiquities, Geography, Science, &c.; by Eighty Woodcuts and a Map; with Six Preliminary sertations, an Analytical Paraphrase, and Meisner's and derlein's Selection of the Various Readings of the brew Text from the Collations of Kennicott and De Rossi. the Rev. CARTERET PHIAULX CAREY, M. A., Incumbent St. John's, Guernsey. London: Wertheim & Co., 486 pp.

part of the Hebrew Scriptures has awakened greater or universal admiration than the Book of Job. The grandeur conceptions, the sublimity of its strains, the pure and ed tone of its morality, all combine to secure for it a pro- t position in the inspired volume. Even among those ead for no better reason than the pleasure of the moment gratification of curiosity, it has obtained a strong hold, here are few who have not indelibly engraven on their ries some of its wonderful words; while the professed ier of the Scriptures has often found hope and consolation hour of adversity, by the contemplation of the sublime of the stricken patriarch. With peculiar pleasure, there- lo we welcome Mr. Carey's work, and with no ordinary st have we examined the results of the fine scholarship its pages exhibit, and to the brief consideration of which k the attention of our readers.

author has introduced his translation with a series of tations—in which the various questions connected with bject are fully discussed—and an accurate analysis of the l chapters. It is also accompanied by a running para- e in elucidation of the text, and the Variorum Readings derlein and Meisner. An elaborate critical and exegeti- mmentary, enlarged by illustrations and extracts from the of Sir Gardner Wilkinson and other antiquarians, con- the volume. Evidently no labor has been spared to r the work complete, and the author displays no common lications for the task which he has undertaken.

first duty of a translator is to obtain, as nearly as possi- correct text of the original. To this Mr. Carey has devoted

himself with untiring assiduity and patience, and, though he has not given the text itself, yet he has largely set forth, in a dissertation, the results of his investigations. The Hebrew scholar will be gratified to learn, that after a collation, by Kennicott and De Rossi, of two hundred and fifteen manuscripts and eighty-five published copies, the Various Readings, though numerous—amounting to three hundred and ninety-seven in the first fifteen chapters—" are mostly immaterial, and that only few of them affect the sense of a passage. That at best they rest on very slender MS. authority, and that that is especially the case in the most important instances; and further, that a various reading may frequently be easily accounted for, and so, its spuriousness be detected. The general correctness of the Received Text may, therefore, be acquiesced in, and no misgivings need be indulged in regard to so important a point.

To know the author of a work, from which we have derived pleasure and improvement, is a most natural desire. In the present instance, however, the feeling must remain ungratified; the shadows of thirty-five centuries have involved his name, and though much learning has been expended, no certainty has been attained; it is still concealed in the dim vista of past ages. By some, it has been supposed that Job compiled it himself; others have attributed it to Moses; while a few have imagined it to be the composition of David. We incline to the opinion, that, except the last two verses—which must have been added in a manner similar to the conclusions of Deuteronomy and Joshua—it was compiled by Job, and subsequently arranged, and perhaps revised, by another hand. But whatever may be the fact, we know, that, at the time the *Mikra* or Scripture was compiled by Ezra, and the Jewish canon established, the Book of Job was placed among the Hagiographia, and has ever since been received by the "witness and keeper of Holy Writ" as an authentic portion of that inspired Scripture, which was given for our "instruction in righteousness." It is therefore entitled to our reverence, and must be regarded as a veritable part of the "law and the testimony," to which we must give heed.

Not less interesting are the questions in regard to the identity of Job as a real person, the authenticity of the narrative, the place of his abode, the age in which he lived, and the argument of the book. We will pursue these with a succinct inquiry, and then consider the translation.

The identity of Job has been doubted by learned men. It is the province of rationalism to doubt; but, in this instance, its effort is almost strangled in the birth. Allusions are made to

Job in the second chapter of the Vulgate Version of Tobit, and in the Koran. They probably had their origin in the Book of Job itself, and therefore are of but little weight. Indeed, they can only be considered as a very slight confirmation of the prevalent tradition of the East, where the consentient voice of centuries persists in recognizing the reality of his existence, and in paying honor to his memory. Many noble Arabians have borne his name (*Aiub*) and many pilgrimages have been made by the superstitious to his supposed *dung hill.* The strongest evidence, however, of the reality of Job's existence is found in Scripture. Ezekiel, in ch. xiv, 14, 18, says—"Though these three men, Noah, Daniel and Job, were in it, (the land,) they should deliver but their own souls by their righteousness, saith the Lord God." "Though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves." St. James also, in ch. v, 10, says—"Ye have heard of the patience of Job, and seen the end of the Lord." What further proof is necessary? Can it be believed for a moment, that the inspired penman would have classed Job with two persons so eminent, that one was accounted "righteous," when all the earth had corrupted its way, and the other was "greatly beloved," had not he been a real person? Would the Apostle of works have adduced him as an example, had he been merely the hero of a tale? Such suppositions can in no way be reconciled with the integrity of Scripture.

The identity of Job being admitted, there would appear to be no reasonable ground for questioning the truth of the narrative. But its truth has been questioned. Warburton regards it as an allegory, founded on fact—which concedes the existence of Job; and Rosenmuller considers it an entire fiction. More arguments are given in support of these opinions than we have space to consider. A few of them are worthy of notice. The poetical character of the composition, "the regularity of the numbers in the census," the unnaturalness of the scenes, the unreasonableness of God's afflicting a good man, the personality of Satan and the scene in heaven. Mr. Carey believes the book to be a "genuine history," and, after an exhaustive review of the whole subject, affirms, that, as to "intrinsic evidence, the circumstantial detail of the narrator entirely forbids the supposition that the work can be allegorical, and everywhere bespeaks the relation of a true history." We will add, that we consider the Book of Job as an important attestation to the personality of Satan, and that man is ever the subject of his wiles. So far from the personality of Satan being an argument against the book—that not being dependent on the book, but

fully demonstrated elsewhere in Scripture—it is an evidence in favor of the verity of the narrative. We cannot but agree with one, who, among many curious opinions, maintains this truth: that they who would "*improve* the word of God by minimizing it into fiction, and regard Satan only as the *exponent of an idea*, will soon have left themselves nothing more than an *ideal Christ.*" Our conviction of the reality of Job's existence, and the authenticity of the narrative, we may further add, is a strong element in the opinion before expressed, that Job was himself the compiler of the book.

Where was Job's residence? Where was *Uz* or *Ausitis*? "Rejoice," says the Prophet, Lam. iv, 21, "rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz." There can hardly be any doubt that Uz was Edom, or part of it. The evidence is almost conclusive. Seir the Horite, the grandfather of Uz, dwelt in Mt. Seir, the country of Edom, and this locality harmonizes fully with all the facts of the narrative. The Septuagint version of Job concludes with an extract from a Syriac book, confirmatory of this point, well known to the few who have given much attention to that version, but only valuable, Mr. Carey remarks, "as presenting a tolerably ancient opinion on the subject." It is an enlargement of the passage in Genesis xxxvi, 33,—"And Bela died, and Jobab, the son of Zerah of Bozrah reigned, in his stead." If Jobab and Job are the same, the latter must have been a Horite, and may very well have dwelt in the land of Uz, which derived its name from the son of Dishan, and have been subject to the predatory attacks of the descendants of Keturah. But Moses says, Dent. iii, 12, that "the children of Esau destroyed the Horims from before them, and dwelt in their stead." We are compelled therefore to believe, that Job was descended from Esau, and dwelt in the land which was called after Uz the Horite.

Our inquiry now leads us to consider the question of time. When did these scenes occur? In what age did Job live? That he was a patriarch has been questioned, on account of the allusions to a *city*. The word *quir*, "city," does not occur in the Book of Job; but admitting that the word *shaquar*, "gate," has a relation to a city and indicates the existence of one, it by no means follows, that it was similar to a modern city. Schechem was a city and had a gate, but Simeon and Levi slew all the male inhabitants in a very short space of time. Any permanent abode of a collection of people, though in fact only a hamlet, was called a city, and there may have been one or more such in the land of Uz. The nature and extent of his possessions induces us to think, that he was a patriarch, though he may not have been a dweller in tents.

Doubtless, he lived in a manner befitting the man, who was "greater than all the sons of the East." The seven-fold sacrifice, the office of Priest, appertaining to him as head of the family, and the manners and customs described, are additional evidences that Job was contemporary with the patriarchal age; while the entire silence in regard to the persecution of the Israelites by Pharaoh and the consequent exodus—events which, if known, would certainly have been employed in illustration—lead to the inevitable conclusion, that the book must have been written prior to the reign of the "king who knew not Joseph." It is thought by some, that God's recognition of the sacrifice of seven, is a proof that the Law could not have been given; and it must be admitted, that, though God might answer a sacrifice made outside of the covenant, it can hardly be supposed that he would order one. But the most conclusive evidence of the antiquity of the Book of Job, is to be found in the language itself. "This," says Horne, "carries us up to an age so early as that in which all the posterity of Abraham, Israelites, Idumæans, and Arabians, yet continued to speak one common language, (Hebrew,) and had not branched into different dialects." Besides, the "Aremaic tinge," which, as Havernick remarks, "constitutes the effective and powerful element in poetry," presupposes an early date. It might be alleged, on the contrary, that this is the result of imitation, and therefore proves nothing. But, adds Havernick:

"The style throughout has not the fluent, rounded and polished character of the later poetry; on the contrary, it is as abrupt and bold in form as the older and earliest poetic pieces of the Pentateuch. It contains a multitude of expressions and turns entirely its own, the peculiarity of which conducts us to a period when the language must have been handled quite independently; but this is not the character of the later period which imitates the older models."

Numerous illustrations of this have been collated, and might be given in attestation of the position, but they would occupy too much space. We will only say, that the Aremaisms, with which the Book of Job abounds, are esteemed by Havernick to be "such as essentially differ from the degenerate character of the later Aramaic, and thereby prove its antiquity and originality." Mr. Carey has not referred to Havernick, but evidently concurs with him in opinion.

After a careful and thorough examination of the questions we have briefly touched upon, Mr. Carey's conclusions are:

"That the Book of Job is certainly a true history, giving a faithful and specific account of various actual, and, in some instances, remarkable facts, and of real persons: that the age in which the patriarch lived was, almost certainly, during the sojourn of the Israelites in Egypt—that is, about thirty-five centuries ago;

that the land of Uz was, in all likelihood, identical with Edom in its original boundaries, and therefore the most probably exact place of Job's residence was somewhere on the eastern side of the range of Mount Seir, and so, facing the Great Arabian Desert; and then, with respect to the authorship of the book which bears his name, whilst I have assumed its high antiquity as a necessary supposition, I have but vaguely hinted, what others have felt more certain about, that possibly Job himself may have been its compiler."

Before entering upon an examination of the new translation, or presenting any specimens of it, we will lay before our readers an argument of the book, derived, in part, from our own admirable Historian of the Church, Dr. Jarvis. In the inscrutable wisdom of God, which is often incomprehensible to man in the midst of the highest worldly prosperity, the upright Job is subjected to trial, and surrendered to the temporary power of Satan, who longs to sift him, as he did subsequently St. Peter, and as he now does every servant of the Lord. The enemy leaves no device untried, no arrow from the quiver of malice unshot; but Job, overwhelmed with calamity and stricken with grief, maintains his integrity, and exhibits the most sublime faith. In his afflictions, three neighbors, probably Edomites, after the eastern custom, come to visit him.

"They are evidently believers; they utter the most sublime truths, but they apply them wrongly. Instead of comforting, they oppress him, and provoke him to speak unadvisedly. Stung by their reproaches and harsh judgments, he, who had at first received with meekness the severe chastisements of God, is provoked to exalt his own righteousness and to justify himself rather than his Maker. For this he is reproved, repents, and is forgiven; whereupon God pronounces that he is far better than his censorious friends; and it is only at Job's intercession, and for the sacrifices which he offers on their behalf, that they are admitted to pardon."

Elihu, the fourth, though he had violated the law of charity and also oppressed Job by the severity of his language, had in no way detracted from the glory of God; therefore he is probably not referred to in the closing scene.

Mr. Carey has devoted a dissertation to the theology of the Book of Job, in which the leading points—God's attributes and sovereignty—the agency of Satan in the production of evil—man's fallen state, his duties and his destiny—are treated in order. Interesting and important as these subjects are, we are unable at present to follow him. Three reflections, however, suggest themselves: 1. Devotion to the service of God will not necessarily obtain its reward in this world, or ensure exemption from calamity. On the contrary, the righteous, though not forsaken, are often mysteriously afflicted. The reward which the faithful servant should aspire to, is far higher than anything this world of sense can offer.

"Whosoever," says St. Augustine, "seeks from God any other reward than od, and for it would serve God, esteems what he wishes to receive, more than im from whom he would receive it. What then? Hath God no reward? None, ve Himself. The reward of God is God himself."

2. Sincere repentance will always secure forgiveness. Matew Henry finely remarks in a comment upon Esau: "People are ruined, not so much by doing what is amiss, as by oing it and not repenting of it, and doing it and standing it."

3. Sincere repentance will always exhibit itself, by obedience God's will in the faithful use of the appointed means. God ill only be approached by the way which He has ordained. herefore Job's friends were obliged to seek forgiveness through e prescribed channel, and in the appointed manner. A strongr argument for the ministering of the atonement through the hurch can hardly be found, and is well worthy of the earnest onsideration of those who would climb up another way.

We would remark, in regard to the present translation, that e author probably does not intend it to supersede that in the nglican version of the Bible. His work is, in a great degree, dapted to scholars, and, among them, will its principal readers e found. Besides, the familiar version is so firmly implanted the minds of men, that it will not easily be moved from its lace, even by authority. There is no good reason, however, hy such a translation should not be made; whereby the knowlge of the word is enlarged, and those, whose province it is instruct others, facilitated in their labors. Mr. Carey's transtion is strictly based upon the Anglican version—often is the me—and only differs from it, where a higher literality will ore fully develop the sense, or where correction of error is emed necessary. Great attention has been paid to the prervation and unfolding of the parallelism, which is so marked feature in Hebrew poetry, and which is so frequent in the ook of Job. The ancient fragments—chapters viii, 12, 19; ii, 5; xv, 20, 35; xxviii, 28,—derived perhaps from some ged writings—are brought into relief and mark a new and eculiar feature in the work. As a whole, we think the transtion finely executed and calculated to shed not a little light pon one of the oldest portions of Holy Writ. Subjoined are me extracts, which, we think, may interest our readers:

Ch. ii, 10. And his wife said unto him, Art thou still holding fast thine integty? Bless God and die.

Mr. Carey retains the usual meaning of *berech*, "bless," and mments as follows: "Job's wife evidently alludes to what ob had said in i, 21; and so, the full force of her words seems be this":

"'When God stripped you of your property and children, you blessed him, and now all the good which this piety on your part has got for you is this terrible disease; you had better therefore *bless* God again, and the consequence will be death.' Nothing could be more taunting."

Ch. iii, 7. Lo! that Night! be it barren;
Let no peal of gladness come into it.
Let execrators of days note it infamous,
Who are prepared to provoke the crocodile.

"The 'cursers' are persons whose practice it was to imprecate evil on certain days, and who are prepared to encounter the leviathan or crocodile."

Ch. iv, 12. If one attempt a word with thee, wilt thou
find it tiresome?
Who can put restraint upon verse?
Behold, thou hast corrected many;
And hands that were weak didst thou strengthen.
Him that was stumbling thy verse did raise;
And bending knees thou didst make firm.

Millin, "verse," is not a synonym of *davar*, "word," but has especial reference to poetry. Is thus rendered throughout the book.

Ch. iv, 13. In mazy thoughts from visions of the night,
When deep sleep falleth upon men;
Fear came upon me and trembling,
And made the whole of my bones to quake;
And a spirit glided before me;
The hair of my flesh bristled.
It stood, but I could not discern its form;
An object was before mine eyes,
And I heard a still voice—
'Shall a mortal be just with God?
Shall a man be pure with his Maker?'

This is perhaps the most sublime passage in the book, and it is very finely rendered; more finely, than in the Bible. The sense is brought out by the change in the last two lines. Eliphaz, arguing the fallen state of man, and his unworthiness in the sight of Him who "charged His angels with folly," declares his vision in evidence. The point is lost to a great extent in the common version, but well marked by Mr. Carey.

Ch. ix, 4. Wise in heart! and mighty in strength!
Who hath persisted against him and been safe?
He removeth mountains, and they know not
That he hath overturned them in his wrath!
He shaketh the dry land out of its place,
And the pillars thereof get convulsed!
He commandeth the sun, and it riseth not;
And He setteth a seal about the stars!
Bowing the heavens, himself alone;
And treading upon the heights of the sea!
Making Arcturus, Orion, and Pleiades,
And the chambers of the south!
Doing great things past finding out;
And marvelous things past computation!

8th verse is the feature of this noble passage, and is ifully given. See Psalm xviii, 9.

Ch. x, 5. Are thy days as the days of mortal man?
Are thy years as the days of a man,
That thou inquirest for mine iniquity,
And makest inquisition for my sin?

* * * * * *

Ch. x, 15. If I be guilty, woe is unto me!
And if I be innocent, I cannot raise my head,
Being full of shame, and sensible of misery.
And if it did hold itself up, as a lion wouldst thou hunt me;
And wouldst turn again, and act wondrously against me.
Thou wouldst renew thy witness to confront me,
And multiply thy vexation with me;
A host of reinforcements would be upon me.

t translators," says the commentator, "have misunderstood the 17th verse, elegant connection with the preceding context, by rendering its verbs in sent tense, and thus destroying its manifestly conditional sense."

h. xv, 7. Wast thou born the first man?
And wast thou brought forth before the hills?
Hast thou been listening in God's council!
And shearing wisdom to thine own self?
What hast thou known that we know not?
What understandest thou, and we are not conversant with it?
Amongst us is the hoary, and also the ancient,
Greater in days than thy Father.
Are the consolations of these too small for thee?
And a word with thee in gentleness?
How thine heart taketh thee away!
And how thine eyes wink!
For against God thou drawest thy breath,
And hast brought forth verse from thy mouth.

xvi. 19. Ay, even now, behold, my witness is in the heavens,
And my testifier is in the high places.
My interpreter is my friend.
Unto God hath mine eye wept;
And he will plead for a man with God,
As a son of man pleadeth for his friend;
When a few years shall have come,
And I go the way I shall not return.

. Carey, in an elaborate note, shows that the Hebrew *מליץ* should be rendered *interpreter*. The obscurity which the passage in the common version is entirely removed r. Carey's translation, and the "religious views and hopes b on the subject of a Mediator," are placed in their r light. It is a most important correction.

. xix, 25. For I know that my Vindicator liveth,
And that later he shall stand upon the earth;
And that, after this my skin shall have been destroyed,
In my flesh I shall see God,
Whom that I may see, as mine own;

And that mine eyes may behold, and not as a foe;
My veins within me pine with expectation.
Because ye say, How shall we persecute him,
And find a root of matter in him?

It is to be regretted that the word REDEEMER, which is measure consecrated by long use, cannot be retained; but translator is of opinion that *goel* is not synonymous with "Redeemer," and has, therefore, rendered it literally, "V cator." See Isaiah xliv, 6. The identity of God and the V cator (Christ) is evident. The thought is: God is my V cator; Him, hereafter, I shall look upon, when renovated clothed with the celestial body, not as a *foe*, as he may to be now, afflicting me, but as a *friend*. How applicabl the words of St. Augustine, which the passage recalls: "C as God, is the home whither we go; Christ, as man, i way whereby we go." The phrase, "root of the matter," obtained a "conventional" meaning, but refers rather "ground of controversy," and is, therefore, rendered a " of matter."

Ch. xxiii, 8. Behold, I go to the East, but he is not there;
And to the West, but I cannot perceive him;
To the North, where he worketh, but I cannot get sight o
He, however, knoweth my way;
He hath tried me, I shall come forth as gold.

Ch. xxvi, 4. Before whom hast thou advanced verse?
And whose breath came forth from thee?
The shades of the dead tremble before him,—
The places beneath the waters and they that dwell there.
Hell is naked before Him,
And perdition hath no covering.
He spreadeth the North over the void;
Suspendeth the earth upon nothing;
Tieth up waters in his thick clouds,
And the cloud is not rent under them.

Ch. xxviii, 19. And he said unto the man,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

"The divine precept contained in this verse, was probably delivered in M Adam, before the fall." It is a quotation from some ancient writing, whic haps, had passed into a proverb.

Ch. xxxvii, 22. Out of the North cometh gold;
Upon God there is terrible majesty.
The Almighty! we do not discover him;
Vast in power and judgment,
And, great in righteousness, he will not give answer.
Therefore let mortals fear him;
None of the wise in heart will pry.

Ch. xxviii, 2. Who is this that darkeneth counsel
By verse without knowledge?
Gird up now thy loins like a man,
And I will ask thee; then make me to know.
Where wast thou when I founded the earth?
Declare if thou hast knowledge?

* * * * *

Ch. xxxviii, 12. Hast thou, since thy days, commanded the morning,
And caused the day-spring to know his place,
To take hold of the wings of the earth,
That the wicked might be shaken out of it!
It turneth round like a seal of clay;
And things stand out as though in dress.

"Though convinced from the first," says Mr. Carey, "that this is the literal ...ion of the 12th verse, it long remained an objection on my mind as to its ...ning, that it seemed to advert to the rotary motion of the earth. After much ...sideration, I have come to the conclusion, however, that such is the true sense the passage. TITHAPPECH, *it* (i. e., the earth, v. 13, as the fem. gender proves) ...*eth round*, or, *turneth itself*, and where the context requires a continuance of ...on, *it goeth on turning itself*, i. e., *goeth round and round*. I consider this to ...its meaning in the only three other passages in Scripture in which it occurs, here, in the Hithpahel form. Cf. Gen. iii, iv. Judges vii, 13. Job xxxvii, . CHEKHOMER KHOTHAM—lit., *like clay, a seal*, i. e. *like a clay seal*. Now, as ...earth is said to turn round like such a seal, the question arises, whether there ...y evidence extant, that in very ancient times seals were so made as *to revolve*. the Illustrations, it is satisfactorily shown that there were, in remote times, ...ls in the form of cylinders, which revolved round axles introduced into them ...gitudinally. Some interpreters have referred to these, but then they have, to ...r mind, erred in comparing the dawn to the revolving cylinder, and the earth the clay impressed by it, for, in the first place, the idea of comparing the ad...ncing light of day to a heavy and opaque cylinder, is clumsy; and secondly, the ...ebrew will not admit of such an interpretation without violence done to the ...guage. *And things stand out.* As in a cylindrical seal the objects stamped ...on it, come out to view, as it turns round; so, as the earth revolves on its axis, ...d successively brings portions of its surface under the light of day, these are ...de to stand out in bold relief—objects which were unseen, while the face of the ...rth was turned from the light, became grandly visible when that face is turned ...wards it."

We have before remarked, that parallelism, the peculiar ...aracteristic of Hebrew poetry, was extensively exhibited in ...e Book of Job—a work in the highest sense poetical, though ...far removed from fiction as truth can be. We conclude the ...w extracts, which we have been able to give, with a passage ... which the "introverted or concentering form of parallelism ... perfectly displayed; and which has been especially noticed ...y our author, as an example. It is in itself a noble passage. ... will be observed, that "we have here six separate couplets ... parallelisms. To a certain extent the extreme lines are in ...arallelism, and so also is each of the other extreme lines, as ...ey approach the center, and the two central lines are found ...kewise to be parallels."

Ch. xl, 9. Hast thou, then, an arm like God?
And canst thou thunder like Him with a voice?
Deck thyself now with loftiness and grandeur;
And array thyself with majesty and state.
Scatter abroad the outbursts of thine anger,
And see any proud man and humble him:
See any proud man and make him bend;
And tread down the wicked in their place:
Hide them in the dust together;
Bandage their faces in the hidden place.
Then even I will confess to thee,
That thine own right hand can save thee.

In addition to the commentary, as we have heretofore observed, Mr. Carey has enriched his volume with designs—some, copied by himself from remains in the British Museum—others, derived from the works of antiquarians—but the greater part of them drawn from Sir Gardner Wilkinson's History of the Manners and Customs of the Ancient Egyptians. They are both curious and interesting, and, with the explanations, serve to illustrate, in a fine manner, many portions of the text. An analytic index has been omitted—an omission, which students will lament, especially in a work of this character, which embodies information, that would be more eagerly sought, and oftener used, were inquiry facilitated by the proper aid.

We would fain terminate here our review of Mr. Carey's work; but justice will not permit us to overlook an error into which the author has fallen. We allude to the Himyaritic Inscriptions at Hasn Ghorab, which he has so confidently quoted. Some of our readers are aware, that, in the early part of the present century, inscriptions in an unknown language were discovered in the southern part of Arabia. They received the name of Himyaritic, from the old dynasty that formerly inhabited Yemen, or that part of the peninsula where they were found; but, no key to the characters being extant, they remained undeciphered. As late as the year 1834, the British officers, employed in a survey of the Arabian coast, discovered many more of these old records in the rock. Captain Wellsted, especially, observed a long one engraven on the smooth surface of a lofty cliff, at Hasn Ghorab, in the country of Yemen, (Raven Castle,) eastward of Aden, and near to the probable residence of the Queen of Sheba. This inscription, the Rev. Charles Forster, in his work on the Geography of Arabia professed to interpret, and devoted an appendix to the subject in illustration of the following passage:

Ch. xix, 23. O that my verse might now be engraven!
O that it might be inscribed in the book!
With a pen of iron and with lead,
That it might be carved in the rock forever!

Mr. Carey refers to Mr. Forster's translation of the Hasn Ghorab inscription, evidently presuming it to be unquestionable. A refutation, however, of Mr. Forster's claim to be considered the Champollion of the Himyaritic, appeared in the Dublin University Magazine, and was afterwards copied into the Eclectic of this country. The Bibliotheca Sacra, (vol. 2,) from which we derive the larger part of our information, alludes to that article as an exposure of Mr. Forster's pretensions, and commends it to the consideration of its readers. The facts in the case are these. Kazwini, a celebrated Arabian geographer of the 13th century, records the discovery of an inscription, about 660 A. D., by Abderrahman, Vice Roy of Yemen, on the coast of Aden. He saw, "says the Geographer, a castle, and over one of its gates was a great block of stone, upon which was written in characters half obliterated, as follows." The inscription follows in Arabic. Albert Schultens, in his "Ancient Monuments of Arabia," has introduced some Arabic verses, copied from a Leyden manuscript, which, he says, were found "in Arabia Felix, upon the marbles of ruined castles, in the region of the coast of Hacbramant, near the emporium of Aden." Mr. Forster imagining the inscription found by Wellsted, on the cliff at Hasn Ghorab, to be the same as the one discovered by Abderrahman on the castle of Aden, concluded that the Arabic lines published by Schultens, which purport to be either a copy, or a translation, of the "half obliterated" writing seen by the Vice Roy, would afford a key by which the inscription at Hasn Ghorab could be deciphered. Accordingly, he compiled a Himyaritic alphabet, and interpreted the hitherto mysterious characters, which had perplexed Gesenius and Roediger, with not less facility than satisfaction to himself, as he plunged into the "cunabula gentium," and conversed with the "immediate descendants of Shem and Noah." But, unhappily, an accurate translation of the Arabic relation, which contains the Arabic lines referred to, as noted by Schultens, shows conclusively, that the spot where Abderrahman found his inscription, is not Hasn Ghorab, where Wellsted found the so-called Himyaritic; to say nothing of the inconsistency apparent, in that of the Vice Roy being inscribed on a tablet over the castle gate, and that of the British Captain being cut in the surface of a lofty cliff. The inscriptions, therefore, not being identical, the Schultens lines afford no elucidation of the record on the cliff of Hasn Ghorab. Besides, these lines, when correctly translated, do not sustain Mr. Forster's interpretation of the Himyaritic. Two examples will illustrate it, both of which are quoted by Mr. Carey:

HIMYARITIC.

"We dwelt, living long luxuriously, in the Zenanas of this spacious mansion, our condition exempt from misfortune and adversity."

ARABIC.

"Content we ourselves awhile in the court of this castle, with a life luxurious, not straitened, not poor."

HIMYARITIC.

"We walked with slow, proud gait, in needle-worked, many colored silk vestments, in whole silks, in grass-green, chequered robes."

ARABIC.

"And we parade now in flowing robes of striped silk, and now of silk and green-dyed wool."

Although, says the eminent scholar, whose translation we have quoted, "with due allowance for freedom of translation, the two documents appear, in general, to harmonize together, it is also true, that in two places there is a diversity of sense which cannot be accounted for by the license of a translator."

We regret that Mr. Carey should have been deluded by Mr. Forster's assumptions; for it lays him open to attack from the critics of Germany, who allow no crevice in the mail of a rival to escape their notice, and whose pens are not less trenchant than the cimetar of Saladin. It could only have arisen from a neglect to investigate the matter—as a thorough examination of the subject would have convinced him, that there is no certain evidence of the "awful antiquity" of the Himyaritic Inscription at Hasn Ghorab at Hacbramant, and that, whatever its age may be, it is enveloped by a veil as unremovable, at present, by mortals, as was that of Isis in the days of Egypt's splendor.

Mr. Carey's work is a valuable addition to our Biblical literature, and it may be hoped that the day will come, when not only the Book of Job, but the whole of the Hebrew Scriptures, will be produced with a similar commentary. Exegesis we have had, enough and to spare, enlarging upon easy points and contracting upon difficult ones, or giving them the go by, and reducing scholarship to a minimum; but elaborate criticism combined with sound exegesis is as much to be desired as it is rare. We trust, therefore, that one so eminently qualified for the arduous task, will not fail to go forward in the path which he has already illustrated.

Art. IV.—PRESIDENT HOPKINS' DISCOURSE AND THE CHURCH.

1st. *God's Provisions and Man's Perversions. A Discourse delivered before the Congregational Library Association, in the Tremont Temple, Boston, May 29th,* 1855. By Mark Hopkins, D. D., President of Williams College. pp. 36. Press of T. R. Marvin.

2d. *Puritanism; or, a Churchman's Defense against its Aspersions, by an Appeal to its own History.* By Thomas W. Coit, D. D., Rector of Trinity Church, New Rochelle, N. Y., and a member of the New York Historical Society. pp. 527.

Our readers will remember that in our April Number* we considered somewhat at length the first of the works, the names of which we have given above. President Hopkins was not content to praise and vindicate Congregationalism. Had he thus kept within his own precinct, we should probably have found no occasion to refer to his discourse. We are too much accustomed to hear elaborate eulogies of the Pilgrim Fathers, and the polity they established in this country, to have our peace disturbed by even the most senseless and fulsome of them all. We are willing that our neighbor should be satisfied with the good name—be it what it may—of his Fathers, and with the inheritance he has derived from them, however diverse may be the estimate we are disposed to put upon them both. But, when he leaves his own household to attack ours, when he seeks to elevate the character of his own kindred by depreciating the worth of others, we are instinctively aroused, and feel constrained to test the claims of the arrogant, and repel the attacks of the traducer. Dr. Hopkins found it convenient for his purposes to make an assault on the authority of the Episcopal Church. This negative sort of proof has a marvelous efficacy among many of our Congregational friends. We could not refuse the challenge thus given. We were bound, by our position, to examine his arguments, and, if possible, refute them. We have seldom undertaken an easier, though often a pleasanter, task. It is no pleasant task to expose the errors, rashness, and ignorance of one whom

* American Quarterly Church Review, No. XLV, pp. 48–65.

on other grounds, we have so much reason to admire. Our readers will bear us witness that our exposure was made calmly, impartially, thoroughly and, we think, effectually. We went through his statements, one by one, and showed how utterly worthless, as arguments, they are. We rose from the examination, we trust our readers did from the discussion, better than ever satisfied that the strong hold of Episcopacy is safe. If, perhaps the ablest of the champions of Congregationalism can strike only such feeble blows, what, in that quarter, have we to fear? We must confess to a feeling of sadness withal, which has accompanied us through all this discussion; sadness, that so bright an intellect and so highly cultivated could repose securely on statements so untrue, and authorities so unworthy. The fact is to us only too apparent, that Dr. Hopkins has never carefully studied the subject of ecclesiastical allegiance. Not only has he adopted, it would seem, without one thought, the vulgar cant which deifies liberty, and dethrones authority; but he has taken up the opinions current in his sect about Episcopacy, and has taken for granted the evidences there commonly adduced, and has given them, we must say carelessly, the sanction of his name. We doubt if the peculiar character of the Doctor's studies, noble as in some respects the results of it are, has fitted him for this inquiry. Had he gone thoroughly into the examination of the points in the issue between him and us, had he made himself familiar with Patristic lore, had he been even a wise and discriminating student of Church History, could he have set himself to this investigation as to some deep problem of Philosophy, freely and without bias—such is his large mind and generous nature, that, we cannot but think, he would at length have thrown aside the prejudices of education and the narrow views of party, and, following the irresistible might of truth, have acknowledged the supreme claims on his obedience of that Church which our Lord Christ has established, and in and through which men are to be saved.

In our former Article we limited ourselves to a refutation of the charges brought by Dr. Hopkins against the order of Episcopacy. We are disposed now to follow him for a while in his praises of Congregationalism, which he has set forth in glowing contrast with all other systems, and for which he claims the supremacy over them all. We have lived many years under its influence, in a full faith then, we may add, in its excellence; and we have lived many years beyond its borders, in a better land, under a brighter light, with more steadfast hopes. We know both sides, and with no disposition

o undervalue what is really excellent in the system we were n conscience bound to leave, can speak frankly of what neasure of worth there is in each.

Before we enter upon this topic, we would say that we have laced Dr. Coit's book at the head of this Article, not with the ntent of giving it any especial consideration, but to point out n antidote to the bane, and because we have made pretty ree use of some of the weapons found in that admirable and ell plenished armory, whence the Churchman can draw bundant materials for offense and defense against Puritanism. his book is above any praise of ours. We devoutly wish that copy were in the library of every Congregationalist in New ngland.

To proceed with our notice of President Hopkins. He says, 'If we apply the test of philosophy, we will find that she dopts, more fully than any others, *that great principle of individual responsibility, and so of intelligent liberty, on which he hope of the world now rests.* [The italics are his.] She ases the security of all upon the culture of all. Thus we rest n a great principle, and this is our strength. [What body of Protestants does not profess the same?] Slowly, but surely it will upheave the nations. [That *is* its mission, we believe, so ar as it is permitted to act: but it is yet to be shown, that its pheavals thus far, whether in England, Holland, or America, ave not been more disastrous than salutary. Still further pheavals may be confidently anticipated from it, in one or ther of which we as confidently expect that, Samson-like, it will be crushed under the cumbrous ruins it has caused.] We hall find that she is adapted to man *as* man, precisely as is republicanism, [what Dr. Morse in his Geography calls "the verbearing spirit of republicanism?"] whether he may live at he North or at the South; at the East or at the West. If people are too ignorant to understand their relations, or to ssume their responsibility; if they are too worldly or too ashionable to care for the Church; if they wish for an order f men to take care of their religion and of the interests of Christ in the world, while they are willing to pay for it; have not Congregationalists "an order of men to take care of heir religion, and of the interests of Christ in the world?" For what did Dr. Hopkins assume the work of the ministry?]— hen, and then only, is Congregationalism not adapted to hem. We shall find, and that I did hope to show, that the it of man cannot devise a system that shall contain fewer lements that would foster *ambition, or sectarianism, or formalism, or superstition. It does present the fewest temptations to*

the Clergy, and lays the most responsibility on the Laity."—pp. 35, 36.

Dr. Hopkins' comparison of his system with republicanism does not agree well with the description of it in the Cambridge Platform; in which we are taught, that "The government of the Church is a mixt government. In respect of Christ, the head and king of the Church, and the sovereign power residing in him, and exercised by him, it is a Monarchy. In respect of the body or brotherhood of the Church, and power from Christ granted unto them, it resembles a Democracy. In respect of the Presbytery, and power committed unto them, it is an Aristocracy."

Both the history of Congregationalism, and a long-continued personal subjection to it, have satisfied ourselves, that no system has stronger temptations to beget and foster, in both Clergy and Laity, bigotry, formalism, superstition, and persecution. If these are not always developed, it is in consequence of external repression. "Persecution became less frequent," said Judge Story, "because it was less safe." Wherever she has had a free course, she has shown herself obtrusive, self-willed and intolerant. There is abundant proof of this in all her earlier, to say nothing of her later, history. We shall have something to say on this subject further on, and will no longer interrupt the Doctor's panegyric with proofs.

"And finally, we find in Congregationalism the best, if not the only ground of that unity of which the Bible speaks, and for which the heart yearns—'That they all may be one.' Other Churches, with centralized forms of government, tend to break into sects; they must have different centres, and jurisdictions, and names. [We know of no Christian denomination that has quite so many '*different* centres, and jurisdictions, and names,' as Congregationalism. 'Other Churches tend to break into sects!' This from a disciple of Congregationalism—the most prolific mother of sects and heresies that Christendom has known! Ross, a Presbyterian, enumerates one hundred and six (106) heresies, as its legitimate offspring. Edwards counts up two hundred and ten, (210.) These in England. Morse, in his Geography, attributes to her an early parentage of more than eighty among us. Baxter, long ago, said: 'I disliked also the lamentable tendency of this their way to divisions and subdivisions, and the nourishing of sects and heresies.' Indeed, what but separation could be expected from those centrifugal bodies which refuse allegiance to any fixed centre?] But Congregational Churches pass over all State limits as water, and would be as little divided by them;

and, if they could cover the earth, recognizing each other as brethren, Christ as their common head, and heaven as their common home, there would be a unity, perfect and sublime as the ocean." p. 36.

This is very prettily said, but unfortunately Congregationalism cannot pass over an *If*, "as water." That is a hindrance to the realization of the Doctor's beautiful vision, more serious than any "State limits," impassable as human perversity can make it. "*If* they could cover the earth;"—*If* they would "recognize each other as brethren," &c., &c.; then there would be unity. But, with these conditions, it is not easy to see why unity might not be attained under some other regimen as well. It is very much to be doubted whether Congregationalism *could* long pursue "the unity of the spirit in the bond of peace." It never *has* done it. It would be well for Dr. Hopkins to apply his "test of philosophy" to a solution of the question,—Why has Congregationalism so failed in its own home to effect that unity "for which the heart yearns?" When its power was supreme in Massachusetts, having everything its own way, why it should, so early as the days of Increase Mather, justify his complaint that heresies and lax morals did so much abound? "I am verily afraid," said he, "that in process of time, New England will be the woefullest place in all America."

With this glorification of Puritanism—we suppose Dr. Hopkins esteems Puritanism "the full consummate flower" of Congregationalism, and we therefore select its best illustration—let us compare what he says of the English Church.

"With the exception of England, and of the Low Church there, the Priesthood have everywhere become ambitious and corrupt, and the people ignorant, superstitious and degraded." p. 30. [All the High Church party in England, comprising a large portion of the English Church, *corrupt, ignorant, superstitious and degraded!*] "And so under this false system, [Prelacy,] it has very generally been, down to the card-playing, wine-drinking, fox-hunting incumbents and recumbents of the English Establishment." p. 31.

This is pretty hard measure. But, if just and equal, it makes out a very sad case for those of Dr. Hopkins' profession in England. Dr. John Pye Smith, the Coryphæus of the Congregationalists in that country, told us, years ago,—"I must profess my opinion, that the increase of vital religion in the established Church, within the last thirty or forty years, has been greater than among us." He also says that Mr. G. Burder noted the same fact in his diary, "as far back as 1776." Such has been the testimony of several American Ministers, not

Episcopal, who have visited England. And Adam Clarke says, "I consider the Church of England the purest National Church in the world."

"She persecuted to imprisonment, exile and death, the Puritans and Covenanters. She arraigned Baxter, and imprisoned Bunyan." p. 32.

Bunyan would most certainly have been served in the same way in Massachusetts, where Anabaptists received no favor, and where he would have found no Bishop to procure his release, as he did in England. Baxter was "arraigned" in England, but he would inevitably have been silenced, and banished as a prelatist in New England, and for his not over-gentle censure of "the present state of Hartford and some other Churches in New England."

Those who live in glass houses should not throw stones. We are ready to engage, if President Hopkins will accept the challenge, to furnish as black a catalogue of Puritan persecutions, as he can gather from the records of Anglican persecutions of the Independents. But for the present we will imitate his own moderation, and be content, like himself, with a short list. The following statements cannot be denied. The Puritans of Massachusetts exiled, and publicly whipped members of the Baptist sect. Quakers were, some imprisoned, some banished, some hung, for contumacious adherence to their Creed, and by law might be branded and cropped. Presbyterians were harassed, even to the demolition of a church.* To Episcopalians the right of suffrage was denied, and they were banished for their faith. John Checkley, for publishing Leslie's short argument for Episcopacy, was found "guilty of publishing and selling a false and scandalous libel. It is therefore considered by the Court, that the said John Checkley shall pay a fine of Fifty Pounds to the King, and enter into a recognizance in the sum of One Hundred Pounds, with two sureties in the sum of Fifty Pounds each, for his good behaviour for six months, and also pay costs of prosecution, standing committed until this sentence be performed."

It has been said that two blacks cannot make one white. If the English Church has persecuted the Puritans, and such persecution is a crime, it is not easy to see how Puritanism is washed white in the blood of its own victims. As says their own Belknap, "The exercise of such authority they condemned in the High Church party, who had oppressed them in

* When the Independents got the upper hand in England, the Presbyterians complained that "whereas formerly this nation was called the Pope's and Prelates' asses, we may now justly be called the Independents' mules."

England; and yet, such is the frailty of human nature, they held the same principles, and practised the same oppressions on those who dissented from them." Even Neal cannot always withhold condemnation. In the Encyclopaedia of Religious Knowledge, prepared, we believe, under Congregational auspices, we have the following statement under the word PURITANS: "Those who formed the colony of Massachusetts, having *never relinquished the principle of a National Church*, and of the power of the civil magistrate* in matters of faith and worship, were less tolerant than those who settled at New Plymouth, at Rhode Island and Providence Plantations. The very men, who had just escaped the persecutions of the English prelates, now in their turn persecuted others who dissented from them." Church and State were not divorced in Massachusetts until 1834. In the ancient records of the Commonwealth there is frequent allusion to "the Establishment." She had no Act of Toleration for nearly a century. Hutchinson says, "Toleration was preached against, as a sin in Rulers which would bring down the judgments of Heaven upon the land." Dr. Cotton, one of the Fathers of that Commonwealth, says, "it was toleration that made the world Anti-Christian," and "the Church never took hurt by the punishment of heretics." A resident of Harvard avows, in an Election Sermon—"I look upon toleration as the first-born of all abominations." The practice of those grave Fathers kept pace closely with their avowed sentiments. Death for heresy was inflicted in Massachusetts for a half a century after the last punishment of the kind in England. And Puritanism was at last forced to moderation in her persecutions for conscience' sake, only by the authority of a monarch belonging to that Church which she so much vilifies with charges of intolerance and persecution. The Episcopal State of Virginia began with universal suffrage and equality; while the Puritans, so Belknap says, "proceeded a step farther than the Hierarchy had ever attempted." The Roman Catholic Proprietor of Maryland obtained his charter, with the condition of entire toleration,—a condition imposed by an Episcopal Sovereign: but no sooner had the supreme power passed into the hands of Puritans, than Papists and Episcopalians and Quakers were subjected to all the indignities of Puritan intolerance.

It is with unfeigned regret that we re-open these pages in Puritan history. We would much rather, with averted face, throw the mantle of oblivion over the naked deformities

* In confirmation of this statement, see Cambridge Platform, Chap. xvii. 6, 7, 9.

of our Fathers. If Dr. Hopkins had exposed "the frailty of human nature" in the Church of England, only in self-defense, merely to show that the Puritans were *no worse* than others, if they *were* intolerant, and *did* persecute their Christian brethren even unto death, we should have little to say, except words of lamentation over our common infirmities. But, when he employs this subject as a weapon of offense;—when, forgetful of the beam in his own eye, he calls the attention of the world to the mote in ours; we are forced, in duty to ourselves and to him, in justice to the Church and to Puritanism, to remind him, that he is not so without sin, that he may cast this stone at us. Instead of quoting various writers against the Church, he would have done well to weigh the judgments of some of these same men upon the character and conduct of the Puritans.

But he has cited more testimonies, and, we must add, from more questionable witnesses. We are treated to the following morceau from Lord Macaulay's Review of Hallam:—"The Church became the servile handmaid of Monarchy, the steady enemy of public liberty. The divine right of Kings, and the duty of passively obeying all their commands, were her favorite tenets. She held them firmly through times of oppression, persecution, and licentiousness, while law was trampled down, while judgment was perverted; while the people were eaten as though they were bread." p. 32. Dr. Hopkins cannot discredit his own witness, nor refuse to allow his evidence, when it makes against him. We ask him, then, to listen to the same gentleman's opinion of the Puritans. It is, doubtless, of more value, as being the testimony of a reluctant witness, whose sympathies are with those whom the truth compels him to censure. Our first quotation is from his Review of Milton: "We know that, in spite of their hatred of Popery, they fell into *the worst* vices of that bad system, intolerance and extravagant absurdity." Again, in his History of England, he says: "The Puritans, in the day of their power, had undoubtedly given cruel provocation. . . . They proved as intolerant and as meddling as ever Laud had been. . . . Clergymen of respectable character were not only ejected from their benefices by thousands, but were frequently exposed to the outrages of a fanatical rabble." Mr. Bancroft, too, who has much admiration of the Puritan character, admits that "Laud was justified by the men whom he had wronged."

"Against the spirit of High Churchism, in whatever form, involving, as it does, the essence of superstition, bigotry and oppression, we feel bound to contend." p. 33.

Dr. Sprague, of Albany, than whom there can hardly be a
ther authority in such a matter, and whose opinion we are
e Dr. Hopkins will be ready to defer to, writing from Eng-
d, says: "There is here, as with us, the distinction of High
urch and Low Church—of Evangelical and Anti-Evangeli-
l. But it happens rather singularly, that the Evangelical
rty is the High Church party: that is, they are more rigid
their peculiar notions of Church government, and more dis-
sed to talk of Episcopalians as *the* Church, than are those
ho are more lax in their views of Gospel truth." "That there
actually the union, of which I have spoken, between High
hurch principles and Evangelical religion, admits of no
estion."

"Of the Church of England, and of the Episcopal Church
this country, it is difficult to speak without putting ourselves
a false position, because they really contain two denomina-
ns, differing more from each other than we do from one of
em." p. 32.

In this very remark, as in most others in which he has spoken
the Church, Dr. Hopkins has put himself "in a false posi-
n." The High and Low Church parties in this country are
entially one in doctrine and in sympathy. They all feel
mselves to be distinctively Churchmen. The few extremists
each are not numerous enough, or of influence enough, to
quire any modification of this general assertion. The Clergy
the two parties have a very free interchange; but Dr.
pkins would have a weary search to find one of either who
uld exchange pulpits with him.

"No man who has watched the progress of High Churchism
this country need ask how it arose at first. With the excep-
n, perhaps, of Mormonism, the progress of nothing has been
re striking; and such is its adaptation at once to indolence
d ambition, to formalism and fanaticism, that we are to be
prised at nothing, and that only the grace of God can save
" p. 33.

This is his last Parthian arrow at the Episcopal Church in
United States. We make a record of it, merely as a testi-
ny of the spirit with which it was discharged. It falls
rmless to the earth, and there we leave it.

"With her [Congregationalism] originated Foreign Missions
England: for the Baptists are Congregationalists." p. 35.
Dr. Hopkins' Puritanical ancestors pronounced them "dam-
bly heretical," notwithstanding. But if he will claim credit
his system for the good deeds of the Baptists, we must re-
ire him to accept the evil deeds also of the Anabaptists of

Germany, for they too were Congregationalists. Those stern fanatics have, before now, been called "the first Fathers of Puritanism." There is a large body of Baptists in our own country, which is distinguished by a virulent hostility to Missions, and which designates those of the same name from whom it differs, "Missionary Baptists." These are Congregationalists. We regard the Quakers as eminently deserving this name; but they have no organized Missions. Yet the Puritan records denounce these exemplary and quiet separatists as "blasphemous heretics." Episcopalians might, on the score of Prelacy, as properly claim the credit of Romish Missions, which are of older date than those of any body of Protestants, as the Puritans, on the score of Congregationalism, can assume that of the Baptists. But we are not so ambitious. Honor to whom honor is due. And let the Baptists have all the credit of precedence in this good work over the Puritans. But "Foreign Missions in England" did *not* originate with the Baptists. The "Society for the Propagation of the Gospel in Foreign Parts," an institution of the English Church, is older than any like association among the Baptists by *ninety years*. This is not the first, nor the second, nor the third time, that we have noticed the above assumption. It is the common practice of Puritanism, as we have already asserted, to ignore most of the ecclesiastical world outside of itself. It is a practice, however, which one occupying Dr. Hopkins' position ought not to fall in with, and especially by a statement, which he ought to have known, and might so easily have known, to be false. We do not well understand how the President of the A. B. C. F. M. could have been so unaware of the recent history of Missions.

"With the Church of England, as it was at first and for so many years, when the Lord Bishop of Derby could say in a public discourse,—'For my part, I freely profess that were my lot cast among any of the Reformed Churches beyond the seas, I would presently join in their communion, and not at all scruple to conform myself to their received customs,'—what probably no Bishop, even in this country, would now dare to say—with such a Church, recognizing other Churches, and laboring with them, we would not contend." p. 32.

We were greatly puzzled by this "Bishop of Derby," having never heard of that See before. But on turning to "Hopkins on the Ten Commandments," which Dr. Hopkins quotes, that we might ascertain who was meant, we find that the Doctor has quoted the good Bishop's own words, who was at one time Bishop of Derry. The quotation was intended by Dr. Hopkins as a reflection on the present illiberal exclusiveness of the

Church. We were, therefore, not a little amused when we discovered that Bishop Hopkins had directed that shot at the Puritans. The Bishop died in 1689, the year after the English Revolution, and so was well informed in regard to all the doings of that body. With this fact in mind, it will not be difficult to understand the purpose of his words, when taken in connection with what he says on the previous page, and but a few sentences preceding what Dr. Hopkins has quoted as a specimen of wonderful liberality in a Bishop. "Is it not to be bitterly lamented," says he, "that in a reformed and orthodox Church there should be such schisms and divisions: altar against altar, pulpit against pulpit, and one congregation against another? And what is all this contention and separation for? Oh! they will tell you it is for the purity of religion; for the true and sincere worship of God; that they may serve Him purely, without human additions or inventions. Thus goes the cry, and well meaning souls take it up and join with it, never examining the grounds of it; but conclude that those must be in the right who complain of corruption and pretend to a happy and glorious reformation. Alas! my brethren, was there ever any schism in the world that did not plead the same? Do not others separate from their communion upon the same pretences on which they now separate from ours? And may not the same argument serve to crumble them into infinite fractions and subdivisions; till, at last, we come to have almost as many Churches as men, and scarce a man constant and coherent to himself?"* In his profession of his own readiness to attach himself to one of the Reformed Churches, when duly stablished; he certainly intends to reprove the Puritans in England for refusing to coalesce with the English Church. They would not do what Bishop Hopkins says *he would* do. At any rate, if President Hopkins "would not contend with the Church of England, as it was" when these words were spoken, certainly his ecclesiastical ancestry, the Puritans, did so contend; and are thus condemned, by Dr. Hopkins himself, as needlessly schismatics.

"Probably no Bishop, even in this country, would now dare to say." A very severe, and, if untrue, a very unkind charge, against the heads of the Church. Cowards all! We are personally acquainted with quite a number of these dignitaries, and they,—and we doubt not all the others,—most certainly are men who dare to say all that their consciences will justify, in the assertion of what they believe the truth. They have

* Sermon on the Second Commandment.

given some proofs of courage in the maintenance and publication of doctrines very unpopular with the advocates of ecclesiastical parity in this country, who are largely in the majority here, and for which Dr. Hopkins, with thousands of others, has blown loud blasts of censure upon them. Had the fear of man, more than the fear of God, been theirs, they might have obtained, by such a declaration as that of Bishop Hopkins, the loud applause of dissenters, from one end of the country to the other. Every newspaper in the nation would have copied it, and almost every one with words of commendation and honor. The whole voice of Parity would have been strained to sound the praises of such liberality, and, beyond a doubt, President Hopkins would have repeated it before the Congregational Library Association. It is not many years since we saw repeated in the secular prints for months the announcement, that "Bishop ——, of ——, denies the Apostolical Succession."* Dr. Hopkins' charge of pusillanimity against such a body of men is quite gratuitous and uncharitable. If there *be* any fear among them, it is, we are sorry to say, a fear, not of their own Church, but of the sects.

"Those who have adhered to Christian institutions, as God gave them, have been persecuted." p. 28. It is not clear, how this fact is of more benefit to the cause of Congregationalism than to any other Christian denomination. For what body of Christians has not been persecuted, more or less, from the beginning of Christianity to this day? The Mormons have been persecuted as fiercely as were ever the Puritans; and, we suppose, they too say, with Dr. Hopkins, "So has it ever been with the truth." But if the persecuted hold the truth in righteousness, what shall be said of the persecutors? Will Dr. Hopkins permit us to apply this query to the Puritans in their persecution of all Christians, who dared to dissent from their faith, or deviate from the practice which they insisted on? There is at least as much of pertinence and truthfulness contained in the question thus put, as when it is used on his side. The facts are as clearly for us. The argument is as good in our behalf. "And here we remark once more, that those who have adhered to the institutions of God, as He gave them, have been in the minority." p. 22.

* We will remark upon this case, that if we understand what the Bishop says in the Charge which gave rise to the report above mentioned, though he regards the Apostolic Office as extraordinary, and so, not to be perpetuated in the Church; he yet does not reject an *Episcopal* succession derived from the Apostles, and of perpetual obligation. Practically, therefore, he differs not at all from the staunchest defenders of the Apostolic succession. And neither practically, nor theoretically, does he afford any kind of aid or solace to the cause of Parity.

The fact implied in this statement, and intended by it, is a matter of perpetual rejoicing. We are thankful that the Puritans are "in the minority." May they always remain in that case! But, touching the value of this fact as an argument, what denomination, we would ask, has not been, at one time or other, "in the minority?" Positions like this and the one last quoted, are unworthy of such a man as President Hopkins. Must we infer that Puritanism in England, (being "in the minority,") was a "Christian institution, as God gave it;" but in New England, (being there in the majority,) is not? That Puritanism, which prevailed under Cromwell, was, then and therefore, true; and that the same, not prevailing under Victoria, is now and therefore, false? That a creed or form is true, or not true, upon its numerical relations? If Dr. Hopkins offers this as proof positive, or presumptive even, of the claims of Congregationalism, we are willing to allow him the full benefit he can derive from it. But we know of no form of *error* that might not, at some period of its history, have pleaded a minority in its justification. If Dr. Hopkins, keenly sensitive to a consciousness of being in a minority, and taunted with the insignificance of his sect in respect to numbers, has taken this position merely in self-defense; if he has simply taken refuge in it to relieve his mortification, and gain from it a consolation he does not find elsewhere; we can only congratulate him on being satisfied so easily, and envy him the self-complacent temper that can acquiesce and find comfort in his feebleness and loss. Surely, truth is not necessarily with the minority, though it may be, and has often been; but what are we to think of the Scripture promise that the Church shall cover the whole earth? What are we to do with the Millennium? It is to be hoped that Dr. Hopkins does not expect truth to be *always* "in the minority." In proof of this position, he instances "the Primitive Church for one hundred and fifty years and more." We do not see how this can aid *his* cause; for, of all preposterous assertions, we know of none quite equal to that of claiming "the Primitive Church for one hundred and fifty years or more," for Congregationalism. Whatever may have been the Church organization during that period, it was anything else than Congregational. We leave to the Presbyterians to settle that matter with Dr. Hopkins. But, if it was Congregational, it was not in a minority, for the Doctor claims *the whole* Church for nearly two centuries. And even when, at a later date, he insists on a relationship with the Cathari, an acknowledged minority, he is not content to accept them in their real insignificance, but perverts history, (as

we shall soon show,) to make them "a numerous and powerful body." And in the very next sentence, he says, "We have also the *great majority* of the Reformed Churches since the time of Luther; but the number of these is small, compared with the Coptic, and Nestorian, and Armenian, and Greek, and Papal and English Churches." He thus shows a longing, after all, to be with a majority, and a "large majority."

We agree fully with Dr. Hopkins, that Congregationalism is greatly in the minority, though the Mormon Church is still more distinguished by that character. But we think we have reason to complain of disingenuousness in him, when, in a discourse in justification and defense of Congregationalism, as the true and primitive order of Church government, he so far ignores his position as to justify it upon an assumed ecclesiastical kindred with "the great majority of the Reformed Churches;" and this, merely because of their common rejection of Prelacy. This looks as if he were very unwilling to stand alone with his own actual minority. By this process he calls our attention away from his cherished Congregationalism, to contemplate him in a larger and better company. By keeping to his own proper stand-point, he would have put himself in patent opposition, which we suspect he dared not do, to "the great majority of the Reformed Churches." And therefore he has thrown a sop to the many-headed Cerberus of Dissent, to soothe him, that with the staff of his feeble "minority" he may, unmolested, belabor the odious monster of Prelacy.

"On these and *all the other points*, on which we are at issue with Prelacy, we have with us the learning and thorough research of Germany. Neander, the first historian of modern times, is with us. So is the Chevalier Bunsen . . . a historian and a scholar . . . a profound thinker, a diplomatist, and man of the world. [These last two characters are rather suspicious qualifications for a discussion of matters connected with religion and the Church.] With us too are Mosheim, [*sic*,] and Planck, and Boehmer." p. 28.

It might be replied to all this array of learned names, what Dr. Hopkins says of "the great and good men, who have lived and labored under" prelacy, "particularly in the English Church." "If they were as wise as Solomon, they might, like him, be led astray; and then, there have always been those opposed to them, quite as great, and quite as good," p. 24. But we have something more than this to reply. We will ask Dr. Hopkins, if he will endorse the orthodoxy in *doctrine* of one of these men? We think not; certainly not of those, most

familiarly known in this country, Mosheim, Neander, and Bunsen. Can he blame us then, if we hesitate somewhat to receive this system of Church Order, when he has himself no faith in their system of Doctrine? But further, we will venture the remark, without any reference to the writings of these learned authors, that not one of them is "with us," [the Congregationalists,] "on these and *all the other* points on which we [Congregationalists] are at issue with Prelacy." In the mere matter of Prelacy, they *are* with Dr. Hopkins. They reject it, as he does; and so do Universalists, and Unitarians, and Quakers. But none of these learned Germans, we think, have one word to utter in defense of Congregationalism, the central point of defense in the Doctor's discourse. We affirm the same of "the great majority of the Reformed Churches since the time of Luther." Certainly, this great Reformer had no favor towards it; nor did his associate, Melancthon. Everybody knows that the Lutherans are not Congregationalists; and it was the rapid development of that regimen into wild fanaticism and heresy, that forced from the cautious and amiable Melancthon such language as, "I would to God it lay in me to restore the government of Bishops; for I see what manner of Church we shall have, the ecclesiastical policy being dissolved. I foresee, that hereafter there will be as much and more intolerable tyranny than there ever was before." Dr. Hopkins ought to be informed, if he did not know it before, that however gladly he may claim affinity with a "majority of the Reformed Churches," they allow none with Congregationalism. The Old School Presbyterians hold it to be unscriptural, impolitic, and disorganizing. Daillé writes thus of the Independents: "They are a novel sect, never heard of before by our forefathers, or us, whose pernicious maxims several of our writers have publicly rejected; being such, as would utterly subvert the whole order of our Churches, as well as the kingdoms and estates of the world." Blondel said they were "a scandal to the Protestant name." The French Protestant Church, in Synod assembled at Charenton in 1644, passed the following: "Upon report made by certain deputies of the maritime provinces, that there do arrive unto them from other countries certain persons going by the name of Independents; and so called, for that they teach that every particular Church should of right be governed by its own laws, without any dependency or subordination unto any person whatsoever, in ecclesiastical matters; and without being obliged to own or acknowledge the authority of Classes or Synods, in matters of discipline or order; and that they settle their dwellings in this

kingdom, a thing of great and dangerous consequence, if not in time carefully prevented. This Assembly, fearing lest the contagion of this poison should diffuse itself insensibly, and bring in with it a world of disorders and confusion upon us; and, judging the said sect of Independentism not only prejudicial to the Church of God, (because, as much as in it lieth, it doth usher in confusion, and opens a door to all kinds of singularities, irregularities, and extravagancies, and barreth the use of those means which would most effectually prevent them,) but also is most dangerous to the civil State; for, in case it should prevail and gain ground among us, it would form as many religions as there be parishes and distinct particular assemblies among us. All the provinces, therefore, are enjoined," &c. This does not look like a fraternal sympathy with Congregationalism, or an approval of its principle, spirit, or practical operation.

A few words upon the actual working of Congregationalism may be added here, upon the testimony of those best qualified to judge. Hear, then, what a gentleman says, living almost under the shadow of the College over which Dr. Hopkins presides: "I cannot close my eyes upon the defectiveness and mischievous workings of its [the Congregational] system. It could not, and it has not, extended itself beyond its original limits. It could not, and it has not maintained entire its doctrines and authority therein. It has given way, by degrees, to every species of attack, until made to swarm with almost every imaginable error." "One half of the Churches of this order, that were Orthodox fifty years ago, are the reverse now." "It does not increase either in numbers, or in power, or spirituality, but the reverse." These are the words of an Episcopalian indeed, yet they are sustained by the testimony of those who are of Dr. Hopkins' own household of faith. The following is from one of his ministerial brethren. "Every village, every hamlet, is the house of discord. Sanctuaries are prostrate, religion wounded, pastors dismissed." "In every part of New England, you will find two, three, and perhaps ten religious societies, where there should be but one, and these little starvelings are breaking into new divisions." * A fine commentary on Dr. Hopkins' remark, that "*other* Churches tend to break into sects." We find a witness on this subject in the writer of a letter to the Protestant Churchman for August, 1858. He says, "I was born and educated in the orthodox Congregational denomination, and have exercised the office of its ministry

* Withington on the Temperance Movement.

for now more than fifteen years. But, for several of the last years, there has come over me a growing conviction, that the true interests of spiritual religion among us are greatly retarded by our system of government and worship, or, rather, the want of any legitimate and well-constructed system. There has long been in my heart a desire for something that should settle the turbulence and bickerings that attend the administrations of Churches and Councils, and remedy the be-littling influence of extemporaneous creeds, worship and education of the children." . . . . "Could the way be plain, I know of nothing upon earth, that would so meet my heart's desire, as the open use of the Church service."

"Only by being driven across the ocean, and into the wilderness," says Mr. Hopkins, "could a Free Church, like a Free State, have permission and scope to grow strong." p. 29.

How free that Church has been, we have already briefly hinted. Some very graphic illustrations of its present freedom may be found in a late publication by one of its ministers, entitled "The Pulpit and the Pew;" and in another, called "Shady Side," emanating also from a Congregational parsonage. Its free working has been the subject of remark by John Angell James, who was a pious classic, some years since, among the self-styled evangelical, and whose testimony may perhaps pass, where ours might not be received. He asks, "What is the Deacon of some of our dissenting communities? The patron of the living, the Bible of the minister, and the wolf of the flock. . . . . In many of our churches the pastor is depressed far below his level. His opinion is received with no deference, his person is treated with no respect, and in the presence of some of his lay tyrants . . . . he is only permitted to peep and mutter in the dust" It is quite intelligible, then, how Congregationalism "lays the most responsibility on the laity." "They govern their governors, and themselves," as Baxter says of them. And Neal informs us how Puritanism was early disturbed by the "preachings of gifted brethren." One of the early Pilgrims, too, gave vent to his annoyance in the remark, that "he fled from England to escape the tyranny of the lord Bishops, and was glad to return to escape the tyranny of the lord brethren."

We finish this part of our subject with an extract from the Report on Home Missions, by the Massachusetts General Association for the last year: "From reliable statistics it appears, that in Maine, New Hampshire, Vermont, and Massachusetts, not more than one quarter of the whole population are in the habit of attending Church! There are one million,

three hundred thousand people in New England, who, so far as attending Church is concerned, are practically like the heathen! There are twenty-six towns in this State which have no evangelical preaching!" This is the home of Congregationalism, where she has been dominant more than two hundred years.

We here take our leave of what has been to us anything but an agreeable discussion. When we meet Dr. Hopkins again, we trust it may be in a field where we shall sympathize rather than censure. For, while we have been constrained to expose his errors and defects, none can be more ready than we are to do justice to his great merits.

Art. V.—THE NEW TUNE BOOK.

Tune Book, proposed for the use of Congregations of the Protestant Episcopal Church. Compiled by a Committee appointed for the purpose by the House of Bishops. New York. 1859. Small 4to. pp. 376.

"Of making many books there is no end," says The Preacher; and surely an "enraged Musician" may well covet a Hogarth's pencil, with which to comment on this text, as he endeavors to show that *Books of Music* are especially intended in his announcement of the wise Solomon. And the cry is, "still they come,"—recommended to the notice of ambitious organists and quarreling choirs, eager for something new, by every variety of attraction, and every charm of originality. Old ones, like old bonnets, must be discarded. "A new book, or we resign," is the inexorable demand of the singers; and the sorely annoyed Rector, as he visits the city, inserts among his memoranda, "Get the latest Church Music Book." And then the practisings and rehearsals! The scene on the succeeding Lord's Day, when the enraptured choir sing and shout, in ascending and descending demisemiquavers, and excruciating trills long drawn out, reminds us of the story of good old Bishop Seabury and the country singing master, at Middletown, which we find told in Dr. Sprague's clever volume, noticed in the last Number of our Review.

Is Sacred Music a farce? Are the performances of well-trained choirs, in our churches, to be in reality nothing more or less than cheap Operas, hebdomadal exhibitions of four or eight voices, who scream, and quaver, and trill, while we 'miserable sinners," who stand and listen, fear to open our mouths except in gaping astonishment? The performers are paid from fifty cents to twenty dollars per Sunday. The curtain is drawn. The actors take their places. The performances commence. Modern custom sanctions such a fearful travestry of true praise. No one, least of all the Rector, dares to demur, and too often, alas, Satan is unwittingly praised. This is no caricature. Is there then no relief? Must our Church Music remain as it is, a mere conventional ornament, or worse, a formal mockery? God forbid. Music is a power that alone can make many dry bones live. The Church everywhere needs it. It is an eloquence, which the young especially

feel and obey. It is an influence that can, if rightly appreciated and used, do much to awaken our American Church to the vigorous health and rapid growth of the early Church. Our position, therefore, is, that Congregational Singing is the only legitimate mode of praise for a Christian people assembled for Public Worship. And, by Congregational Singing, we mean such as the whole congregation can unite in, either audibly or with the silent melody of the heart. And because the latter of these two modes will appear, as we proceed, to be impracticable, we shall adopt and maintain the former.

The voice of history, as well as the testimony of common sense, will bear witness to the impregnable nature of our position. Old Tunes and old modes of singing, which "let all the people praise God," will appear to be equally pleasant and edifying.

Since the world began, wherever the hearts of men were made glad, there and then Music has asserted her right, as the handmaid of all prosperity, and the boon companion of true happiness. Even in Eden, our first parents must have given utterance to the unalloyed happiness of their lot in song. As Milton hath it,

> "Neither various style
> Nor holy rapture wanted they to praise
> Their Maker in fit strains, pronounced or sung,
> Unmeditated, such prompt eloquence
> Flowed from their lips in prose or numerous verse,
> More tunable than needed lute or harp,
> To add more sweetness."
>
> (*Par. Lost*, B. iv.)

The brief mention of Jubal as the "Father of all such as handle the harp and organ," (Gen. iv, 21,) contains the sum total of our knowledge of antediluvian Music. But this primeval Harpist and Organist surely did not compose a choir of *one*, for he was "אבִיכָל" "Father of many." May we not, therefore, fairly infer that in those days of wonder, and of corruption, and of "giants in the land, melodious harps and powerful instruments were played as necessary concomitants to the feasts and sacred ceremonies, when *men* (not a well balanced quartette) "began to call on the name of the Lord" in praise as well as in prayer. Six hundred years after the Flood, as we learn from the reproach of Laban to Jacob, it was customary for whole families to celebrate any joyful event with "mirth and with songs, with tabret and with harp." (Gen. xxxi, 27.) Even children participated, as Job answers to Zophar, "They take the timbrel and harp, and they rejoice at the sound of the organ." (Job xxi, 12.) The application of

uch a scriptural as well as historical argument to the matter in and is too obvious for comment.

Many centuries after, we are introduced to the first specimen of a choral hymn, either in profane or sacred history. It was sung antiphonally by "Moses and the children of Israel," on the one hand, and by "Miriam and *all* the women," on the other, accompanied by instruments. The jealous cultivation of Music by the Egyptian Priests, and the high veneration of it by the accomplished Greek, who, like the Jew, confined its use exclusively to sacred ceremonies, are other world-wide witnesses to the majesty, and power, and venerated grandeur of this now comparatively degraded art. We meet with signal instances of the Divine approval of congregational singing, in the song of Jehoshaphat, "and every man of Judah and Jerusalem, with psalteries, and harps, and trumpets," in the Valley of Berachah, (2 Chron. xx, 27 and 28;) and also, in the sublime ascriptions of "all them of Asaph, of Heman, of Jeduthan, with their sons and their brethren," at the consecration of Solomon's Temple. "Then," continues the sacred historian, "as the trumpeters and singers were as one, to make one sound, the cloud," mysterious symbol of God's glory, "filled the house," so that "the priests could not stand."

With holy joy and loftiest inspiration, does the sweet singer of Israel write songs for a world. He appoints, as leaders of the congregation, "Jeiel, with instruments of psalteries and harps;" "Asaph, to sound cymbals;" "Benaiah and Jahaziel, the Priests, with trumpets continually before the Ark of the Lord," (1 Chron. xvi, 4.) And these well-selected bands were not only a large congregation, but led the congregation. Now where are the successors of these men? Are they among those who retail snatches from the last Opera, as fit preface to the awe-inspiring words, "The Lord is in His Holy Temple?" Are they among those ambitious, we had almost said sacrilegious, organists, who strike up "Robert le Diable" as sufficiently exulting accompaniment to the fearful Trisagion? We know not.

With what a beautiful simplicity does the inspired evangelist write of that solemn hour when the Last Supper was eaten; —"And when they had sung an hymn they went out into the Mount of Olives." St. James advises, "Is *any*, (not the choir,) but is *any* jocund of heart, let him sing Psalms." This Apostolic permission for "any" to sing is utterly vetoed by the modern, most unapostolic, usages of the Churches. And another Apostle commands, "teach and admonish one another in Psalms and Hymns and Spiritual Songs." What con-

gregation, we ask, is not guilty of a total neglect of this plain command.

Scattered notices, here and there, in the writings of the Fathers, show that this consentaneous teaching of Prophet and Apostle, to the mighty influence of united voices, was not forgotten. Even Philo, who wrote at the commencement of the Christian Era, describing the early Christian assemblies, says, "They then chanted Hymns in honor of God, composed in different measures and modulations, now, singing together, and now, answering each other by turns." St. Augustine, A. D. 395, writes of the Ambrosian chant: "unbelievers were won by it, and the common people captivated." Socrates, in the fifth century, testifies "that the holy martyr, Ignatius, on his journey to Rome, introduced the custom of Antiphonal singing which prevailed in Antioch." St. Chrysostom, A. D. 400, preaches, "God has joined music with worship that we might, with cheerfulness and readiness of mind, express His praise in Sacred Hymns." Again, in his homily on the First Corinthians, he writes, "ψαλον πάντες κοινῇ." And again, preaching from the 145th Psalm, he declares, "women and men, old men and children, differ in sex and age, but they differ not in the harmony of singing hymns; for the Spirit tempers all their voices together, making one melody of them all." Eusebius, speaking of the consecration of Churches during the reign of Constantine, says, that "there was one common consent in chanting forth the praises of God; youths and virgins, old men and maidens, sung Psalms."

But Sacred Music appears to have reached a culmination in the days of Gregory the Great. Hildebrand increased the Ecclesiastical modes from four to eight. He adopted and improved the Roman character, instead of the Greek. He introduced a new species of chanting, termed, from its gravity, "Canto Fermo," and thus sacrificed fearlessly mere effect and pagan parade to seemly concord and solemnity. His life and labors mark an epoch in this art; and to-day the Gregorian Chants bid fair to supersede all others, by reason of the simple grandeur of their harmony and their peculiar appropriateness to our Services.

Soon after Gregory's time, the blighting influence of Papal corruption began to take effect even upon music. It was employed, not to elevate the heart to Heaven, but as a mere Ecclesiastical machine, abstruse, inexpressive, meaningless. Every kingdom under the spiritual dominion of the Pope was more or less affected by it. The venerable Bede, however, says, "Our British ancestors heard St. Germanus

ny years prior to St. Austin," and St. Dunstan is
f as presenting many Churches with organs.
t the Reformation, this almost fatal wedlock of music
or was put asunder. The invention of printing most
ıely seconded the emancipation of mind. In the
Henry VIII, the only change made was the application
ɔ to English words. Still the great intricacy of the
ıg style remained, so that, in the Lower House of Con-
of Canterbury, A. D. 1536, a protestation was ad-
to the king against "the Fautes and Abuses of Reli-
ı which they declare that "synging is but rorying,
, whystling, conjuring, jogelying, and a foolish vanite."
ɜ not heard a performance of which this protest is no
re?
g the reign of Edward VI, metrical Psalmody was in-
into England. The University of Oxford so far fa-
usic, as to give it permanent establishment, and con-
degree of D. M. upon Hambois. Queen Elizabeth
ɔed it, and in her injunction to the Clergy, "she willeth
mandeth that there may be a modest and distinct song,
n the Church service, that the same may be plainly
od." Tallis and Bird, the Fathers of English Church
lourished in her reign. Calvin, Beza, Knox, Zuingli,
cially Luther, were strenuous in advocating congrega-
ŋging. The famous Chorales of Luther are said to
ed the Reformation more effectively than all his ser-
t together. And, Luther says in his plain strong way,
y think, and am not ashamed to say, that next to Di-
o art is comparable with Music;" and again, "we know
ɜic is intolerable to demons."
year 1551, Roger Ascham writes from Augsburg, "three
housand singing at a time in this city, is but a trifle."
ites much the same of the Huguenots of Paris. About
time, Bishop Jewell wrote to Peter Martyr, "A change
ears visible among the people, which nothing pro-
ore than the inciting them to sing Psalms; sometimes,
ul's cross, there will be six thousand singing together."
this energizing element of the great Reformation is
wherever men are to be turned from the error of their
Thomas Mace, a quaint clerk of Trinity College, Cam-
gives an account of "the excellent singing of Psalms
Cathedral, when cannon balls from Cromwell's army
ing around—when the vast concording unity of the
ŋngregational chorus came, as I may say, thundering
so it made the very ground shake under us. Oh, the
ble ravishing soul's delight!"

The course of history now brings us to the era of Handel, and Haydn, and Mozart, and Bach, and Beethoven; whose magnificent genius laid the foundation of all succeeding compositions, and elevated their art to the highest pitch of refinement. These men were the exponents, in a great degree, of the popular taste in their day. But their sublime compositions are in a dead language, to the mass of men in our time. And these facts prove the decay of their lofty art, and also, that if we would restore music to its ancient glory, we must begin with the people. Handel must have an appreciative audience. Mozart and Beethoven are not for deaf and dumb congregations. If therefore we would have true and laudable congregational singing, we must in every way popularize music. Increase musical taste, not only on artistic considerations, but on the highest religious, moral, and social grounds. Let there be singing at home, and singing in all our schools, until it becomes a habit. In the reciprocation of musical influences, all classes will be led to a higher appreciation of the art; and thus only can any true proficiency be attained. How, in part, this popularizing process may be undertaken, will presently appear.

But, to return from this digression. From the days of Handel and Mozart, the superiority of Sacred Music must date its declension. Now and then the taste of ὁι πάνυ asks for an Oratorio; but fashion and wealth patronize only the opera, or the ballad singer. From the congregation Music has been excluded, by the supposed difficulty of its acquisition. Proud First Trebles, guttural Bassos, booming organs that drown all other sounds—these alone praise God, in the degraded and despoiled beauty of holiness. Machinery has usurped the place of genius. Vocabularies are exhausted to supply even names for the new tunes; and, alas! *salaries*, not *grateful hearts*, are the miserable inspiration.

Where, we ask, is the only real power of Sacred Music today? It is to be found, chiefly, in the Methodist Prayer Meeting, or Revival, of which it is the main principle of life. The old tunes are not in the modern music books. They are handed down, like the most precious heir-looms, in the sweet lullabies around our cradles. Occasionally a very bold choir ventures to sing one at the risk of its reputation, especially if some plagiarizing composer has so re-arranged and spoiled it, that it sounds as much like Yankee Doodle as Old Hundred. Now, in the name of thousands who feel and know that praise is as essential an act of true worship as prayer, what is to be done?

We recommend the full Choral Service, says one. But this is an absolute impossibility in every Village Church. For the Choral Service, with its essential accuracy of intonation, its

stinct yet rolling pronunciation, its true rhythm, and faultless cent, is the very highest ideal of Sacred Musical Art. The st trained choirs, and the most practised congregations of r country, fail to do more than experiment upon it. And sides, the degraded taste and the faulty conception of true aise of any congregation, will not abide it at present. To ter therefore upon this perfection of Sacred Music, at once, d in the present state of the Art, in our country, is simply surd. It is beginning with a chorus of Aeschylus before e can spell Greek. We have heard it attempted in a small untry Church. Our ears tingle to this day with the jangle. was bedlam let loose. It was horrible discord blown out of arp Yankee noses. And yet we hope to see the day when ose sublime "Amens," of the English Cathedral Service, hich so powerfully stir the depths of every soul who hears em, shall stir ours. We are all acquainted with the candid nfession of a distinguished dissenting clergyman to their wer. Bishop DeLancy writes of a Service at St. Paul's Cadral, "The voices of the people almost overpowered the imense organ. It was a majestic sound. Such an Amen I ver heard. It was the Falls of Niagara reverberating the aises of God. It carried me forward to what St. John says, A voice came out of the throne saying, praise God, all ye His rvants, and ye that fear Him, both small and great; and I heard, it were, the voice of a great multitude, as the voice of many aters, and as the voice of mighty thunderings, saying, Alleia! for the Lord God Omnipotent reigneth.'"

Unison, a word that tells the secret might of all true Conegational Singing, is the predominant feature of Choral nging.

> "All warbling of one song, all of one key,
> As if their hands, their sides, voices and minds,
> Had been incorporate."

nd singing in unison is a perpetual singing-school of the ghest order. Imitation comes to the aid of each pupil. vil habits of pronunciation and accent are at once recognized d checked, and the cultivation and taste of the more studis and refined powerfully influence the less favored or the reless. Melody, not harmony, prevails, and so Art at last inmphs. The great mistake of modern attempts to improve cred music, is in this confusion and actual preference of armony to Melody, and consequently we are further from horal-singing now than ever. And, the more harmonious we ow, the less melodious we are. It is putting the cart before e horse. It is attempting to dance before creeping. For harony is the difficult combination of many melodies. Learn

the alphabet then, before you try to spell. The day will then speedily come when we may occasionally rise above the solid monotone and the ever mighty unison of a whole congregation, (singing chorally,) to that variety and to those inspirations of lofty genius which belong only to the beauty of enrapt holiness. The soul may soar away from earth *alone*, (for companions must of necessity be few in this work-day generation,) on the "gigantic masses of sound" of Handel, or the descriptive strains of Haydn. It may revel in the "melting pathos" of Young Bellini, and find its full expression, as the "melancholy grandeur" of Beethoven swells through dim Gothic vaults, and stirs up the deepest waters of its innermost being.

But all this only proves the power of music. It is the privilege of the few; and therefore not to be sought after at first for congregational use. It is the Jacob's Ladder on which no unhallowed foot may step. Snatcham choirs—ambitious Prima Donnas, "procul! O, procul! este profani,"—for these wonders of genius echo only through the dim Cathedral vaults. That is the only earthly home of these great master-pieces. And music is one of the things that

> ——"by season seasoned are,
> To their right use and true perfection."

Adaptation, correspondence, suitableness; these are characteristics of all good music. It owes its power as much to moral as to harmonious qualities, and when, therefore, melody and harmony are in a jumble, and when what is adventitious is entirely merged in what is intrinsic, the essential properties of all Music are negatived. It is a miserable failure. Ne sutor ultra crepidam: i. e., don't allow the penny whistler to blow a Double Bass Trombone.

But harmony pays. The endless supply of "New Tune Books" proves this. So do quack medicines pay. But if we are ever to have a restoration of the Art of Music; books of new harmonies must be placed on the Index Expurgatorius, unless there be some royal road to learning. Such is the *sine qua non* of all true progress, according to the thorough Church musicians of later time, such as Dr. Crotch, McFarren of London, Albrechtsberger, Marx, Fetis, Catel. "Must we have then no new Church Music?" asks Dr. Crotch. Yes, he replies, but no new style; nothing which recommends itself by novelty. Another careful writer on Music, doubts whether any new tunes of value can be written in these modern times; such is the limited compass and quality of the human voice and so few are the combinations that can possibly be made in four lines, which is but half a legitimate melody. The success

of Dr. Hodges is only an exception which proves the rule. The *Stabat Mater*, the *Miserere*, the *Agnus Dei*, are the simple and endless themes of the old masters. They sought nothing new. And the popular ballad singers of the day soon exhaust themselves. But they require wonderful precision in their movement, and that rare perfection in harmony, on which their unabating success depends. Such familiarity and reiteration can alone give confidence in, and prevalence to, the trains of Luther, or Handel, or Pleyel.

But, it may be said, melodious rather than harmonious singing will starve hundreds who live by ever manufacturing cacophonous discord of new noises. And, besides, the Harmonists have so exterminated the Melodists, that to create a reversion in favor of melody would be a very rash undertaking. We know it. And those, who join the forlorn hope, and it may well be called so, must, like impetuous Hotspur, dare

> "To dive into the bottom of a sea,
> Where fathom line did never touch the ground,
> And pluck up drowned 'melody' by the locks."

In the name of Handel, Haydn, and Mozart, we cry, therefore, to the rescue. For the sake of one of the mightiest Arts which alone can give life to some of the driest bones, let us make an attempt to simplify, to expurgate, and, in short, to sing all together.

We come now to the "New Tune Book." It is recommended as a powerful auxiliary in the contest. Shall we treat it as David did Saul's armor? for we very much suspect and dislike its title, and the Church has not proved it. If experience be the lamp that guides her feet at all, then the Church never will approve of a book of "new tunes." But the name of the "New Tune Book" is, we are happy to say, a misnomer. It is not a *new* Tune Book, as careful examination proves, although it is a new book. Old Hundred, St. Ann's, Christmas, are there, and many a dearly loved melody besides. In fact, the only new composer of prominence has not injured, if he has not added to, the value of the work. St. Barnabas, one of his tunes, has the true ring of that marvelous style which prevailed just before counterpoint was introduced. "Majesty" is, to our taste, not very majestic. As for "Pilgrim," although far before other new aspirants for popular favor, still, we think, he had better "make tracks" and hide behind the "mountain" which is sufficiently rolling, and at the same time precipitous, for a safe retreat. We are surfeited with original tunes. "Non omnia possumus omnes."

But the book is not to be treated as one of the weekly, o least monthly, issues of the musical press. It does not pro to be, and it is not, an original production. It is a comp tion, as the preface declares, from such tunes as have b "long and deservedly loved in the assemblies of the Sain It is true, and we are sorry for it, that many of our old fa ites are not there; but many are; and certainly, amid Babel of tunes, which throughout the country are appropria to certain Hymns, it must be an impossibility to suit all. U formity in the use of a certain tune to a certain Hymn will greatly aided by such an attempt as unquestionably this b is, and in no other way. The Church that we love, alre sings "half in the speech of Ashdod." This book will h prevent any further encroachment. It is certainly a step, a long one, in the right direction.

As for the selections of Chants, they are certainly very go Sixteen of them are solid Gregorian; full of rich melody, a such as only improve upon using. Indeed, we consider t price of the book as very small, when lingering over the rolli harmonies of these eighty-eight Chants. But one of the commendations of this work to universal notice, and cheap three times the price of the book, is the list of suggestions p fixed to its tunes. It is admirable, and we trust will m with the attention it deserves.

But yet all the Tune Books ever published will not ma singers. By pampering an already bad taste, which, with importunity, comparable only to the begging daughters of t Horseleech, cries ever "give, give," these new books spoil mo singers than they make. The question is therefore still ope What is to be done to restore Sacred Music to its place of i fluence and power in our Services?

Let common sense attempt an answer. Public Worship not worship in and for the public, from which even the m untutored soul is excluded. So says common sense. may be worship for a cultivated dozen. Somebody may a preciate it. But it is in no sense public. And here we m as well toss a sop to all honest Cerberi, for they may grow and we therefore allow that it is common sense, that if musical taste were general, then, doubtless, all congregatio would prefer to listen to a well trained choir. All could th praise God, "making melody in their hearts." And it wou be Public Worship—the worship of the people. And there still another reason why a well balanced Quartette would superior to all others for an appreciative audience. Its p formances would be the perfection of good taste, in its religio sense, we mean. The intellectual and the moral faculti

would harmoniously combine and strengthen each other. Singing would be more than singing. It would be adoration. But where is the congregation in our land, with one or two exceptions, that can be brought to feel and profit by the best efforts of a perfect choir? and especially we would inquire, if a Quartette, or a gallery full of singers, can be found, who always or ever fulfill all the absolute requisitions of such as should worthily praise the King of kings for their fellow creatures? And besides, the very essence of Public Worship is the expression of a common nature, and of common relations, and of common wants and destiny; and because, therefore, music forms so large a part of our public Services, and because the most artistic songs of a group in the organ-loft or of one or two here and there in the audience, cannot be called public, we conclude, that our so called Public Worship is very private. "Let all the people, then, praise God." They cannot do it by proxy. They cannot do it, if they do not understand the tune or the style, any better than a docile papist can pray after the chanted Latin.

But it will be objected, that all the people cannot sing. This is but a half truth. For, that the mass of every congregation can sing, is proven in a variety of ways. The songs of our home demonstrate the contrary. We even laugh, cry and speak in music. A yawn, even, runs down a whole octave before it ceases. A question cannot be asked, without that change which musicians term a 5th, 6th and 8th. And visit any gathering of Christian people, and if perchance,

> "Old Dundee's wild warbling measures rise,
> Or flowing Mear wakes up the soul,"

or the venerable "Old Hundredth" calls on all the earth to raise cheerful notes to God alone; and at once the fact that everybody can sing, will be forever established. All are seen to have a free, hearty interest in it, and, such is the power of all voices combined, that each single voice is not heard even by itself. Thus all timidity or reluctance is unfelt; and beside, there is no temptation to either vanity, or display, or criticism.

But it is again objected, that the clergyman cannot pitch a tune or sing a note to save his life. This is a whole truth. And unquestionably the cause of our present style of music is attributable, in no small degree, to the indifference, or the absolute ignorance of this mighty Art, on the part of those to whom alone its management is entrusted by the Church. "As with the priest, so with the people."

We presume not to dictate to our Ecclesiastical Superiors, and to the learned Trustees of our Theological Seminaries.

We would merely suggest, with the highest respect and with all due deference, that a Professor of this lofty Science be added to the present chairs; and that, in the devotions, as well as the instructions, of our seminaries, music have its proper place. Can we succeed with the people as we all desire, without this irresistible eloquence of Sacred Music? It powerfully idealizes all objects, and thus awakens an intenser consciousness of the might of those infinite truths which we would impress. It lifts the soul nearer Heaven. It rules its empire, the heart, as nothing else can. As earnest George Herbert sang:

> "A verse may find him whom a sermon flies,
> And turn delight into a sacrifice."

But the fact is, we have all long felt as Gregory the Great is said to have done, "that there can be small increase among the lambs, and little praise among the sheep, till each priest can teach his own choir." John, the Deacon, assures us that in his times,—he lived in the ninth century,—the whip, "flagellium ejus," was preserved as a relic, with which Gregory was accustomed to correct his choir, "when they were out withal, and failed in the notes." O! who has not longed for that whip,—to crack, at least? Burney, in his "Continental Tour," says, "each Parish has a Cantor to teach singing and to direct the chorus, and every one can sing." Why cannot we have our Cantores? Is it because we care nothing about sacred music among our people? "The true nature of Worship, the general principles which underlie it, and the best method of successfully accomplishing it, ought to be, and doubtless are, better understood by the clergyman than the musician, (says Richard S. Willis,) for the clergyman makes Worship his special study, while the musician makes music his chief care." In short, the conception of Worship in many a conceited organist, is as true as was that of the painter, who, in giving the idea of that verse in the Te Deum, "To Thee all Angels cry aloud," represented the angelic choir in tears. Sebastopol will not yield without "God save the Queen." The French "march to glory or the grave" at the inspiring measures of the Marsellaise. The Swiss soldier surrenders to the memorial song of his cottage home. Why, then, have we, soldiers of Christ, so few battle hymns with which to conquer? Is it not because Satan, clothed as an angel of light, has caused to be erected, at opposite ends of our Churches, a highly ornamented pulpit, and a very elevated organ-loft, in which alone the Supreme is very formally and most unworthily praised,—and where the people go to be entertained; that is, those who can afford to pay for it?

But we must for the present conclude. If we have derived ıy light from the pages of history, or if we have spoken :cording to the dictates of common sense and sound reason as the power, and the eloquence, and the need of Sacred [usic in Public Worship, we are content. We presume not show, in a short Article like the present, how all these mani-ld evils, which we have considered, may be remedied. The ıbject is open for discussion. But perhaps the results of three ears' experience in a Missionary Parish may not prove an ıfitting conclusion to what we have said. The Sunday chool children were gathered by the Rector, whose zeal, oubtless, far exceeded his science. He asked the scholars to ɔen their Prayer-Books at the *Venite*. The Rector then sang, one, to a very simple Gregorian tone, the first verse. The ıildren caught the melody after a few repetitions, and with-ıt knowing one note from another, and in less than two ıonths, the congregation would not have exchanged their ıusic for the best salaried Quartette in the city. Many a rare d tune the children knew by ear, already, and they at once arned several others in the same way. Of course the choir ere a little uneasy at first. But their thunder was already ıietly stolen. They were invited to lead in antiphonal sponse to the children, and lo! the bugbear of prejudice ıd of apprehension was already vanquished. Now any choir f Christians will consent to this experiment to be made ther by the Rector, or by some conciliatory assistant. And, the choir be composed of any except Christians, especially they are professional hirelings, taken from the halls of fash-ıonable amusement and worldly pleasure, then how, in the ame of our holy religion, can they praise, for us, HIM whom ɔotless angels ever call Holy, Holy, Holy!

And shall not that day be glorious, second only to that hen the Holy Scriptures were made free to all, when all ıay go to GOD'S House, not only to pray to Him, but to raise Him; when "young men and maidens, old men and hildren, praise the name of the Lord, for His name only is xcellent and His praise above heaven and earth?" The tak-ıg preacher and the *Prima Donna* of the Opera will not ıen be the chief attractions of a merely æsthetic religion, as ıat of our day is becoming with an alarming rapidity. But acred Music will be restored to the people, from whom it has ıng been alienated. And when "all the people" are thus ıught to praise God, then multitudes, whom no man can umber, shall grow better prepared to sing at last the Song of ıe LAMB.

Art. VI.—THE REV. BIRD WILSON, D. D.*

To the departed, whatever may be his condition, it is of no consequence whether he is here remembered or forgotten. All such minor interests are lost in those which are infinitely greater. Multitudes of the most excellent ones of the earth have indeed left behind them no commemorative name. No marble monument, raising its lofty and magnificent front, proclaims to posterity their merited praise. But, which is vastly better, the influence of their practical virtues has left its enduring image and superscription on the improved state of society; and, which is most desirable of all, their names are written and stand out in bold relief in that Book of Life, which, in the great future day, shall be opened wide to the universe. Yet, even in this imperfect state, it is the order of Providence, that the memory of many a good man shall be preserved for the benefit of posterity, for the satisfaction of those who, in life, were his most intimate companions, and for a suitable reward of virtue; a reward the more agreeable, as dispensed not to the individual himself, but to his best and most worthy associates. The due commemoration of departed excellence is in itself proper, and has been practised in all ages and countries. In support of this action, which harmonizes with the laudable feelings of natural friendship, we have the weight of Scriptural example and positive authority. "Whatsoever things were written aforetime were written for our learning," (Rom. xv, 4,) and therefore the character of Abraham, "the friend of God," (2 Chron. xx, 7, Isa. xli, 8,) and of other ancient worthies, is held out by St. Paul, in the eleventh chapter of the Hebrews, as an honorable attestation of excellence, and a perpetual example of religion and faith. True is the wise man's saying, "The memory of the just is blessed; but the name of the wicked shall rot," (Prov. x, 7;) and true also is the Psalmist's declaration, "The righteous shall be held in everlasting remembrance." (Ps. cxii, 6.)

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* We depart from our standing rule, in saying that the following tribute to the memory of one who fills a large place in the hearts of many of the Clergy and the Laity, is from the pen of his intimate friend and colleague, the venerable Professor of Biblical Learning, &c., in the General Theological Seminary, the Rev. Samuel H. Turner, D. D.

ccordance with these views and feelings, we desire to before our readers a few words respecting one whom it en our privilege to know and admire upwards of forty

It is not our purpose to go much into detail, but merely e some prominent facts and traits of character.*

Rev. Bird Wilson was the son of a gentleman of Scot- who was born in 1742. The honorable James Wilson lucated at Glasgow, St. Andrews, and Edinburgh, and t under the supervision of Drs. Blair and Robertson, ally celebrated for superior talents and learning. fter his arrival at Philadelphia, in the year 1766, he be- a tutor in the College, and acquired a high reputation as ical scholar. Entering on legal practice, first at Read- d afterwards at Carlisle, his abilities and acquisitions ade him conspicuous. In 1775, he was elected a mem- Congress. Being a uniform advocate of American In- dence, he signed the well known 'Declaration.' In 1787, a member of the Convention which framed the Consti- of the United States, and one of the Committee that re- its draft. Two years after, he was appointed by Wash- a Judge of the Supreme Court. He died at the age of x, leaving behind him three volumes of political and lisquisitions, highly valued by intelligent men.

son inherited his father's talents, and in due time made f equally conspicuous. Born January 8, 1777, he was ted at the University of Pennsylvania, then known by me of College, at the early age of fifteen, in the year

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brief notice of Dr. Wilson's father was obtained chiefly from the follow- lications: Encyclopedia Americana, article, James Wilson; Alexander 's Memoirs of his own time, edited by John Stockton Littell, 8vo. Phila., & Blakiston, 1846; History of the Origin, Formation and Adoption of the tion of the United States, by George Ticknor Curtis, 8vo. 2 vols., Harper ers, New York, 1854. In this work Judge Wilson is very favorably men- The following extracts will show how highly he was appreciated. "The his wise, able and excellent man, was comparatively short. The character ind, and the sources of his influence, will be best appreciated by examining the more striking passages of his great speech on the Constitution." ollowed by a note, covering fourteen closely printed pages, all of which is from the speech referred to, vol. 1, pp. 462, et seq. In Vol. 2, p. 520, he ented as "one of the wisest and ablest of the framers of the Constitu-

e few biographical statements respecting his son, we are indebted chiefly to information, obtained from the most reliable sources. For the reader's sat- , we will mention the names of the Hon. Horace Binney, and the Rev. Jehu D. D., who for a time was rector of the Church at Norristown, while Dr. was one of its Wardens, and also that of Miss Hollingsworth, the Doctor's ho resided with him the greater part of the time that he lived in New The kindness of these gentlemen, and of this most estimable lady, in reply- ur request for information, is hereby respectfully acknowledged.

1792, about the time that the Rev. Dr. Ewing became Provost. He pursued the study of Law, under the direction of Joseph Thomas, of Philadelphia, aided, no doubt, by the superior abilities of his father. His early companions and friends were gentlemen, who afterwards attained a grade of eminence in their profession, which few jurists in this country have ever reached.* Of Mr. Wilson it is not too much to say, accommodating the words of the Apostle, that he was "not a whit behind the very chief of" his associates. In the exercise of his profession he was remarkable for the soundness of his counsels, founded on extensive knowledge both of general principles and of the particular cases under consideration. He soon obtained a place in the office of the Commissioner of Bankrupt law, and when a young man of only twenty-five, was appointed "President Judge" of the Court of Common Pleas, in a judicial district, composed of several of the Eastern Counties of Pennsylvania, and known as the Seventh Circuit. His residence was then at Norristown, where he was held in high respect and esteem for his virtues as a Christian man, and his integrity, uprightness and ability as presiding Officer of the Judiciary Department. In this honorable position, it was his habit thoroughly to examine all accessible data bearing on any litigated matter in question. Keeping in mind all the points of evidence, great and small, on both sides, he weighed them in the balance of equity with the utmost scrupulousness, drew his conclusions with most logical accuracy, and formed his judgments with most conscientious carefulness. Indeed, Judge Wilson was so distinguished for the soundness of his decisions, that only one was ever reversed in a Superior Court, and that, simply because he had not access to a document which contained such information on the case as, if known, would have modified his view.

In the year 1813, the President Judge published Matthew Bacon's Abridgment of the Law, an English work, with considerable additions, by a Barrister.† The American Editor informs his reader that his object was "to incorporate into" his publication "the substance of the English decisions," which

* Among the distinguished persons alluded to, it is sufficient to mention the names of Mr. Horace Binney, Messrs. Chauncey, and Mr. John Sergeant.

† The title of this publication is as follows: A new Abridgment of the Law, by Matthew Bacon, of the Middle Temple, Esq., with considerable additions, by Henry Gwillim, of the Middle Temple, Esq., Barrister at Law. The first American, from the sixth London Edition; with the addition of the later English and the American Decisions, by Bird Wilson, Esq., President of the Court of Common Pleas in the Seventh Circuit of Pennsylvania. In seven volumes. Philadelphia: published by Philip H. Nicklin, 1813.

l been passed since its appearance, "together with the cases on the same subjects, decided in America." The prepara- n of this work, which is in seven volumes, large 8vo., de nded great labor and research; and the additions are char- erized by the editor's extensive investigation and well known :uracy.

During the time that Judge Wilson resided at Norristown, so employed his moral and religious energies as to induce i few Episcopalians of the place to erect the Church, which nds there at the present day. Of this Church he was urden for several years, and a delegate to the Conventions of Diocese.

His deeply religious character led him, on an official occasion, en his kindly feelings were more than usually wrought upon, turn his attention very decidedly to the sacred Office of the nistry; and on the 12th of March, 1819, he was ordained acon by the Right Rev. Bishop White, in Christ Church, iladelphia, and Priest about a year afterwards. We avail selves of the following extract from the Episcopal Address, ivered to the Convention, May 3d, 1820, as it shows the es- m in which the venerated Head of the Diocese held two of clerical sons.

'Our ministry has received a heavy loss in the much la- nted decease of the Rev. Thomas P. May, Rector of St. n's Church, Norristown, and of St. Thomas' Church, White- rsh. After giving the fairest promise of future usefulness, has been taken from us by one of the inscrutable visitations Divine Providence. It is an alleviation to the loss of the gregations, whose esteem and affection he possessed, that re was residing within their bounds the Rev. Bird Wilson, ently ordained, but long known among them by his able l faithful discharge of the duties of a highly responsible ice in the Judiciary Department, and who, without delay, s chosen and settled as their pastor."*

Our reverend brother occupied this place until toward the e of 1821. His intellectual and religious character had le him widely known and highly respected. At that time, General Theological Seminary was in operation in New ven, Connecticut. At a meeting of the Trustees, held in t city, on the 24th of July, 1821, Dr. Wilson was appointed fessor of Systematic Divinity. In the following autumn, ecial General Convention was held, and on the 2d day of

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* Journal of the Thirty-sixth Convention of the Protestant Episcopal Church e State of Pennsylvania, p. 10.

November the establishment was reorganized, by combining with it the Diocesan Institution of New York, and thus was formed the present General Seminary. At the first meeting of the Trustees, held Dec. 19, 1821, the appointment of Dr. Wilson was renewed,* and in the next Spring he entered upon his Office.

This position he continued to hold for twenty-nine years. To the duties required thereby, and to the general interests of the Seminary, he devoted this portion of his life. In November, 1823, he delivered the Annual Address in Trinity Church, which was published at the request of the Trustees. In this discourse he takes occasion to represent the importance of cultivating the science of Theology. He recommends attention to it, from its tendency to produce gratification and improvement, both to the mind and to the heart—to restore to purity and holiness—and to prepare, by ennobling the human character, for the highest state of its existence. He then proceeds to note some causes of its comparative neglect, and concludes by showing the propriety and necessity of promoting its proper cultivation, especially in connection with the Institution of which he appeared as the advocate.

A few years afterwards, the respected Professor made so strong an impression on the minds of the students, by a sermon which he preached on Christian, and particularly Ministerial, duty, that they requested its publication. We cite a clause from their note, because it shows how rightly they regarded the character of their instructor. "Deeply sensible of the various duties of the Christian ministry, the students cannot appreciate too highly the able exposition which the subject obtained at your hands, and the feelings which seemed to animate your bosom, at the time of delivering the discourse. Neither of these, be assured, can they ever forget." These remarks apply to the whole course of his professional action. His instructions on grave and profound matters of Christian theology, were conveyed, proved, defended, and inculcated with a degree of feeling, which showed that they had made a radical impression on the teacher's own mind and heart, a feeling so sincere and deep as sometimes to restrain utterance. And, indeed, we have occasionally witnessed the same result of inward experience and natural sensibility, in his pulpit discourses on devotional and practical topics. It is needless to

* See Proceedings relating to the Organization of the General Theological Seminary, &c., compiled and arranged agreeably to a resolution of the Trustees. By a member of the Board, (the Rev. Abram B. Hart.) New York: Daniel Dana, Jr. 1854. 8vo. pp. 89, 95, 96, 122.

add, that the evidence of such a truly religious character could not be without a salutary influence on the minds of thoughtful and well disposed young men, preparing for the ministerial office.

The character of "able exposition," which the authors of the request apply to this particular discourse, is equally applicable to his instructions in general. He was a thoroughly read English divine, had formed his opinions on all doctrinal topics, however litigated, with his characteristic calmness, perseverance, truthfulness, independence of undue bias, and profound reverence for the Revealed Word, before the clear decisions of which he caused every consideration which savored of merely human reason to succumb. The Holy Scriptures, "given by inspiration of God,' (2 Tim. iii, 16,) were his only recognized infallible guide, his only Rule of Faith. He never admitted an unproved claim to positive authority over the human mind. He was not a man to content himself with the limited view of some truth, which might be taken in by a hasty glance from the contracted valley of a partial, one-sided theory. Acquiring all the important data within his reach, carefully weighing all fundamental considerations tending to the settlement of points seemingly doubtful, feeling the solidity of the ground of which he was making himself master, he advanced far above the narrow low-lands, on which hang the mists of uncertainty and error. Standing upon an elevated, and wide, and solid platform, he surveyed the noble domain of theological science, and included within the comprehensive range of his penetrating eye the various elements and scenes, which constitute the divine paradise, towards which his inquiries had been directed. His system of divinity harmonized with that of the more prominent English divines, whose teachings he fully understood, and rightly appreciated. Quiet and composed, he thought for himself. He carefully examined received opinions, and, on finding them to be true, never suffered his faith in them to be shaken in the least by plausible objections, or even by inexplicable difficulties. He was a real conservative Episcopalian, and, in his instructions, never gave the shadow of a sanction to novelties, whether in doctrine or practice. At the same time, well knowing, from the condition and circumstances in which men are placed, and the different character of different minds, that to expect unanimity on all theological points is chimerical, and unworthy of a man of enlarged understanding and warm heart, he never thought of excluding from Christian fraternity any persons merely because they differed with him and the Church of his thoughts

and affections on points of doctrine or discipline, not demonstrably essential to Christian truth. In this, as in many other respects, he set an example, closely to follow which may well be recommended to his survivors.

As a teacher, Dr. Wilson's habits with his pupils were such as, in some respects, are worthy of the very highest commendation. His calmness of character never failed him. In examining into the degree of preparation which had been attained, he constantly kept in mind the agitation which is so apt to unnerve a modest youth, whose confidence in his own capacity is but moderate, and also the unreasonableness of expecting too much from one of slender abilities and imperfect education. The inquiries were simple and directly to the point. When not clearly understood, they were repeated in different terms, but equally plain. He asked no leading question in order to suggest the right answer; yet, when the diffident student's reply gave evidence that he was on the right track, but not so familiar with the road as confidently to march over it with firm and rapid steps, he encouraged and soothed him, by occasionally setting up an index, or, like a tender father, leading him a few steps by the hand of affection. Very different from too many teachers in all departments, he adapted himself to individual capability, not expecting a ready, and, in all respects, perfected answer equally from each, but giving time to the student, if necessary, to collect his thoughts, and to clothe them in suitable language, without interrupting him to supply defects. And yet defects were not ignored, and the points omitted became the topics of subsequent inquiry. And let us repeat what was lately said of him by one of his Rt. Rev. pupils,* whom we all delight to honor, that, although he did not usually accompany his exercises with many remarks of his own, yet, what he did say was always most directly to the purpose, and threw a bright ray of light on some theological point, which before was not sufficiently conspicuous to his hearers.

Dr. Wilson took up his residence at the Seminary building in October, 1827. At that time a very few country residences were scattered about in the neighborhood, and there was no place of worship, except one belonging to that religious body which has been distinguished for producing and sustaining Christian pioneers. The nearest Episcopal Church was St. Luke's. In order to accommodate the students themselves, and also the few Church families of the vicinity, the Library room was soon opened for divine worship on Sunday mornings. Dr.

* Bishop Horatio Potter.

Wilson and his resident coadjutor sustained this Service several years. Not long after its commencement, a Sunday School was established. Multitudes of children, who had been accustomed to spend the Lord's day in idleness and sin, were gathered into the Fold of Christ,—were taught to "fear God, and to keep His commandments," (Eccls. xii, 13,) and instructed in the true evangelical doctrines of our own beloved Church. The effort was blessed by its great Head. As the population gradually increased, and the rural district assumed the appearance of suburbs, the congregation also increased; and it was thought expedient to adopt measures to erect a temple to be devoted to the Service of the living God. Thus originated, first the Chapel, and afterwards the Church of St. Peter's—the germ of whose respectable and increasing congregation was the Sunday School and small body of worshipers, that assembled in the Seminary Library, and were edified by the instructions of our much valued friend.

In the year 1839, Dr. Wilson published his very interesting Memoir of Bishop White,* which abounds with facts and reasonings, of the highest importance to Episcopalians. The limits to which the present Article ought to be restricted, which we fear have already been overstepped, compel us to content ourselves with the statement of what is so generally known, without entering into any examination of the work itself.

On the 28th of June, 1848, he resigned his Professorship; but, at the earnest solicitation of the Trustees, consented to withdraw, for a time, the resignation. Two years after, June 25, 1850, he renewed it, acting in conjunction also with another venerated Professor,† who was then feeling the infirmities of advancing age, though, by the good Providence of God, his family and friends are still blessed with his presence. As a token of their respect for both these gentlemen, the Trustees appointed each, Emeritus Professor, in his respective department. Here we must be permitted to repeat what they so fitly and respectfully added to their resolutions, and to avow the same personal motives which actuated that honorable body. We quote, "the eloquent tribute of respect paid the retiring professors, contained in the address of the Right Rev. Bishop of Maine, delivered to the former graduating class."‡

"These remarks cannot well be closed without allusion to the

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* Philadelphia, James Kay and Brother, 8vo.

† Clement C. Moore, LL. D., Professor of Oriental and Greek Literature.

‡ See proceedings before referred to. June, 1848, pp. 532, 534 535, June, 1850, pp. 611, 612, 613, and Sept. 1850, pp. 652, 653, 654.

event which will make this day memorable in the history of this Seminary; the appearance for the last time among its instructors of two most venerated men, whose eminent names, whose hereditary association with the best recollections of the Church, whose consecrated learning, whose assiduous fidelity, whose judicial wisdom, and whose meek munificence will ever be recalled in connection with the earliest fruits, and with all the future honors of the Institution, which, through such a length of years, they watched and served and cherished, and whose foundations must be their monument. From the heart of the whole Church no other sentiments but those of reverence and gratitude—deep reverence and deep gratitude—will attend them to the retirement, where they shall await, as we trust, the recompense promised to patient continuance in well doing."

At the time of this action of the Board, Dr. Wilson was very nearly seventy-four years old. Although he had been favored during his whole life with remarkably good health, owing, doubtless, in no small degree, to his uniform habits of temperance, exercise, and general self-control; yet, having got so far beyond the ordinary period even of advanced life, he was not without experience of the weakness naturally associated with "three-score years and ten;" (Ps. xc, 10.) And, although he still continued to live according to the same uniform habits, yet, in a few years, his constitution radically failed, and he became, in some degree, paralyzed. The medical aid, that was afforded him, assisted his strong recuperative powers, and more than once he recovered from attacks, which, in ordinary cases, would have completely prostrated the victim. A severe cold, caught on the 9th of April last, affected his whole system, which no human efforts could invigorate. In addition to general debility produced by this cause, its influence on the brain seemed almost to destroy his consciousness, and he gradually sank into a state of torpor. Apparently in the enjoyment of a long and quiet slumber, he reposed on the bed of death, and at three o'clock on the morning of the 14th, "fell asleep" (Acts vii, 60) in Jesus so calmly, that his nearest relative by the side of his couch perceived, at the moment, no indication of the change. The whole period of his long and useful life, and also its earthly close, were alike marked by the characteristic which the Divine Word applies to the turning point of existence in the true servant of God. "Mark the perfect man, and behold the upright, for the end of that man is PEACE." (Ps. xxxvii, 37.) "Let me die the death of the righteous, and let my last end be like his." (Num. xxiii, 10.)

The prominent facts in the life of the departed, which we have already laid before our readers, are of such a nature that they could not be fairly developed, without being accompanied by some representations of his character. We shall, therefore, on this point, add to what has already been said but a very few brief remarks.

Our reverend aged brother was a model of Christian devotion. His religious services, whether on the bed of sickness or in the assembly of God's saints, were always marked by the most entire attention of the whole inner man. What we have already said, from personal observation for many years, may well justify us in comprehending within the same description our friend's private, family and social acts of religion. When, under the influence in some measure of the infirmity which at last dissolved the ties which bound him to earth, his mind on ordinary topics would wander, and imagination usurp the throne of his reason, if approach to the "Father of mercies and God of all comfort" were suggested to him, the devotional habits of his life would recall his thoughts, and direct them aright in prayer, and he would audibly join without any distraction of mind in the appropriate, simple, and heart expanding supplications, which the Church of his love had made familiar to his mind. In Public Worship he gave habitual evidence that his soul was absorbed in the exercise. Never did we see him turn his face to look upon objects around him. Its steady and unchanging direction always gave intimation, that his thoughts and feelings were concentrated and bound up in the solemn object, which had led him into the temple of the Most High.

In necessary association with this element of his character, must be noted his remarkable conscientiousness. Recognizing the great truth that the Maker of all things has furnished every one of his accountable creatures with an inward faculty to act in some measure as his own vicegerent, he felt the importance of keeping bright and clear this internal luminary, well knowing, that "if the light that is in one be darkness," (Mat. vi, 23,) dark too must be the whole man. Right reason and Divine Revelation kept his conscience well informed, and made it a competent judge and director. And the decisions of this divinely instituted court he did not presume to question, but bowed to their authority with becoming reverence, and made such legislation the standing rule of his conduct.

Another characteristic which marked the life of the deceased was his unostentation. Any desire to make a show of his

talents or acquisitions or varied excellencies either of head or heart, was farthest from his thoughts. His one great purpose seemed to be to conduct himself, under all circumstances, as a Christian gentleman. Accustomed from childhood to the very best society, he made no display in his domestic and social relations, but always behaved towards all persons with whom he intermingled, whether equal or inferior, with gentle and most courteous suavity of manners and retiring modesty of deportment. Any consciousness of superiority never seemed to occur to him, far less, to exert any influence. And, springing from the same commendable source, his charities were always private, and he habitually obeyed the Master's direction, "not to let the left hand know what the right hand was doing." (Mat. vi, 3.)

We conclude this imperfect statement by noting two traits of his character before illustrated, namely, his remarkable mildness of manners, together with inflexible firmness and decision. Keeping his natural feelings under the restraint of reason and conscience, he never suffered any circumstances, however personal their bearing on his own views or course of conduct, to excite him to hasty opposition, or went beyond the Pattern of all excellence in His remark,—"If I have spoken evil, bear witness of the evil; but, if well, why smitest thou Me?" (John xviii, 23.) Nevertheless, respecting the doctrine on which his mind was made up, or the action which he thought it best to pursue, he was inflexible, and shaped his course by an unwavering regard to truth. Consequently, while he made no attack on others, he maintained the ground which he had himself rightfully secured, with a firmness and decision worthy of the important positions, both in the State and in the Church, which he filled with usefulness and dignity. He left it to his life to be the reliable witness of his character, and most assuredly, in this respect, he has bequeathed to us all a legacy invaluable and permanent.

ART. VII.—DR. STEVENS' FIRST CHAPTER.

Tistory of the Religious Movement of the Eighteenth :ury, called Methodism, &c., &c. By ABEL STEVENS, D. Vol. I. New York and London.

too early to offer any observations on Dr. Stevens' His- ' Methodism, as such. He has, as yet, only reached the of Whitfield, in 1770; and what his first volume con- s far less important than what is to follow.

his *First Chapter* stands by itself, and is, therefore, a ject for separate consideration. Indeed, it may be just- to underlie his whole subsequent labors. For his ob- it is to present, what he calls "the stand-point of Meth- in the History of Christianity." In doing this, he states his idea of Christianity and the Church.

', it is quite obvious, that our estimate of the value of vens' views on these two important points, must not fect, but, to a great extent, settle, our estimate of the f his History, regarded, not as a compilation of facts , but as a philosophical History of Methodism. And hile the separate character of his First Chapter makes y a subject for separate treatment, the importance of the named above makes it worth our while to follow him views and statements concerning them, which it con- This, therefore, is what, at present, we propose to do; ng other matters for future consideration, if such con- ion shall seem necessary.

Chapter opens thus: 'Had a studious heathen sought rtain the nature of the Christian religion, immediately ie completion of its canonical records, and solely from ecords, he would have been surprised by its contrast arly all prior religious systems, in its suggestion rather escription of ecclesiastical arrangements, its general ab- e from ritual forms, and its total abstinence from dog- lefinitions." These are certainly suggestive words, and ; the risk of appearing prolix, we shall take leave to ex- them somewhat thoroughly.

impression which they are intended to produce, is un- dly simply this; that whereas, "ecclesiastical arrange- ' "ritual forms," and "dogmatic definitions," are not h in the way of order, direction, or "prescription," in

the New Testament, therefore they are of no fundamental consequence. In other words, Polity, Rites, Creeds, are not fundamental, "however necessary" in respect to decency and propriety. Indeed, this is stated, more than once, elsewhere in this Chapter. And here we may observe in passing, that our author seems to entertain a somewhat singular view of the relative importance of "ritual forms" and "dogmatic definitions;" for, "abstinence from" them being the test of their lack of scriptural authority, and this "abstinence" being only "*general*" in the case of the former, while it is "*total*" in the case of the latter, we reach the somewhat novel conclusion that ritual was, in the view of the writers of the New Testament, more important than doctrine! We beg to commend the discovery to our friends, the ecclesiologists.

Now, without admitting that Dr. Stevens' supposed case of the "studious heathen" is likely ever to have been a real one—a point upon which we shall, ere long, have something to say—let us take it as it stands. A "studious heathen," then, takes up the Canon of the New Testament Scriptures, after its completion—that is, be it noted, after a very considerable period has elapsed, during which Christianity has spread far and wide, and won glorious triumphs—and he finds that, as a general rule, ritual forms, ecclesiastical arrangements, and dogmatic definitions are not ordered, prescribed, or commanded in the Scriptures. It strikes him strangely. As Christianity exists in the world, he sees in it, and with it, all those things, and yet, there meets him this strange fact about these Scriptures, which are its "lively oracles." What is he to do? If he is a superficial thinker, he will come to the same conclusions at which Dr. Stevens and many others have arrived, i. e., that all these things are of no moment. Very possibly, and not very unnaturally, he may advance to the further conclusion, that, in view of this patent discrepancy, it is not worth his while to trouble himself about either the Scriptures or existing Christianity, and so, letting both go, may settle down contentedly in his heathen philosophy.

But, possibly, he may not be a superficial thinker; and then, instead of jumping to such a summary conclusion as we have just indicated, he may set himself about further enquiries. If he does, he will soon find that, though there are not many direct prescriptions and commands concerning ritual forms, ecclesiastical arangements and dogmatic definitions or creeds, yet there are a very considerable number of allusions to, and recognitions of them. If he chooses to make systematic col-

lections under these three heads, he will come to some such result as the following:

First, in regard to a Creed, he will find, that almost immediately after the miracle of Pentecost, the believers are said to have "continued steadfastly in the Apostles' doctrine," τῇ διδαχῇ,* and this will at least look *towards* a Creed. Then he will find that some profession of belief was required of those who came to be baptized, and this at least, *looks* the same way. Proceeding with his investigation, he will notice that St. Paul, writing to Timothy, alleges as one ground of his comfort in view of approaching martyrdom, that he has "kept *the Faith*," and exhorts Timothy to hold fast "the Faith;" that St. Jude exhorts all Christians "to contend earnestly for the Faith;" that the Lord commends the Angel of Pergamos, that he has "not denied His [My] Faith," and makes a promise to the Angel of Philadelphia, because he has "kept His Word;" the two terms employed being πίστιν and λόγον.† Elsewhere, with obviously the same allusion, he will find St. Paul speaking of "the doctrine, τῇ διδασκαλίᾳ," and "the good confession or profession, τὴν καλὴν ὁμολογιάν," which Timothy "had professed before many witnesses.‡ Again, he will find him, in another place calling it "the deposit, τὴν παραταθήκην," and still further on, "the good deposit," which Timothy is to "keep" or watch.§ Especially will he be struck with that passage, in which St. Paul calls on Timothy "to hold fast the form of sound words, ὑποτύπωσιν ὑγιαινόντων λόγων."‖ He will reflect—for he may be supposed to have so much historical knowledge—that this cannot mean the Old Testament, for St. Paul says, "which thou hast heard of me," whereas Timothy had been instructed in the Old Testament from a child;¶ nor can it mean the New Testament Scriptures; for, first, St. Paul says, "*heard* of me;" and, secondly, that there is the impossibility that Timothy could have seen the New Testament as a whole, when it was not all as yet *written*, and, far less, collected; and the great improbability that, scattered about as the books were, he had seen more than the smaller part of them. Moreover, the chief word in the expression is never used to signify the Scriptures; and, our "studious heathen" will recollect, that it means a pattern, a mould, an archetype, words which may very well be applied to a Creed, but hardly to those written Scriptures which, according to Dr. Stevens, contain "no dogmatic definitions."** Again, he will

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* Acts ii, 42. † 2 Tim iv, 6; 1 Tim. i, 19; Jude 3; Rev. ii, 13; iii, 8, 10.
‡ 1 Tim. iv, 13, 16; vi, 12. § 1 Tim. vi, 20; 2 Tim. i, 14.
‖ 2 Tim. i, 13. ¶ 2 Tim. iii, 15.
** So Chrysostom, Theodoret, and Theophylact. See Suicer, under the word.

pause on the words of St. Paul, (so imperfectly rendered in our version,) "Ye have obeyed from the heart that form of doctrine which was delivered to you;" εἰς ὃν παρεδόθητε τύπον διδαχῆς,* that mould of doctrine into which ye were delivered. Thus he will see, that there was some *matrix*, into which the belief of the Roman Christians was cast, and we can hardly help concluding that this looks very much like a settled formula of doctrine. Moreover, turning once more to the instructions to Timothy, he will find that St. Paul commands him to "commit" this Faith, doctrine, deposit, form of sound words, mould of doctrine, "to faithful men, who should be able to teach others."† He will observe, that this charge differs from and goes beyond the injunction, to "preach the Word," and has evidently in view something which Timothy was not only to keep himself, but was also to hand on to others, and so implies something definite and established, in a word, A CREED.

Next, as to Polity, he will find Apostles mentioned, and these, ordaining Deacons and Elders by laying on hands; a Council sitting, to decide a great question between the Jewish and Gentile converts; Deacons preaching and baptizing, and Elders doing the same, and moreover, sharing in the rule of the Church in all places; Timothy ordaining in Ephesus, and Titus in Crete, and not ordaining only, but administering discipline, hearing and deciding on accusations, even of Elders; notorious offenders put away from communion till they repent; and all this not only looks towards, but *requires* to answer its more expressed conditions, a settled, established, working POLITY.

Lastly, as to Ritual, he will find the Lord's Day observed in the "assembling" of the faithful; Common Prayers in a tongue understood by the people, and to which they say, amen; preaching of the Word; decency, order, regularity of Worship; men ordered to be uncovered, and women to be covered in Public Worship; women forbidden to speak in the assemblies; Baptism and the Eucharist administered with seemly order; Apostles laying on hands; voices lifted up together; regular alms offered on the Lord's Day; fasting before Ordinations, as well as at other times; kneeling in prayer, and many other things, which *require* again, to answer their own expressed condition, a RITUAL.

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* Rom. vi, 17. See Hesychius on the word; comp. St. Basil de Bapt. Lib. I, c. II.
† 2 Tim. ii, 2.

By this time, our "studious heathen" will probably be dis-
eed to think that there is, after all, a good deal of *allusion*
least, in the New Testament, to Creed, Polity and Ritual;
d that it would have been rather a mistake on his part to
ve entirely passed it by.

But with the result at which he has arrived, a question in-
ntly arises. He is compelled to ask why things are so?
hy, while there are so many allusions to, and recognitions of
eed, Polity and Ritual in the New Testament, there is such
absence of commands and prescriptions in regard to them?
ing free from the trammels and prejudices of modern sys-
ms, he will not find that a difficult question to answer. For,
turning to the Acts of the Apostles, and recalling such his-
rical facts as he may readily be supposed to have made him-
lf acquainted with, he will see that the Church of God, with
Creed, a Polity, a Ritual, was in existence and at work *many*
ars before any Book of the New Testament was written, and
ry many before the Canon was completed, and *very many*
ore before the Sacred Records were so collected, as that he
uld have had them before him in the way imagined by Dr.
evens. He will then see, that it is absurd to expect to find
those Inspired Books commands or prescriptions about
ings already in existence; he will find that the Church was
st established, and the New Testament written *to* it and *for*
and not the New Testament first written, and then the
hurch arranged *by* it; and thus he will conclude that the
estion is, not what is *commanded*, but what is *recognized*.
nd if he does learn this, he will learn what the Puritans,
ainst whom Hooker wrote, utterly failed to comprehend;
d what all their disciples have failed to comprehend, down
this year of grace, 1859. He will find in it, too, the plain,
sy, simple solution of all his difficulties, while, if he could
ve before him the high sounding and imposing sentence,
hich we quoted as the occasion of these remarks, he would
ile to see how its pompous inanities collapsed with less *re-*
duum than a bubble.

But there really never could have been such a case as the
e supposed by Dr. Stevens. The same inspired Apostles,
ho penned the New Testament Scriptures, founded and es-
blished the Church, with its Ministry, its Faith, its Sacra-
ents, its Worship. All these went together. And a "stu-
ous heathen," or any other heathen, could no more have re-
ived the Book, without coming in contact with the living In-
itution and the living Teacher, than he could have found
e two latter without the former, at first in its separate parts,

and afterwards in its completeness. So that Dr. Stevens' supposed case labors under the double misfortune of not being a supposable one, and amounting to nothing, even if it were. It is simply putting into a *quasi* concrete form an old abstract proposition that has been refuted a hundred times, and attempting, by the suggestion of a human presence, to give a show of substance to the most unsubstantial error that ever obscured the light of truth: an error however, which, until it is corrected, precludes anything like an intelligent examination of the Church question; an error, which—we must speak plainly—so utterly and hopelessly unfits any man, who entertains it, from understanding the sequences and relations of the history of the Church, that he ceases to be a safe guide to any thing but its baldest details and barest isolated facts.

We proceed to Dr. Stevens' definition of a Church. "A true Christian Church is a collective or organic form of this spiritual life; its external institutions, whether in doctrinal symbols or modes of worship or government, are valuable only so far as they can be means to this end. And therefore, any new practical measures, which may be rendered expedient by the ever-varying conditions of human history, for the effectiveness of the Church in the moral regeneration of individual men, are admissible, being in harmony with the original purpose and simplicity of the Gospel, however they may contravene ecclesiastical precedents or traditions." This definition he considers the stand-point of Methodism.

Now, we must here make a distinction, and ask for an explanation. If all this only means—taking a single point to make the matter clearer—that while God, by His divine Providence and Holy Spirit, did, through the agency of the Apostles, institute an organized Polity of and for the Church, which might be so adapted to "the varying conditions of human history," as to meet its necessities as they arose, *provided* the original constitution was preserved intact and in its integrity, then it means no more than we are quite ready to admit. But we have no idea that it does mean this, or anything like this; if it really means anything, if it be anything more than an imposing collection of words, it means that the spiritual life comes from God, and the external institution originates with man.

Here, then, we join issue and ask, what propriety or sense is there in employing the words "collective" and "organic," as they are employed in the passage quoted above? Surely they are not used as *alternatives*. Dr. Stevens does not mean that the Church is either a "collective form," *or else* an "organic form" of "spiritual life;" being the one or the other, as it

all happen. Not at all. The words are evidently used as nonyms or equivalents. And in what conceivable sense are ey equivalents? In none whatever. Ten men pulling at e rope and in one direction would exhibit a "collective rm" of physical strength; but what, outside of their own in-ividualities, would there be "organic" about them? Every dividual is an "organic form" of life; but we confess we nnot see the "collective," unless we take in sober earnest ydney Smith's jest, that the very stout lady was a mob, and ght to be dispersed by "reading the riot act."

We suspect that Dr. Stevens, and many others besides, have een so long accustomed to regard any *collection* of men, act-ng under some *organization*, as an *organic* body, that they ave lost sight of the great difference between these terms. ndeed, in point of fact, when it is admitted that the Church an "*organic* form of spiritual life," or has an *organism*, then e whole question is virtually given up, as between those who laim, and those who deny, an originally *divine* constitution of e Church. For any "*organic form*" of life, whether physical r spiritual, however much it may be endowed with the power f self-perpetuating succession, yet originates from a creative ct of God, and continues itself in that succession, only accord-ng to the law of its divinely instituted organism. Man never riginates any "organic form" of life—he only perpetuates it; nd, only when perpetuated in accordance with the original law f its organism, and so that the organism remains in its integ-ity, does life go with the form. Let men try to continue eir own race in any other way, or by any other law, than at which runs back to and is rooted in that "organic form of fe," which God's creative act first formed, and see what they ill end in. Let them try the same thing with trees and plants, nd note what that will come to. No!. "Organic forms of life" mply an original act of God, settling the essential elements f the external form—with whatever variations over and above hese essential elements, for instance in men's bodies, color, roportion, size, and so on—and guaranteeing life, only when hat organic form is perpetuated according to the inherent law f its organism. Unless then, writers, like Dr. Stevens, are repared to call a steam engine an "*organic form*" of physical *ife*, instead of an *organized* form of physical *power*, they have o right to say that the Church is "an *organic* form of *spiritual* ife," and then to add, that all God has had to do with its or-anism, is, the imparting of its life. They are bound, by all the roprieties of language, either to give up the word out-right, y owning that they do not mean what they say, or else, if

they continue to employ the word, to give up the erroneous and contradictory notion which they have endeavored to connect with it. Most sincerely do we wish, that these facts might be understood and acted on; for then the Church question could be intelligently dealt with; at present, it cannot be.

An 'organic form of life,' then, requires an orginal act of God, and a certain organism involving a form and a life, which organism has certain essential and constitutive elements, in which alone it can be perpetuated as a *living* organism. So it is in man; so it is in all living creatures; so it is in the Church. And yet this essential constitution allows varieties, and changes, and applications; only, they must not be such as to destroy its essential and constitutive elements. Beyond that, they will depend on the greater or less degrees of power that are given to man over them. But, in two respects, he can have no power. One has just been mentioned, i. e. that the essential elements must be preserved in their integrity; and the other is, that the perpetuation of the organism must be in accordance with the inherent law of its constitution.

So a machine may be able to do an hundred times as much work as a man, but it is not an "organic form of physical life." An association of men, each possessed of spiritual life, may do a vast deal of good, and achieve great results in given directions, and yet it is not, however completely it may be systematized, *necessarily* an "organic form of spiritual life." It may be, or it may not be; and whether it is or not, depends upon the two considerations, whether or not, in form and life, it has originated from a creative act of God, and whether or not it has perpetuated itself in accordance with the law of its organism, and with the preservation of its essential elements. If it has, then it is an "organic form of spiritual life;" if it has not, then it is not such a form.

And here, for the present, we take leave of Dr. Stevens and his History. Possibly, at some future time, we may have something to say on his views of the Reformation, his wholesale denunciations of the English Church during the early part of the last century, his arrogating all successful resistance to infidelity during that century to Methodism, and several other topics which offer occasion for special remark. We must add, however, in all frankness, that whatever else he may achieve, his strangely confused notions, and his remarkable language, concerning such fundamental principles as those on which we have enlarged, seem to render it impossible that he can fairly exhibit the "stand-point of Methodism," or set forth to us "the philosophy of its history."

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

JOURNAL OF A CONVENTION

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE STATES OF

NEW YORK, NEW JERSEY, PENNSYLVANIA, DELAWARE, MARYLAND, VIRGINIA, AND SOUTH CAROLINA.

HELD IN

CHRIST CHURCH, IN THE CITY OF PHILADELPHIA,

FROM

July 28th to August 8th, 1789.

LIST OF THE MEMBERS OF THE CONVENTION.

THE Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the State of Pennsylvania, and President of the Convention.

From the State of New York.

The Rev. Abraham Beach, D. D., the Rev. Benjamin Moore, D. D., Mr. Moses Rogers.

From the State of New Jersey.

The Rev. William Fraser, the Rev. Uzal Ogden, the Rev. Henry Waddel, the Rev. George H. Spieren, John Cox, Esquire, Robert Stret-tel Jones, Esquire, Samuel Ogden, Esquire.

From the State of Pennsylvania.

The Rev. Samuel Magaw, D. D., the Rev. Robert Blackwell, D. D., the Rev. Joseph Pilmore, the Rev. Joseph G. J. Bend, the Hon. Francis Hopkinson, Esquire, Samuel Powel, Esquire, Dr. Gerardus Clarkson, Tench Coxe, Esquire.

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* Continued from Vol. XII, p. 162.

From the State of Delaware.

The Rev. Joseph Couden, the Rev. Stephen Sykes, James Sykes, Esquire, Thomas Duff, Esquire, Mr. Philip Reading.

From the State of Maryland.

The Rev. William Smith, D. D., the Rev. Thomas John Claggett, D. D., the Rev. Colin Ferguson, D. D., the Rev. John Bisset, Richard B. Carmichael, Esquire, Dr. William Frisby.

From the State of Virginia.

Robert Andrews, Esquire.

From the State of South Carolina.

The Rev. Robert Smith, William Ward Burrows, Esquire, William Brisbane, Esquire.

JOURNAL, &c.

TUESDAY, *July 28th*, 1789.

CLERICAL and Lay Deputies from several of the states assembled; and judging it proper to wait the arrival of the Deputies from the other states,

Adjourned to nine o'clock to-morrow morning.

WEDNESDAY, *July 29th*, 1789.

The Convention met.

The Right Rev. Dr. White, President, ex officio.

The Rev. Dr. Claggett read prayers.

The Right Rev. Dr. Provost, who was to have preached on the opening of the Convention, being absent through indisposition, the Rev. Dr. Smith preached, agreeably to request made yesterday.

The Hon. Mr. Hopkinson was unanimously chosen Secretary; but being indisposed, Mr. Tench Coxe was requested to officiate.

Ordered, That the members present produce the testimonials of their respective appointments, which, being produced, were read, and deemed satisfactory.

Mr. Andrews, Lay Deputy from Virginia, informed the Convention, that the Rev. Dr. Griffith, the Clerical Delegate from the said state, was in town, but detained by sickness from the Convention.

A certificate of the consecration of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the state of Penn-

and the Right Rev. Samuel Provost, D. D., Bishop of said
in the state of New York, signed by Robert Jenner, Notary
nd dated February 4, 1787, was produced and read; also a
e of the consecration of the Right Rev. Dr. White, signed by
e, the Archbishop of Canterbury, and countersigned by his
he Archbishop of York, and the Right Rev. the Bishops of
l Wells and of Peterborough.
ndrews communicated to the Convention the following extract
minutes of the Convention of this Church in the state of

In Convention, May 8, 1789.

ed, That the Deputies appointed to attend the next General
on of the Protestant Episcopal Church be desired to notify to
ral Convention, that the Rev. Dr. Griffith, Bishop elect of the
rch in this state, has relinquished the said appointment, and
erson has been elected in his room.
y from the Journal of the Convention of the Protestant Episco-
ch in Virginia, held from May 6, to May 9, 1789, inclusive.

ROBERT ANDREWS, *Secretary of the Protestant Episcopal Convention in Virginia.*

Rev. Dr. Moore, Mr. Hopkinson, and Mr. Andrews, were
d a committee to prepare rules of order.
vitation from the University of Pennsylvania to the Convention,
l a Commencement, was presented by the Rev. Dr. Magaw,
as unanimously accepted, and the President was requested to
ie same in writing to the Trustees and Faculty.
rned to five o'clock, P. M.

WEDNESDAY, *July 29th*, 1789, P. M.

onvention met.
Hopkinson remaining indisposed, the Rev. Mr. Bend was re-
o officiate during his indisposition.
d, That the Rev. Dr. Smith, the Rev. Dr. Moore and Mr.
e a committee, to prepare an address to the President of the
tates.
otion, *Ordered*, That the letters of consecration of the Right
White, and the Right Rev. Dr. Provost, and the notarial cer-
ereof, be recorded.*
d, That the Secretary procure a book for recording the minutes
rs of the General Convention.
d, That the Rev. Dr. Smith, the Rev. Dr. Beach and Mr.
, be a committee, to prepare an address of thanks to the most
. the Archbishops of Canterbury and York, for their good
procuring the consecration of the American Bishops.

* See Appendix.

The Deputies from the several states, being called upon to declare their powers, relative to the object of the following resolution of the Protestant Episcopal Church, viz:—*Resolved*, That it be recommended to the Conventions of this Church, in the several states represented in this Convention, that they authorise and empower their Deputies to the next General Convention, after we shall have obtained a Bishop or Bishops in our Church, to confirm and ratify a general constitution, respecting both the doctrine and discipline of the Protestant Episcopal Church in the United States of America,"—gave information, that they came fully authorised to ratify a Book of Common Prayer, &c., for the use of the Church.

Ordered, That the Journal of the last General Convention be read, and that a copy of the Journals of the Convention be procured for each member.

Resolved, That the thanks of this Convention be given to the Rev. Dr. Smith for his sermon, and that he be requested to publish the same.

Adjourned to nine o'clock to-morrow morning.

THURSDAY, *July 30th*, 1789.

The Convention met.

The Rev. Dr. Beach read prayers.

The Rev. Mr. Sykes, the Rev. Mr. Couden, James Sykes and Thomas Duff, esquires, Deputies from Delaware, produced the credentials of their appointment, which being read and approved, they took their seats in the Convention.

The aforesaid Deputies were requested to state their powers relative to the ratification of a Book of Common Prayer, &c. which were deemed sufficient.

The Hon. Mr. Hopkinson, a Deputy for Pennsylvania, took his seat in Convention.

The committee appointed to prepare rules for the orderly conduct of the Convention, reported the same, which were adopted.

On motion, *Ordered*, That a committee, consisting of a Deputy from each state, be appointed, to take into consideration the proposed constitution of the Protestant Episcopal Church, and to recommend such alterations, additions and amendments, as they shall think necessary and proper.

The Rev. Dr. Moore, Mr. Jones, the Rev. Dr. Blackwell, Mr. Sykes, the Rev. Dr. Smith, Mr. Andrews, and the Rev. Mr. Smith, were appointed accordingly.

An act of the Clergy of Massachusetts and New Hampshire, recommending the Rev. Edward Bass for consecration, was laid before the Convention by the Right Rev. Dr. White, and is as follows:

THE good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire

ıtry, and affording to many of her communion the benefit of the
ırs, advice and government of the successors of the Apostles;
e, Presbyters of said Church in the states of Massachusetts and
Hampshire, deeply impressed with the most lively gratitude to the
eme Governor of the universe, for his goodness in this respect, and
the most ardent love to his Church, and concern for the interest of
ions, that they may enjoy all the means that Christ, the great shep-
and bishop of souls, has instituted for leading his followers into the
of truth and holiness, and preserving his Church in the unity of
ıpirit and the bond of peace; to the end that the people committed
ır respective charges may enjoy the benefit and advantages of those
s, the administration of which belongs to the highest order of the
stry, and to encourage and promote, as far as in us lies, a union of
whole Episcopal Church in these states, and to perfect and compact
mystical body of Christ, do hereby nominate, elect and appoint the
Edward Bass, a Presbyter of said Church, and Rector of St. Paul's,
ewburyport, to be our Bishop; and we do promise and engage to
ve him as such, when canonically consecrated, and invested with
ıpostolic office and powers, by the Right Reverend the Bishops here-
named, and to render him all that canonical obedience and submis-
which, by the laws of Christ and the constitution of our Church,
ıe to so important an office.

nd we now address the Right Reverend the Bishops in the states of
ıecticut, New York and Pennsylvania, praying their united assist-
in consecrating our said brother, and canonically investing him with
ıpostolic office and powers. This request we are induced to make,
a long acquaintance with him, and from a perfect knowledge of his
g possessed of that love to God and benevolence to men, that piety,
ing and good morals, that prudence and discretion, requisite to so
ed a station, as well as that personal respect and attachment of the
munion at large in these states, which will make him a valuable
isition to the order, and, we trust, a rich blessing to the Church.

Done at a meeting of the Presbyters, whose names are underwritten, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis, 1789.

uel Parker, Rector of Trinity Church, Boston.
itch Oliver, Rector of St. Michael's Church, Marblehead.
ı Cousens Ogden, Rector of Queen's Chapel, Portsmouth, New
ampshire.
liam Montague, Minister of Christ Church, Boston.
ıtson Brunson, Assistant Minister of Christ's Church, Boston.

A true copy.
ttest. Samuel Parker.

t the meeting aforesaid,
oted, That the Rev. Samuel Parker be authorised and empowered
ransmit copies of the foregoing act, to be by him attested, to the

Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of said Church.

EDWARD BASS, *Chairman.*

A true copy.
Attest. Samuel Parker.

A letter was also read from the Right Rev. Dr. Seabury, Bishop of the Church in Connecticut, to the Right Rev. Dr. White, and one from the same gentleman to the Rev. Dr. Smith.

Upon reading the said letters, it appearing that Bishop Seabury lay under some misapprehensions concerning an entry in the minutes of a former Convention, as intending some doubt of the validity of his consecration,

Resolved unanimously, That it is the opinion of this Convention, that the consecration of the Right Rev. Dr. Seabury to the Episcopal office is valid.

Mr. Burrows obtained leave of absence for Thursday.

Adjourned to eight o'clock to-morrow morning.

FRIDAY, *July 31st*, 1789.

The Convention met.

The Rev. Mr. Smith read prayers.

Dr. William Frisby produced his credentials, as a Lay Deputy from the state of Maryland, which being approved, he took his seat.

The Rev. Dr. Ferguson, a Deputy from Maryland, and Mr. Philip Reading, a Deputy from Delaware, took their seats.

The Convention then went in procession to the German Reformed Church, in consequence of the invitation received from the Trustees of the University of Pennsylvania, to attend the commencement.

FRIDAY, *half past one.* P. M.

The Convention having returned, they proceeded to business.

On motion, *Resolved*, That a Committee, consisting of one Deputy from each state, be appointed, to prepare a body of canons for the government of this Church; and

The Rev. Dr. Beach, the Rev. Mr. Ogden, the Rev. Mr. Pilmore, the Rev. Mr. Couden, the Rev. Dr. Claggett, Mr. Andrews and Mr. Brisbane, were appointed accordingly.

Resolved, That on Monday next this Convention will resolve themselves into a committee of the whole, for the purpose of taking into consideration the proposed Book of Common Prayer and Administration of the Sacraments.

Mr. Duff had leave of absence given him.

ved, That the application of the Clergy of Massachusetts and ampshire to the Right Rev. Doctors Seabury, Provost and be considered to-morrow in a committee of the whole.
. Cox and Mr. Ogden obtained leave of absence from Saturday till Monday.
urned to nine o'clock to-morrow.

SATURDAY, *August 1st*, 1789.

Convention met.
Rev. Mr. Ogden read prayers.
Rev. Dr. Smith, from the committee appointed to take into con-on the proposed constitution of the Protestant Episcopal Church, recommend such alterations, additions, or amendments, as they ink necessary and proper, reported a constitution for the same.
ved, That the said constitution be read.
ved, That it be read a second time.
el Powel, esquire, a Deputy from Pennsylvania, took his seat in vention.
Constitution was then debated by paragraphs.
ved, That the 1st, 2d, 4th, 5th, 6th, 7th and 8th articles be , and stand in this order, 1, 2, 3, 4, 5, 6, 7;—that they be a rule uct for this Convention; and that the remaining articles be ed for the future consideration of this Convention.
rder for the day being called, the Convention resolved itself into ittee of the whole, on the application of the clergy of Massa- and New Hampshire, to the Bishops in the states of Connecti- w York and Pennsylvania.
Rev. Mr. Smith was called to the chair.
committee, having made some progress in their business, rose, orted progress, and obtained leave to sit again.
urned to Monday morning, nine o'clock.

MONDAY, *August 3d*, 1789.

Convention met.
Rev. Mr. Waddel read prayers.
President having informed the Convention, by message, that the oly event of the death of the Rev. Dr. Griffith, which happened ouse this morning, necessarily detained him at home, the Rev. ith was chosen President pro tempore.
ved, That the Rev. Dr. Moore, the Rev. Mr. Smith, Mr. Andrews . Tench Coxe, be a committee, for settling the manner in which vention shall attend the funeral of the Rev. Dr. Griffith.
committee, after an adjournment of a few minutes, made the g report:
ved, That the senior clergyman of the deputation of each state, Virginia, attend the funeral of the Rev. Dr. Griffith as a pall-

bearer, and that the other members of this Convention attend as mourners, and that a sermon be preached on the occasion.

Resolved, That the clergy of all denominations within this city be invited to attend the funeral.

This report was agreed to, and the Rev. Dr. Smith was appointed to preach the funeral sermon.

Resolved, That the Right Rev. Dr. White, and Mr. Andrews, Lay Deputy from Virginia, be requested to walk as chief mourners, and direct all other matters relative to this melancholy event.

Adjourned to Tuesday, nine o'clock, A. M.

TUESDAY, *August 4th*, 1789.

The Convention met, and adjourned to the house of their President, to attend the funeral of the Rev. Dr. Griffith.

After the funeral, the Convention assembled, and adjourned to four o'clock, P. M.

TUESDAY, *August 4th*, P. M.

The Convention met.

On motion, *Resolved unanimously*, That the thanks of this Convention be given to the Rev. Dr. Smith, for his sermon preached at the funeral of the Rev. Dr. Griffith, and that he be requested to furnish the Convention with a copy for publication.

The Convention resolved itself into a committee of the whole, on the application of the clergy of Massachusetts and New Hampshire.

The committee having spent some time on the business, rose, and reported progress, and asked leave to sit again.

Dr. Claggett having been necessarily obliged to leave the Convention, the Rev. Mr. Bisset was appointed in his stead, a member of the committee for preparing a set of canons.

The order for Monday being called up, it was, on motion, made the order of the day for Wednesday.

Adjourned to nine o'clock to-morrow morning.

WEDNESDAY, *August 5th*, 1789.

The Convention met.

The Rev. Mr. Spieren read prayers.

The order of the day being called up, it was postponed.

The Convention then resolved itself into a committee of the whole, on the application from the clergy of Massachusetts and New Hampshire.

The Rev. Dr. Smith, in order to bring the business before them to a conclusion, offered the following resolves, viz.

"The committee of the whole, having had under their deliberate consideration the application of the clergy of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, as their Bishop, do offer to the Convention the following resolves:

1st. *Resolved*, That a complete order of Bishops, derived as well

nder the English as the Scots line of Episcopacy, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D., Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provost, D. D., Bishop of the said Church in the state of New York, and the Right Rev. Samuel Seabury, D. D., Bishop of the said Church in the state of Connecticut.

2d. *Resolved*, That the said three Bishops are fully competent to every proper act and duty of the Episcopal office and character in these United States, as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the Church, according to such rules, canons and institutions, as now are, or hereafter may be duly made and ordained by the Church in that case.

3d. *Resolved*, That in Christian charity, as well as of duty, necessity and expediency, the Churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister Churches in these states; and, therefore,

4th. *Resolved*, That the Right Rev. Dr. White and the Right Rev. Dr. Provost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the Clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the Churches in the said states; but that, before the said Bishops comply with the request aforesaid, it be proposed to the Churches in the New England states to meet the Churches of these states, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the Churches, previous to such consecration.

5th. *Resolved*, That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Doctors White and Provost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

These resolves were unanimously agreed to, as the report of the committee.

The committee, having finished the business committed to them, rose, and reported to the Convention the above resolves.

On motion of the Rev. Dr. Smith, seconded by Mr. Andrews, this report was unanimously agreed to.

Ordered, That the different committees appointed by this Convention, which have not yet reported, be called upon to report.

The committee for preparing an address to the Most Reverend the Archbishops of Canterbury and York, informed the Convention that they were not yet ready to make a final report.

The committee for preparing an address to the President of the United States reported, that they had not yet finished the business committed to their care.

Ordered, That Mr. T. Coxe be added to the above committee.

The committee on the canons reported certain canons, which were ordered to be read.

On motion, the Convention resolved themselves into a committee of the whole on the said canons; the Rev. Mr. Smith in the chair.

The committee, having made some progress in the business committed to them, rose and reported, and asked leave to sit again to-morrow.

Adjourned to nine o'clock to-morrow morning.

THURSDAY, *August 6th*, 1789.

The Convention met.

The Rev. Mr. Couden read prayers.

On motion, *Resolved*, That the Rev. Dr. Magaw, Mr. Tench Coxe and Mr. Jones, be a committee to assist the Secretary in revising and publishing the minutes of the Convention.

The Committee for preparing an address to the President of the United States, presented a draught, which was read, and ordered to lie on the table.

The Convention then resolved themselves into a committee of the whole, on the canons.

The committee, having spent some time on the business, rose, and reported.

On motion, *Resolved*, That the report of the committee lie on the table.

The address to the President of the United States was then read a second time.

It was afterwards read by paragraphs, and ordered to be engrossed, for signing.

Adjourned to nine o'clock to-morrow morning.

FRIDAY, *August 7th*, 1789.

The Convention met.

The Rev. Mr. Frazer read prayers.

The Rev. Dr. Smith laid before the Convention, "Proposals for "printing, by subscription, a body of sermons upon the most important "branches of practical Christianity, together with an address upon the "same subject," which here follow.

Philadelphia, August 5, 1789.

To the Right Reverend and Reverend the Clergy, and the worthy and honourable Lay Members of the Protestant Episcopal Church, in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, now assembled in General Convention.

My worthy Friends and Brethren,

THE Sermons and Discourses whereof the Texts and Titles follow, are the result of the Author's labours, as a Preacher of the blessed

spel, for near forty years past. Sundry of them, which were com-
ed and delivered on special public occasions, have been already
nted, and have passed through several editions, in Europe as well
America; but the main body of them were composed and delivered
the character of a Parish Minister, *viz.* in the years 1764 and 1765,
Christ Church and St. Peter's in the city of Philadelphia; from
nce forward to the year 1780, in the Churches of the Oxford mission,
the county of Philadelphia; and from the latter part of the year
80, to July 1st, 1789, in Chester parish, Kent county, Maryland.

During the foregoing long period of ministerial service, the author
th frequently been solicited to print or to give manuscript copies of
ny of the Sermons; and hath, as his leisure would allow, so often
lulged some of his too partial friends and hearers in the latter way,
at copies of sundry Sermons have been multiplied in manuscript, and
culated in a condition not only very incorrect, but wholly without
ee last improvements and touches, which the best of them stand
ich in need of, and which the Author had always designed to bestow
some of them, and bequeath them as a legacy to his surviving friends
d hearers, if health and opportunity should permit; and if that
ould not be the case, he had directed those few, together with the
ole remainder in the following list, to be suppressed from public
w, as hasty and unfinished compositions.

But the late change in the Author's situation, the resignation of his
rochial as well as collegiate charge in the state of Maryland, and his
urn to his former station in the college of Philadelphia (added to the
nsideration of his advanced age) rendering it probable that he can
ver again engage in any stated parochial duty; the applications of
me of his former friends and hearers have been renewed for the publi-
tion of sundry of those Sermons, which had long since been delivered
fore them, and of which some of them had been supplied with manu-
ipt copies.

In some late conversations with judicious and worthy persons, both of
e Clergy and Laity, respecting the present state of our Churches and
ople in America, it hath been further suggested, that the cause of
igion and truth might be much promoted by the publication of a
fficient number of sermons, or discourses, digested, as nearly as possi-
e, into a system or body of divinity; comprehending the most useful
d important articles of the Christian doctrine; treated of in a
iptural and evangelical way; in an easy, affectionate, and correct
le; suited to the minds and apprehensions of the young and those of
erior capacity, as well as edifying to those of riper years and more
proved understanding; not running out into learned niceties or
bates, to disturb common readers or hearers; but avoiding all specu-
ive and controversial subjects, or touching upon them only to improve
em, as far as possible, towards the purposes of practical godliness
d vital Christianity.

Although the author hath not the vanity to imagine that the follow-
g Sermons are wholly sufficient to this good design, yet they may lay

the foundation of a more perfect work; and he finds, upon an arrangement of them under proper heads, that, in order to form a tolerably complete system, only a few Sermons would be wanting, and those chiefly upon such speculative and controversial points, as the author hath ever avoided in the pulpit; but which (if thought necessary in a work of this kind) might be selected from some of the ablest and most orthodox divines of our Church.

Indeed, it may be said that a complete body of sermons and divinity might be selected or compiled in this way; and attempts of that kind have been made with good effect. But, as every age and country is best pleased with its own forms, compositions and phrases of speech, the author flatters himself, that if it should please God to enable him to finish those sermons in the way he proposes, they will be at least acceptable to those who have desired the publication of any of them. He further trusts, that if his design should meet with that approbation and countenance which he affectionately solicits from the members of the Convention, they will be of use to all well disposed Christians, and especially to those of the following descriptions, viz.

1. To heads of families, who may think it their duty to devote the evenings of the Lord's day to the instruction of their own households.

2. To pious and well disposed persons (remote from places of public worship, or unprovided with ministers or pastors) who may wish to collect their neighbours and friends to spend some parts of a Sunday in public worship, and in reading sermons and books of devotion.

3. To young clergymen and preachers, who, being ill supplied with books, or a variety of sermons on proper subjects, may be assisted in their earlier compositions by the present work; which, it is proposed to comprise in about four octavo volumes, in the same sized paper and letter as this address; two volumes to be published yearly, at the rate of one dollar per volume, on the delivery of the same to the subscribers.

WILLIAM SMITH.

On motion of Mr. J. Cox,

Resolved unanimously, That the members of this Convention, being fully persuaded that the interests of religion and practical godliness may be greatly promoted by the publication of a body of sermons, upon the plan proposed above, and being well satisfied of the author's soundness in the faith, and eminent abilities for such a work, do testify their approbation of the same, and their desire to encourage it, by annexing their names thereto as subscribers. [Here the names are subscribed.]

The Convention then took up the report of the committee of the whole upon the canons, which were read, and engrossed.

The said canons were then adopted, and ordered to be signed by the President and Secretary. They are as follow:

Canons for the Government of the Protestant Episcopal Church in the United States of America, agreed on and ratified in the General Convention of said Church, held in the city of Philadelphia, from the 28th day of July to the 8th day of August, 1789, inclusive.

Canon 1. IN this Church there shall always be three orders in the ministry, viz. Bishops, Priests and Deacons.

Canon 2. Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention or a committee of that body, to be appointed to act in their recess, certificates respectively, in the following words, viz.

Testimony from the Members of the Convention in the State, from whence the Person is recommended for Consecration.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honour of God, and the edifying of his Church, and to be a wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is, that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

Canon 3. Every Bishop in this Church shall, as often as may be convenient, visit the Churches within his diocese or district, for the purposes of examining the state of his Church, inspecting the behaviour of the clergy, and administering the apostolic rite of confirmation.

Canon 4. Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he

shall be twenty-four years old; and, except on urgent occasion, unless he hath been a Deacon one year. No man shall be consecrated a Bishop of this Church, until he shall be thirty years old.

Canon 5. No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some Church, parish or congregation, that he is engaged with them, and that they will receive him as their minister and allow him a reasonable support; or unless he be engaged as a Professor, Tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the Church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation, that he will be received and settled as a Pastor by some one of the vacant Churches in that state.

Canon 6. Every candidate for holy orders shall be recommended to the Bishop by a standing Committee of the Convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

WE, whose names are here underwritten, testify, That A. B. for the space of three years last past, hath lived piously, soberly and honestly: nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. And moreover we think him a person worthy to be admitted to the sacred order of Priest. In witness whereof, we have hereunto set our hands. Dated the —— day of ———, in the year of our Lord ——.

But, before a standing committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry.

Canon 7. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the Church in each state, and the requisitions of the Bishop, to whom he applies.

Canon 8. No person shall be ordained in this Church until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required.

Canon 9. Agreeably to the practice of the primitive Church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the

ndays after the Wednesdays following the fourteenth day of Septem-r, and the thirteenth of December.

Canon 10. No person, not a member of this Church, who shall pro-s to be episcopally ordained, shall be permitted to officiate therein, ıtil he shall have exhibited to the vestry of the Church, in which he all offer to officiate, a certificate signed by the Bishop of the diocese district, or, where there is no Bishop, by three Clergymen of the ınding committee of the Convention of that state, that his letters of ders are authentic, and given by some Bishop whose authority is knowledged by this Church, and also satisfactory evidence of his oral character.

Signed by order of the Convention,

WILLIAM WHITE, Bishop of the Protestant Episcopal Church in the Commonwealth of Pennsylvania, and President of the Convention.

ancis Hopkinson, Sec'ry.

Mr. Andrews moved the following resolve:

Whereas it appears that sundry other canons are necessary for the od government of the Church,

Resolved, That the Right Rev. Dr. White, the Rev. Dr. Smith, Rev. r. Magaw, Rev. Mr. Smith, Mr. Hopkinson, Dr. Clarkson, and Mr. T. oxe, be a committee, to prepare and report to the next meeting of is Convention, such additional canons, as to them shall seem ecessary.

Which was agreed to.

The Convention took into consideration the two articles of the constiion which had been postponed, and which they amended and reed to.

Ordered, That the constitution be engrossed, for signing.

The engrossed address to the President of the United States was ad, and signed by the Convention.

Ordered, That the Right Reverend Dr. Provost, the Rev. Mr. Smith, r. Andrews, Mr. John Cox, Mr. Brisbane, the Rev. Dr. Beach, the ev. Dr. Moore, Mr. Rogers, the Rev. Mr. Ogden, Rev. Mr. Spieren, the ev. Mr. Waddel, and the Hon. M. Duane, with such other gentlemen have been deputed to this Convention, who may be in New York, be quested to present the same to the President of the United States.

Resolved, That the said address, with the answer that may be reived thereto, be printed in the journals of the adjourned meeting of is Convention.

Adjourned to nine o'clock to-morrow morning.

SATURDAY, *August 8th*, 1789.

The Convention met.

The Rev. Mr. Bisset read prayers.

The engrossed constitution of the Protestant Episcopal Church was then read, and signed by the Convention, and is as follows:

A General Constitution of the Protestant Episcopal Church in the United States of America.

ART. 1. THERE shall be a General Convention of the Protestant Episcopal Church in the United States of America on the first Tuesday of August, in the year of our Lord 1792, and on the first Tuesday of August in every third year afterwards, in such place as shall be determined by the Convention; and special meetings may be called at other times, in the manner hereafter to be provided for; and this Church, in a majority of the states which shall have adopted this constitution, shall be represented, before they shall proceed to business, except that the representation from two states shall be sufficient to adjourn; and in all business of the Convention, freedom of debate shall be allowed.

ART. 2. The Church in each state shall be entitled to a representation of both the Clergy and the Laity, which representation shall consist of one or more deputies, not exceeding four of each order, chosen by the Convention of the state; and in all questions, when required by the clerical or lay representation from any state, each order shall have one vote; and the majority of suffrages by states shall be conclusive in each order, provided such majority comprehend a majority of the states represented in that order: The concurrence of both orders shall be necessary to constitute a vote of the Convention. If the Convention of any state should neglect or decline to appoint clerical deputies, or if they should neglect or decline to appoint lay deputies, or if any of those of either order appointed should neglect to attend, or be prevented by sickness or any other accident, such state shall nevertheless be considered as duly represented by such deputy or deputies as may attend, whether lay or clerical. And if, through the neglect of the Convention of any of the Churches which shall have adopted, or may hereafter adopt this constitution, no deputies, either lay or clerical, should attend at any general Convention, the Church in such state shall nevertheless be bound by the acts of such Convention.

ART. 3. The Bishops of this Church, when there shall be three or more, shall, whenever general Conventions are held, form a house of revision, and when any proposed act shall have passed in the general Convention, the same shall be transmitted to the house of revision, for their concurrence. And if the same shall be sent back to the Convention, with the negative or non-concurrence of the house of revision, it shall be again considered in the General Convention, and if the Convention shall adhere to the said act, by a majority of three-fifths of their body, it shall become a law to all intents and purposes, notwithstanding the non-concurrence of the house of revision; and all acts of the Convention shall be authenticated by both houses. And in all cases, the house of Bishops shall signify to the Convention their approbation or disapprobation, the latter with their reasons in writing, within two days after the proposed act shall have been reported to them for

ence, and in failure thereof it shall have the operation of a law.
il there shall be three or more Bishops, as aforesaid, any Bishop
g a General Convention shall be a member ex officio, and shall
h the Clerical Deputies of the state to which he belongs: And
p shall then preside.

4. The Bishop or Bishops in every state shall be chosen agree-
such rules, as shall be fixed by the Convention of that state:
ry Bishop of this Church shall confine the exercise of his Epis-
fice to his proper diocese or district, unless requested to ordain,
rm, or perform any other act of the Episcopal office, by any
destitute of a Bishop.

5. A Protestant Episcopal Church in any of the United States,
r represented, may, at any time hereafter, be admitted, on
to this constitution.

6. In every state, the mode of trying Clergymen shall be insti-
the Convention of the Church therein. At every trial of a
there shall be one or more of the Episcopal order present; and
t a Bishop shall pronounce sentence of deposition or degrada-
n the ministry on any Clergyman, whether Bishop, or Presbyter,
on.

7. No person shall be admitted to holy orders, until he shall
n examined by the Bishop, and by two Presbyters, and shall
ibited such testimonials and other requisites, as the canons, in
e provided, may direct. Nor shall any person be ordained, until
have subscribed the following declaration: "I do believe the
criptures of the Old and New Testament to be the word of
nd to contain all things necessary to salvation: And I do
ly engage to conform to the doctrines and worship of the
tant Episcopal Church in these United States." No person
l by a foreign Bishop shall be permitted to officiate as a
of this Church, until he shall have complied with the canon or
n that case provided, and have also subscribed the aforesaid
on.

8. A Book of Common Prayer, Administration of the Sacra-
nd other Rites and Ceremonies of the Church, articles of
and a form and manner of making, ordaining and consecrating
Priests and Deacons, when established by this or a future
Convention, shall be used in the Protestant Episcopal Church
states, which shall have adopted this Constitution.

9. This Constitution shall be unalterable, unless in General Con-
by the Church in a majority of the states, which may have
the same; and all alterations shall be first proposed in one
Convention, and made known to the several State Conventions,
ey shall be finally agreed to or ratified in the ensuing General
on.

In General Convention, in Christ Church, Philadelphia, August the eighth, one thousand seven hundred and eighty-nine.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

New York. Abraham Beach, D. D. Assistant Minister of Trinity Church, in the city of New York. Benjamin Moore, D. D. Assistant Minister of Trinity Church, in the city of New York. Moses Rogers.

New Jersey. William Frazer, Rector of St. Michael's Church in Trenton, and St. Andrew's Church, in Amwell. Uzal Ogden, Rector of Trinity Church, Newark. Henry Waddell, Rector of Shrewsbury and Middletown, New Jersey. George H. Spieren, Rector of St. Peter's, Amboy. John Cox. Samuel Ogden. R. Strattell Jones.

Pennsylvania. Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia. Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia. Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas, and All Saints. Joseph G. J Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia Francis Hopkinson. Gerardus Clarkson. Tench Coxe. Samuel Powel, Esquire.

Delaware. Joseph Couden, A. M. Rector of St. Anne's. Stephen Sykes, A. M. Rector of St. Peter's and St. Matthew's, in Sussex county. James Sykes.

Maryland. William Smith, D. D. a Clerical Delegate for Maryland, appointed in a Convention as Rector of Chester parish, Kent county. Colin Ferguson, D. D. Rector of St. Paul's, Kent county. John Bissett, A. M. Rector of Shrewsbury Parish, Kent county. Richard B. Carmichael. William Frisby.

Virginia. Robert Andrews.

South Carolina. Robert Smith, Rector of St. Philip's Church, Charleston, and Principal of Charleston College. William Brisbane. W. W. Burrows.

Proposals for an edition of the Holy Bible, by Mr. Isaac Collins, of Trenton, were laid before this Convention, and satisfactory information was given them, as to the proposer's abilities for the execution of the work.

Whereupon, *Resolved*, on motion of Mr. Jones, That the members of this Convention will assist Mr. Collins in the procuring of subscriptions.

The committee for preparing an address to the most Rev. the Archbishops of Canterbury and York, reported an address, which was read and adopted.

Ordered, That it be engrossed, for signing, and that it be signed by the members of the Convention, as their address, and by the President officially.

Ordered, That it be published in the journal of the adjourned meeting of this Convention.

On motion, *Resolved*, That the Right Rev. Dr. White, Rev. Dr.

mith, Rev. Dr. Magaw, Hon. Mr. Hopkinson, Mr. T. Coxe and Mr. Burrows, be a committee to forward the above mentioned address; to repare and forward the necessary answers to the Rev. Mr. Parker and he Clergy of Massachusetts and New Hampshire, respecting their pplication for the consecration of the Rev. Edward Bass, their Bishop lect; to answer, as far as may be necessary, the Right Rev. Dr. Seaury's letters; to forward the minutes and proceedings of this Convenion to the English Archbishops and Bishops, and also to the Right Rev. Dr. Seabury, and to the eastern and other Churches, not included in his union; to notify to them the time and place to which this Convenion shall adjourn, and request their attendance at the same, for the ood purposes of union and general government; and to call such special neetings of the Convention, as may be necessary.

Resolved, That this Convention adjourn, to meet at Philadelphia, on Tuesday, the 29th of September next, and that the Right Rev. Dr. Provost be requested to open the Convention with a Sermon.

Signed by order of the Convention,

WILLIAM WHITE, Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

Francis Hopkinson, Secretary.

APPENDIX.

To all Persons to whom these presents shall come, or whom the same shall or may in any wise or at any time concern, we, John, by Divine Providence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, send Greeting———

WHEREAS by an act of Parliament passed at Westminster, in the wenty-sixth year of the reign of our sovereign lord George the third, King of Great Britain, France and Ireland, entituled "An act to 'empower the Archbishop of Canterbury, or the Archbishop of York, 'for the time being, to consecrate, to the office of a Bishop, persons 'being subjects or citizens of countries out of his Majesty's dominions," t is enacted, that it shall and may be lawful to and for the Archbishop f Canterbury, or the Archbishop of York, for the time being, together rith such other Bishops as they shall call to their assistance, to conserate persons, being subjects or citizens of countries out of his Majesty's lominions, Bishops, for the purposes aforesaid, without the King's icence for their election, or the royal mandate under the great seal for heir confirmation and consecration, and without requiring them to take he oaths of allegiance and supremacy, and the oath of due obedience

to the Archbishop for the time being. Provided always, that no persons shall be consecrated Bishops in the manner herein provided, until the Archbishop of Canterbury, or the Archbishop of York, for the time being, shall have first applied for and obtained his Majesty's licence, by warrant under his royal signet and sign manual, authorising and empowering him to perform such consecration, and expressing the name or names of the persons so to be consecrated, nor until the said Archbishop has been fully ascertained of their sufficiency in good learning, of the soundness of their faith, and of the purity of their manners. Provided also, and be it hereby declared, that no person or persons consecrated to the office of a Bishop in the manner aforesaid, nor any person or persons deriving their consecration from or under any Bishop so consecrated, nor any person or persons admitted to the order of Deacon or Priest by any Bishop or Bishops so consecrated, or by the successor or successors of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions. Provided always, and be it further enacted, That a certificate of such consecration shall be given under the hand and seal of the Archbishop who consecrates, containing the name of the person so consecrated, with the addition, as well of the country whereof he is a subject or citizen, as of the Church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act.—Now know all men by these presents, that we, the said John, Lord Archbishop of Canterbury, having obtained his Majesty's licence, by warrant under his royal signet and sign manual, did, in pursuance of the said act of Parliament, on Sunday, the fourth day of February, in the year of our Lord one thousand seven hundred and eighty-seven, in the Chapel of our palace, at Lambeth, in the county of Surry, admit our beloved in Christ William White, Clerk, D. D. a subject or citizen of the state of Pennsylvania, in North America, and Rector of Christ Church and St. Peter's, in the city of Philadelphia, in the said state, of whose sufficiency in good learning, soundness in the faith, and purity of manners, we were fully ascertained, into the office of a Bishop of the Protestant Episcopal Church, in the state of Pennsylvania aforesaid, to which the said William White hath been elected by the Convention for the said state, as appears unto us by due testimony thereof by him produced, and him the said William White did then and there rightly and canonically consecrate a Bishop, according to the manner and form prescribed and used by the Church of England, his taking the oaths of allegiance, supremacy, and canonical obedience only excepted, he being exempted from the obligation of taking the said oaths by virtue of the above recited act. Provided, that neither he the said Bishop, nor any person or persons deriving their consecration from or under him, nor any person or persons admitted to the order of Deacon or Priest by him, or his successor or successors, shall be enabled to exercise his or their respective office or offices within his Majesty's dominions. In testimony whereof we have caused our Archi-Episcopal seal to be affixed to these

resents.—Given at Lambeth House, the day and year above written, nd in the fourth year of our translation.

J. (L. S.) CANTUAR.

We, William Lord Archbishop of York, Charles Lord Bishop of Bath and Wells, and John Lord Bishop of Peterborough, were present nd assisting at the consecration within mentioned.

W. EBOR.
C. BATH AND WELLS.
J. PETERBOROUGH.

The signatures of the Archbishops of Canterbury and York, and of he Bishops of Bath and Wells, and Peterborough, were made in my resence, February 4th, 1787.

WM. DICKES,
(*Copy.*) Secretary to the Archbishop of Canterbury.

ON Sunday, the fourth day of February, in the year of our Lord one housand seven hundred and eighty-seven, and in the fourth year of the ranslation of the most Reverend Father in God, John, by Divine Provilence, Lord Archbishop of Canterbury, Primate of all England, and Metropolitan, in the Chapel at the Palace at Lambeth, in the county of Surry, the said most Reverend Father in God, by virtue and authority of a certain licence or warrant from his most gracious Majesty, and our sovereign lord George the Third, by the grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, and so forth, to him, in this behalf, directed, the most Reverend Father in God William, by the same Providence, Lord Archbishop of York, Primate o, England, and Metropolitan, and the Right Reverend Fathers in God,f Charles, by divine permission, Lord Bishop of Bath and Wells, and John, by divine permission, Lord Bishop of Peterborough, assisting him, consecrated the Reverend William White, Doctor in Divinity, Rector of Christ Church and St. Peter's, in the city of Philadelphia, a subject or citizen of the United States of North America, and the Rev. Samuel Provost, Doctor in Divinity, Rector of Trinity Church, in the city of New York, a subject or citizen also of the United States of North America, to the office of a Bishop, respectively, the rites, circumstances and ceremonies anciently used in the Church of England being observed and applied, according to the tenor of an act passed in the twenty-sixth year of the reign of his said Majesty, entituled "An act to empower 'the Archbishop of Canterbury, or the Archbishop of York, for the 'time being, to consecrate to the office of a Bishop, persons being sub-'jects or citizens of countries out of his Majesty's dominions," in the presence of me, Robert Jenner, Notary Public, one of the Deputy Registers of the province of Canterbury, being then and there present he Reverend and Worshipful William Backhouse, Doctor in Divinity, Archdeacon of Canterbury, the Rev. ——— Lort, Doctor in Divinity, he Rev. ——— Drake, Doctor in Divinity, William Dickes, Esquire,

Notary Public, Secretary to his grace the said Lord Archbishop of Canterbury, with many others in great numbers then and there assembled. Which I attest.

RT. JENNER,
(*Copy.*) Notary Public, Actuary assumed.

AND we, the underwritten Notaries Public, by royal authority duly admitted and sworn, residing in Doctor's Commons, London, do hereby certify and attest, to all whom it may concern, that Robert Jenner, whose name is subscribed to the aforegoing act, was and is a Notary Public, and one of the Deputy Registers of the province of Canterbury, and that the letters, name and words "Rt. Jenner, Notary Public," thereto subscribed, were and are of the proper hand writing and subscription of the said Robert Jenner, and that we saw him sign the same, and that full faith and entire credit is and ought to be given to all the acts, subscriptions and attestations of the said Robert Jenner, as well in judgment as out. In testimony whereof we have hereunto subscribed our names, to serve and avail as occasion may require, at Doctor's Commons, London, this fifth day of February, in the year of our Lord one thousand seven hundred and eighty-seven. Which we attest.

EDWARD COOPER, Notary Public.
(*Copy.*) WILLIAM ABBOT, Notary Public.

NOTE.—*The letter of consecration of the Right Rev. Dr. Provost will be annexed to the next Journal of the General Convention.*

(*To be Continued.*)

BOOK NOTICES.

ON LECTURES, 1858. THE LIMITS OF RELIGIOUS THOUGHT EXAM-
: Lectures preached before the University of Oxford, in the Year
Foundation of the late Rev. JOHN BAMPTON, M. A., Canon of Salis-
BURY LONGUEVILLE MANSEL, B. D., Reader in Moral and Metaphys-
y at Magdalen College; Tutor, and late Fellow, of St. John's Col-
merican, from the third London Edition. With the Notes trans-
a: Gould & Lincoln. 1859. 12mo. pp. 364.

ant to take up this volume in the present connection. Not only
tempting and suggestive to be handled in this summary way;
rly impossible, within our present limits, to place before the reader
st conception of the work itself. However imperfectly we may
e now, we promise to return to the subject at an early day, and to
e justice.

generally known, that within the English Universities there has
within the last few years, a strong reaction from what is called
n Movement." It is a reaction thoroughly German in its type,
. It is learned, after a fashion, but its temper and tone provoke
t is illogical, inconsistent with itself, muddy, shallow, conceited,
tolerant. Among the English names connected with this develop-
NEWMAN, GREG, BADEN POWELL, FROUDE, JOWETT, and MAURICE;
untry we have THEODORE PARKER and his numerous imitators and
ed, this new development, directly or indirectly German in its
dy poisoned American theology to an extent far greater than is
sed. Its habits of thought, its methods of reasoning, are recog-
ess distinctly, in more than one of our American Divinity Schools;
esitate to say its peculiar mode of thinking prevails, though to a
ven within our own Branch of CHRIST'S Holy Church. In a late
t Works on Christianity," we endeavored to sound an alarm; we
the subject again and again; and, God being our helper, we are
th it.

be grateful for, that, at Oxford, the English head-quarters of this
"Truth as it is in Jesus" is finding defenders worthy of the oc-
t all points, and able and ready to carry the war into the very
Mr. Mansel, in these Bampton Lectures delivered last year, en-
n the question of Christian Theology; and the Lecturer of this
nson, as we understand, is directing his lance at what may be
rn German Canon of Biblical Criticism; and we are told that he is
petent to the task.

in these Eight Lectures, exhibits a thorough familiarity with his
Notes show that he has not only read, but appreciated, the writings
a this late German movement; such as Kant, Hegel, Fichte, Schlei-
scheider, &c.; and, that he has clearly detected the '*πρῶτον ψεῦδος*'
e basis of their mongrel systems. The plan of his work is briefly
amines critically and comparatively the two modern developments of
Rationalism. In his Second, Third, and Fourth Lectures he gives
lysis of that false system of Philosophy, which underlies the Neol-
German, English and American Infidelity; and here he exhibits
h and power of his position. His argument has a two-fold direc-
relating to the Philosophy of the Object of Religion, or the fun-
of the so-called Rational Theology; that is, its conception of the

Nature of God. And then, he directs inquiry into the Philosophy of the Subject of Religion, in which he notices the conditions and limitations of Human Consciousness. The following are pregnant passages, illustrative of both sides of the argument, and they contain the whole gist of the matter in a nut shell.

"We are compelled, by the constitution of our minds, to believe in the existence of an absolute and infinite Being,—a belief which appears forced upon us as the complement of our consciousness of the relative and the finite. But the instant we attempt to analyze the ideas thus suggested to us, in the hope of attaining to an intelligible conception of them, we are on every side involved in inextricable confusion and contradiction. It is no matter from what point of view we commence our examination; whether, with the theist, we admit the co-existence of the Infinite and the finite as distinct realities; or, with the pantheist, deny the real existence of the finite; or, with the atheist, deny the real existence of the Infinite; on each of these suppositions alike, our reason appears divided against itself—compelled to admit the truth of one hypothesis, and yet unable to overcome the apparent impossibilities of each. The philosophy of rationalism, thus traced upwards to its highest principles, finds no legitimate resting-place, from which to commence its deduction of religious consequences." p. 91–2.

And again:

"Our whole consciousness manifests itself as subject to certain limits, which we are unable in any act of thought to transgress. That which falls within those limits as an object of thought, is known to us as *relative* and *finite*. The *absolute* and the *infinite* are thus, like the *inconceivable* and the *imperceptible*, names indicating, not an object of thought or of consciousness at all, but *the mere absence of the conditions* under which consciousness is possible. The attempt to construct in thought an object answering to such names, necessarily results in contradiction; a contradiction, however, which we have ourselves produced by the attempt to think; which exists in the act of thought, but not beyond it; which destroys the conception as such, but indicates nothing concerning the existence or non-existence of that which we try to conceive. It proves our own impotence, and it proves nothing more. Or rather, it indirectly leads us to believe in the existence of that infinite which we cannot conceive; for the denial of its existence involves a contradiction, no less than the assertion of its conceivability. We thus learn that the provinces of reason and faith are not co-extensive; that it is a duty enjoined by reason itself, to believe in that which we are unable to comprehend." pp. 109, 110.

He thus concludes, that "there can be no such thing as a *positive* science of *Speculative* Theology. For such a science must necessarily be based upon an apprehension of the Infinite; and the Infinite, though we are compelled to believe in its existence, cannot be positively apprehended in any mode of the human Consciousness." pp. 220–1.

In his Fifth and Sixth Lectures, he adopts Bishop Butler's argument of Analogy; and shows that Religion and Philosophy are both subject to the same difficulties in dealing with the Absolute and the Infinite; and, that in this regard, nothing is gained by rejecting Revelation; and, with a force and power which are irresistible, he drives home upon our modern cavilers the conviction that their only refuge, in giving up a Supernatural Christianity, is in a bald and naked Atheism. The author's argument here is thoroughly annihilating; and his copious illustrations in the Notes, from the so-called "great thinkers of the age," force upon the reader the conclusion, that these men are as stupid and illogical, as they are tumid.

In his two last Lectures, Mr. Mansel states and defines what he regards as the true province of Reason and the Moral sense in matters of Religion. Instead of making Human Consciousness the sovereign arbiter and ultimate appeal, as our modern infidels do, and of its pronouncing dogmatically on the great doctrines of the Gospel, as the Trinity, the Atonement, &c., because they do not square with our notions of right and fitness, the author's position is admirably stated as follows: "The primary and proper employment of man's Moral Sense, as of his other faculties, is not *speculative*, but *regulative*. It is not designed to tell us

are the absolute and immutable principles of right as existing in the eternal
e of God, but to discover those relative and temporary manifestations of
which are necessary for human training in this present life." p. 210. And
the use of Reason in the subject matter of Revelation, he says, "The
mate object of a rational criticism of revealed religion is not to be found in
contents of that religion, but in its *evidences*." p. 205. The whole of the
th Lecture is a masterly summing up of the entire argument; clear, terse,
ent, and devout.

e argument of the work is based upon the great principle enunciated by
Villiam Hamilton, and which contains in itself a refutation of the whole school
rman sophists, to wit: "the unconditioned is incognizable and inconceiva-
its notion being only negative of the conditioned, which last can alone be but
ally known or conceived."

e have said that these German philosophers are self-contradictory. Even
emann thus speaks of the results which his countrymen have already reached:
e vast variety of contradictory attempts, destructive of each other, to which
pirit of philosophical research has, in modern times, given birth, may appear
row suspicion on the cause itself, and to discourage the very idea of the pos-
ty of a satisfactory solution of the problems proposed by the discovery of a
ry of knowledge based on firm and immutable principles. *The critical sys-
itself has failed to check, as it undertook to do, the daring flight of speculation,
disarm scepticism; and has had the effect of affording them renewed strength
more lofty pretensions.*" Some of our best American scholars, who, in their
er years, were somewhat taken with German Philosophy, later in life have be-
thoroughly sick of its vast pretensions, and its almost utter fruitlessness; but
of all, of the infidel habits of thought and feeling which it is sure to gene-

Its πρῶτ ψεῦδ is wrong. It starts with a lie in its right hand.

e have already spoken of the Notes. Filling more than one hundred and
y pages in fine type, the original Greek, Latin, French, and German of the
lish, are given in a translation, in this American edition. They are sufficiently
o represent that system of speculation which is spreading so rapidly in this
try, which is as blasphemous as it is insidious, and which is the more to be
ded, as it conceals its designs under the pretentious garb of sanctity, philan-
py, and learning.

e will not lay down the volume without saying that the work is open to se-
criticism in one or two points, but they do not touch its main positions;
most of the comments upon the book, which we have seen, seem to us
er an attempt to exhibit the metaphysical acumen of the writer, than to over-
the foundation on which Mr. Mansel has planted himself.

e are aware that we have but imperfectly indicated the method of the argu-
in these Lectures, and their pertinence and value. But we would not fail,
behalf of American Churchmen, to express to the learned author our grateful
eciation of a work so needful, and so nobly done. Its usefulness will be
ter in the American, than in the English Church; as we are exposed, even
than our English brethren, to the baleful influence of German infidelity;
we have fewer correctives which we can bring to bear against its poison.
clergy, and, we trust, multitudes of our laity, will read the book; and will be
gthened by it for the great conflict of the age, against a proud, bitter, infi-
dogmatizing Rationalism, which is eating out the very heart of our Reli-
, and which is sapping the foundation on which rest not only the Sacra-
ts and Ministry of the Gospel, but all its most vital Doctrines.

MENTARY ON THE GOSPEL OF JOHN. By Dr. AUGUSTUS THOLUCK. Translated
om the German. By CHARLES P. KRAUTH, D. D. Philadelphia: 1859.
o. pp. 440.

e need not say that Tholuck is regarded as one of the most orthodox of the
ern German Commentators. A later edition of his Commentary on the
el of St. John, that is, the Sixth Edition, was published in 1844, and after

the New School of German Critics had just made their demonstration. These men, such as Strauss, Weisse, Lücke, De Wette, Bauer, &c, have aimed at nothing less than to overturn completely the foundations on which the Faith of the Church has hitherto rested. Against these men Tholuck directed his labors in his Sixth Edition, which is the one translated and now before us. Dr. Krauth has also availed himself of a still later edition, that of 1857, and has drawn very considerably from it.

This description of the volume before us will enable our readers to judge, in part, how much it is worth to Churchmen. The great mass of them neither know nor care what such men as Strauss and Bauer have written, or have not written. If men around us, who date their religion from Calvin, and Luther, and Edwards, and Bellamy, and Hopkins, have felt constrained to follow the lead of these Modern Germans, and that, too, as it now appears, to their own confusion, there is not, and never has been, such necessity on the part of our own scholars and divines. While we confess that, for popular use, we have no good English Commentary on the Holy Scriptures as a whole, yet there is a wealth of material in the writings of the Early Church, of the best English Divines, and, we may add, of some of our own American scholars, which leaves little to be desired. We own frankly to a distrust of these German Commentators, one and all. We acknowledge the laborious industry with which they have pursued certain points of critical enquiry; we respect the honesty with which they admit certain historical facts; but, in their methods of reasoning and habits of thought, they are, in our judgment, thoroughly unsound and unsafe.

LECTURES ON METAPHYSICS. By Sir WILLIAM HAMILTON, BART., [Late] Professor of Logic and Metaphysics in the University of Edinburgh. Edited by the Rev. HENRY LONGUEVILLE MANSEL, B. D., Oxford, and JOHN VEITCH, M. A., Edinburgh. Boston: Gould & Lincoln. 1859. Royal Octavo.

Sir William Hamilton fills too large a place in that reactionary movement in the philosophical world now going on, to allow us to pass the present volume by with a mere notice. The principles which he has enunciated touch the deepest chords, they reach the innermost fountains of our whole moral being. That the positions, of which he is the ablest defender, are to revolutionize much of the popular thinking of the day we have no doubt. We shall return to the subject again.

THE ATHENEUM, (London,) April 30th, 1859.

In this paper, of above date, we find information of a late discovery of Prof. Tischendorf, of considerable importance.

Prof. Tischendorf, who had been sent by the Russian Government on a journey of scientific exploration, in a letter from Cairo, dated March 15th, states to the Minister of Saxony, Herr Von Falkenstein, that he has succeeded in making some valuable discoveries relative to the Bible. The most important of these discoveries is a MS. of the Holy SS. from the FOURTH CENTURY; consequently as old—(*older*)—as the famous MS. of the Vatican, which has hitherto, in all commentaries, maintained the first rank. This it will have to share in future with the newly discovered MS., if Herr Tischendorf is not mistaken.

In three hundred and forty-six beautifully fine parchment leaves, of such size that only two can have been cut from one skin, it "contains the greater part of the Prophets, the Psalms, the Book of Job, the Proverbs, the Song of Solomon, the Book of Jesus Sirach, and several of the other Apocryphal Books of the Old Testament; but then the WHOLE OF THE NEW TESTAMENT IS COMPLETE.

This is, therefore, the only complete Uncial New Testament in existence.

Another valuable discovery of Prof. Tischendorf 's, is described as an undoubted and *complete* MS. of the Epistles of Barnabas, and of the Shepherd of Hermas, both belonging to the second century of the Christian Era, and originally standing in the esteem of Scriptural Epistles. Herr Tischendorf hopes, from the munificence of the Russian Government, that he will be enabled to give immediate publication to these three MSS.

THE ATLANTIC MONTHLY.

ie very outset we predicted the religious character and tone of this new ical. Hitherto it has shown in its management a good deal of worldly wis- nd it has already attained a very large circulation. Its success has embold- t to throw off its disguise, and the downright infidelity of the work is be- r more and more patent. Its chief contributor, Dr. O. W. Holmes, lately i, at a public meeting in Boston, the Creed of the sect which this "*Month*- presents, as follows:

e believe in *vital* religion, or the religion of *life*, as contrasted with that of i hierarchies, establishments and traditional formulas, settled by the votes of ng majorities in old councils and convocations.

e believe in *evangelical* religion, or the religion of *glad tidings*, in distinc- om the schemes that make our planet the ante-chamber of the mansions of l woe to the vast majority of all the men, women, and children that have nd suffered upon its surface.

e believe that every age must judge the Scriptures by its own light; and an, by God's grace, to exercise that privilege, without asking permission of r bishop, or any other human tribunal.

e believe that sin is the much abused step-daughter of ignorance, and this ly from our own observation, but on the authority of Him whose last on earth, as recorded by the Good Physician, was that the perpetrators of eatest crime on record might be forgiven, *for they knew not what they were*

e believe beyond all other beliefs in the fatherly relation of the Deity to all atures; and wherever there is a conflict of scriptural or theological doc- we hold this to be the article of faith that stands supreme above all others. nd lastly, we *know* that whether we agree precisely in these or any other ar- of belief, we can meet in Christian charity and fellowship, in that we all in the love of our race, and the worship of a common Father, as taught us Master whom we profess to follow."

yet, such miserable stuff as this, such open and avowed Deism, is found parlor tables of hundreds of Churchmen, and is read by the sons and ters of the Church, without a word of caution.

'ILLAR OF FIRE; or Israel in Bondage. By Rev. J. H. INGRAHAM, Rector Christ Church, Holly Springs, Miss, Author of "The Prince of the House David." New York: Pudney & Russell. 1859. 12mo. pp. 600.

Ingraham is so widely known by his "Prince of the House of David," that ed only say he has pursued the same general plan in the present, as in that ir work. A series of letters, as from an eye-witness, is supposed to describe ndition of Israel while in Egyptian bondage. These letters are supposed to tten at three different periods of time, forming three epochs in the history ael, viz: when Pharaoh's daughter had become Queen of Egypt; when, ueen being dead, Moses had fled for refuge to the land of Midian; and after an interval of nearly forty years, he had returned to Egypt to deliverer of God's chosen people. It is a grand theme. In our blind ad- on of the "Nineteenth Century," we forget the height of civilization which en attained in a land which was the nursery of learning to the Greek, and is still a wonder and a rebuke to our own times. In bold imagination, in us and striking portraiture, Mr. Ingraham's present volume will not suffer nparison with anything he has heretofore written.

TONEMENT. DISCOURSES AND TREATISES BY EDWARDS, SMALLEY, MAXCY, EM- S, GRIFFIN, BURGE, AND WEEKS. With an Introductory Essay, by EDWARDS PARK, Abbot Professor of Christian Theology, Andover, Mass. Boston: gregational Board of Publication. 1859. 8vo. pp. lxxx, 596.

at the precise object of Professor Park was in republishing these old Trea- n the Atonement, we do not know, at least it is with us a mere matter of

conjecture; though we confess we have something very like an opinion on the subject. The writers, whose works here appear, are all identified with, or exponents of, what is known in New England, and elsewhere, as the "Edwardean theory" of the Atonement. The whole movement is a curiosity; and the works themselves are a sort of "curiosity shop;" full of sharp metaphysical subtleties, and paradoxical propositions, and playing upon words; which, if they do not rival the old Schoolmen in keenness of acumen, are just about as intelligible to the generality of readers. The truth upon this whole matter is simply this. Calvinism,—we mean the genuine article itself,—was a strictly logical and consistent system; consistent, we mean, with itself. Its "Five Points" were all dove-tailed into each other harmoniously and completely. The theological machine was perfect in itself and of its kind. Starting from the doctrine of Divine Sovereignty, as its 'τοῦ στῶ,' the main point in the system was its view of the nature of the Atonement. It held, and taught, that Christ's Atonement was a full and perfect satisfaction of the mere Justice of the Father. Out of this, naturally grew the doctrine of a Limited Atonement, of Reprobation, of Irresistible Grace, of Unconditional Election, and Perseverance. All these are the basis of old fashioned Puritan theology, as taught in its Confessions and Platforms. There was, however, one difficulty with this system. Men began to feel that it was not in the Bible, and was not true; and, more than this, that, plainly presented, the system was abhorrent to right reason, and a libel upon the Justice and Love of God. And so, men began to rush in masses over into the ranks of Universalism; or, quietly, to draw back into a sort of rationalistic infidelity, which called itself Unitarianism. Now, this is a plain and simple *Syllabus* of the New England movement; imperfect, but correct as far as it goes. And precisely here was the origin and the necessity for what is known as the "Edwardean Divinity." It was, and is, an attempt to reconcile the old Calvinistic Formulas with the modern speculations which have in later years so widely obtained; and with our necessary conceptions of the character of the Supreme Being. How far these modern *Edwardeans* agreed with the elder Calvinists, is very well expressed by one of them, who says, "I dare say, the venerable divines above quoted did not mean so, neither did their hearts think so. They never prayed as though those things were true; they never felt as if they believed them."

We would not speak slightingly of these men. Their fault was the fault of their system, not of themselves. And this was the necessary, inevitable result of the giving up of the old Catholic Symbols of the Faith for a system founded on doctrinal speculation and metaphysical subtlety. An extreme, un-Scriptural, well-meaning Dogmatism, has been followed by an extreme, un-Scriptural, but, we cannot say, well-meaning, Rationalism. And yet, it is no less equally true, that the modern Rationalist, however paradoxical it may seem, is one of the greatest and bitterest Dogmatists in the world.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. New York: D. Appleton & Co. 1858. 8vo. Vol. V. pp. 770.

The publishers of this important work have recently given to the public the names of the contributors of the several articles in the first five volumes, numbering about one hundred and seventy in all. There is certainly enough of learning and character in this list to secure general confidence in the substantial value of the Cyclopedia. We might say, without being hypercritical, that we are sorry to see certain themes assigned to certain individuals; and on the whole subject of Christianity, taken in its broadest sense, we repeat what we have before intimated, the work can never be an authority with Churchmen. And yet, as each denomination of Christians is allowed to set forth its own tenets, in this respect the work will have value. The work has already a list of about 12,000 subscribers; and each volume contains about 2,500 separate articles. Several of those in the present volume are written with great thoroughness. The work is sent post-paid on remitting the price ($3 per volume) to the publishers.

ELLIS' MADAGASCAR. Three Visits to Madagascar, during the years 1853, 1854, 1856. Including a Journey to the Capital, with Notices of the Natural History of the Country and of the present Civilization of the People. By the Rev. WILLIAM ELLIS, F. H. S., author of "Polynesian Researches." Illustrated by a Map and Wood-cuts from Photographs, &c. 8vo. pp. 514. New York: Harper & Brothers. 1859. New Haven: E. Downes

The importance of the Island of Madagascar, in its size, productiveness, population, &c., renders this volume an important one. Still greater interest, however, attaches to the subject from the fact of the fierce persecutions of the Christians in this Island, which commenced in 1835, and which form one of the bloodiest chapters of modern Church history. Communication and commerce with the Island having been almost entirely interrupted, Mr. Ellis, in the employ of the London Missionary Society, and with the countenance of the British authorities, determined to visit the Island on a tour of exploration and enquiry; and this large volume gives the record of his observations, during his three visits in 1853, 1854, and 1856. He was successful in disabusing the mind of the Queen of her prejudice against the British Government, and in reëstablishing commercial relations. His volume shows him to be an observing, discreet, and scholarly man. There is little doubt that, at no distant day, Christian Missions will be found doing a great work in the Island, for which the way is already preparing. During the eighteen years of missionary labor there, Christianity gained a foothold and wielded a power, which, we confess, surprises us; and we are confident that this work of Mr. Ellis gives much information that will be new to the public, both as to the Island itself, and the character of the people. The work is illustrated with numerous photographs taken on the spot by the author.

BISHOP WHITE ON EPISCOPACY: THE CASE OF THE EPISCOPAL CHURCHES IN THE UNITED STATES CONSIDERED. Philadelphia: 1859. 8vo. pp. 32.

We are not quite sure that we understand the reason for the republication of this work at the present time. It appeared in the *Protestant Episcopal Quarterly* a few months ago, and it is now scattered over the Church in pamphlet form. If it is republished as an endorsement of those loose, radical views of the Ministry, which a few individuals are so noisily teaching, and so defiantly practicing, then its republication, as a matter of policy, is a signal blunder. For, 1st, Bishop White's, or rather, the Rev. Mr. White's plan, which he proposed when he was comparatively a young man, was based on what was supposed to be a *real necessity;* and which was yet no necessity after all, as the event proved. 2d. He everywhere affirmed that this plan was designed as only a mere temporary expedient. 3d. He held, even at that period, unqualifiedly, and avowedly, the doctrine of the Apostolic Succession. 4th. In his pamphlet there is an expression or two, which is certainly at variance with his later and maturer teachings, as Bishop White, as we might easily show. 5th. Mr. White was mainly intent in this matter on guarding the infant American Church against those Erastian views then so prevalent in England and in the Virginian Colony. 6th. His reasoning from what was admitted in respect to the Continental Reformers cannot be appreciated now, without a knowledge of the strong Churchly character and tone of the teachings of those Reformers, as laid down in their formularies and their writings, and this, both as to the Ministry and the interpretation of Holy Scripture. On this point we have materials which we shall be glad to lay before our readers at an early day.

In an Article in the *Church Review*, on the efforts to obtain the Episcopate previous to the Revolution, we noticed the combined and systematized machinations of the sects to defeat those efforts; and, notwithstanding the solemn assurances to the contrary of Dr. Chandler and other leading Churchmen, public prejudice had been made to identify the Episcopal Office with the exercise of civil functions. Thus the "*American Mercury*," an old newspaper of April 10th, 1786, has the following from a Boston contemporary:—"Boston, March 27th. On

Tuesday last, arrived in town from Connecticut, the Right Revered Father in G—d, the *Northabout* Bishop—which reminds us of the following paragraph from a late London paper: 'The tenacious adherence to the old prejudice of habit was scarcely ever more obstinate than in the much-talked-of Parson Seabury's becoming Bishop of Connecticut. In the name of all that is rational and expedient, why, if a bishop was the thing wanted, why take the needless trouble of sending to England to get it made? Why not, like sensible and spirited politicks, ordain the business at once, by a supreme act of their own Legislature?'"

This paragraph, which shows the intensity of public prejudice at that day, will help us to understand the Rev. Mr. White in his plan for a temporary departure from an acknowledged principle of Ecclesiastical Order; but, in the name of consistency and honesty, what has all this to do with an attempt to connect the name of Bishop White with men and measures, where there is not the slightest shadow of sympathy, in doctrine, tone, or temper?

BISHOP MCILVAINE'S ORDINATION SERMON, in the Chapel at Gambier, Ohio, October 26, 1839. "The Origin and Design of the Christian Ministry." 8vo. pp. 14.

If some one of our other Bishops, whom we can name, had preached and published this sermon within the last twelve months, we presume it would have been denounced in some quarters as "exclusive," "unevangelical," &c., &c. And yet, it is simply an honest and frank statement of the doctrine of the divine appointment of Episcopacy. He says, "Episcopacy is the only form of Church Order contained in the Scriptures and manifest from ancient authors; and consequently, whether a Church should be now Episcopal or not, is a question to be settled upon considerations, not of mere expediency, but of deference to the model of the primitive Church, *as it was constituted by the Apostles under the guidance of Inspiration.*" And as to the "Apostolic Succession," he says: "The LORD, having first invested His Apostles with authority to ordain successors in the Ministry, has, through them, transmitted the same, in unbroken descent, through all ages, to the present, and will transmit it, from hence, to the end of the world."

As to the "*Revival System,*" so called, or "*special efforts,*" the Bishop says, "the present author does not hesitate to declare publicly, as he does frequently, before those who patronize such things, that more rapidly than anything else, they are destroying the vitals of religion, and overspreading the land with a scoffing infidelity."

And, as to fraternizing with everything that calls itself Christian, at the sacrifice of the Order of the Church, the Bishop's words are equally significant. He says: "Now there is one way appointed of God for the securing of the fruits of the Ministry, without which they cannot remain, I mean, the careful and scrupulous keeping up, in connection with them, and all around them, the ordinances, the regular fixtures of the visible Church. * * * He is a poor husbandman who spends so much time upon the tilling of the ground, *that his enclosures are forgotten.* * * * What God hath joined together let not man put asunder. He has joined together the outward and visible with the inward and spiritual, throughout all the parts and interests of religion," &c., &c.

We cannot help saying, that if these positions were sound and true in 1839, twenty years ago, they cannot be unsound and false now. And if there was need of such counsel then, surely with the rapid, alarming, and wide-spread growth of a bitter hostility to such principles as we have quoted above, emphatically is there a thousand fold more need of such teachings now. In one respect, there is a change in the opposition to the Church. It is a change of policy, or method. Formerly it was the "swords and staves." Now it is the "kiss." But there is no more, and we believe there is less, of real love, of respect, and of reverence, for the principles which Bishop McIlvaine announced twenty years ago, than there was then. Indeed, this change of policy characterizes all the assaults of our day upon the supernaturalism of the Gospel. But this is too wide a thought to open up

now. We only add, that true loyalty to Christ and His Church is a more difficul. and heroic duty to-day than it ever has been since Apostolic times.

POPULAR GEOLOGY: A Series of Lectures read before the Philosophical Institution of Edinburgh. With Descriptive Sketche s from a Geologist's Port-folio. By HUGH MILLER. With an Introductory Resumé of the Progress of Geological Science within the last two years. By Mrs. MILLER. Boston: Gould & Lincoln. 1859. 12mo. pp. 423.

HUGH MILLER did not live to complete what he regarded as the *magnum opus* of his life, "The Geology of Scotland." But these popular Lectures, delivered with great approbation before an audience of the highest distinction, are a contribution perhaps equally valuable to the cause of Science. For Hugh Miller excelled as an accurate observer, and in the clearness with which he stated those *facts* which must form the basis of all true induction. These Lectures are the record of such Geological observations in Scotland. His *hypotheses* for explaining those facts are, of course, a distinct matter. And though late explorations of Sir Roderick Murchison, and Mr. Duff, seemed at first to shake confidence in some of Mr. Miller's conclusions; still, his Geological theory stands, as yet, the test of all modern discovery. The "Descriptive Sketches," in an Appendix, contain some of the materials, which the lamented author would have worked up into form and shape, had his life been spared.

The modesty, taste, and skill, with which Mrs. Miller has edited these Lectures of her late husband, are worthy of all praise.

HERMENEUTICAL MANUAL: or, Introduction to the Exegetical Study of the Scriptures of the New Testament. By PATRICK FAIRBAIRN, D. D., Principal and Professor of Divinity in the Free Church College, Glasgow, author of "Typology of Scripture," etc. Philadelphia: Smith, English & Co. New York: Sheldon, Blakeman & Co. Boston: Gould & Lincoln. 1859. 12mo. pp. 526.

The second, or alternative title to this work, best indicates its design and character. It is not a complete work. Certain principles of exegesis are assumed, are in part explained, and are applied to certain subjects, and these of great importance. Its contents are arranged under three divisions.

First, we have "a discussion of facts and principles bearing on the language and interpretation of New Testament Scripture." Under this head, we have treatises on the Original Language of the New Testament; The characteristics of New Testament Greek; Collateral sources for determining the sense and peculiarities of New Testament Scripture; General principles in interpreting particular words and passages; False and True Accommodation; Reasoning from the analogy of Scripture; The relation of the Old to the New Dispensation; Tropes; Parables; Parallelisms.

Under the second division, we have "Dissertations on particular subjects connected with the exegesis of New Testament Scripture." This portion of the work is exceedingly valuable. It is learned, thorough, and, almost always, satisfactory. Among the subjects examined, are the two Genealogies of Matthew and Luke; the designations and doctrine of Angels; the Names of Christ; terms antagonistic to Christ's person and authority; Baptism; Hades; διαθήκη; Repentance, Regeneration, Renovation; and St. John's use of the terms *Paraskeue* and *Paseha*.

And, lastly, the author examines "the use made of Old Testament Scripture in the writings of the New Testament."

It will thus be seen, that the writer takes hold of points of the greatest importance, and on which the Clergy, especially, if they have any true conception of their mission, will not fail to be thoroughly informed. While he is evidently nettled at the good old rule of Vincent of Lerins, the "*quod semper, quod ubique, quod ab omnibus*," for, like every Presbyterian, he sees where it must inevitably land him; yet he declares, in speaking of the Old and New Dispensations, "There

was something more in the relation between Judaism and Christianity, than that of type and ante-type, in the sense commonly understood by these terms; there was the relation, also, of germ and development, beginning and end. The Christian Church, if, in one respect, a new thing in the earth, is, in another, a continuation and expansion of the Jewish." In fact, these men always appeal to that rule when it can be made to subserve their own ends.

We commend this work to those of our Clergy whose digestion can bear something stronger than the pictorial literature of the day.

THE LIFE OF JOHN MILTON. Narrated in connection with the Political, Ecclesiastical, and Literary History of his time. By DAVID MASSON, M. A., Professor of English Literature in University College, London. With portraits and specimens of his hand-writing at different periods. In three Volumes, 8vo. Vol. I. Boston: Gould and Lincoln. 1859. pp. 658.

We propose to give a thorough examination of this important work when the remaining volumes shall have appeared.

THE ANNUAL OF SCIENTIFIC DISCOVERY; or, YEAR-BOOK OF FACTS IN SCIENCE AND ART; exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, etc., together with a list of recent Scientific Publications, a classified list of Patents, Obituaries of eminent scientific men, and an Index of important papers in Scientific Journals, Reports, &c. Edited by DAVID A. WELLS, A. M. Boston: Gould & Lincoln. 1859. 12mo. pp. 410.

This title page is an exact description of the volume. It is simply a record of the progress of discovery in the field of Science and Art. It is not a critical examination of these discoveries; it is a mere record, and nothing more. Of course, it leaves a thousand questions, and very important questions too, still open; but as such a record, the work is invaluable.

A TREATISE ON THEISM, AND ON THE MODERN SCEPTICAL THEORIES. By FRANCIS WHARTON, Author of "A Treatise on American Criminal Law," &c., and Professor in Kenyon College, Ohio. Philadelphia: J. B. Lippincott & Co. 1859. 12mo. pp. 395.

The object of Mr. Wharton in this volume, is to meet the Infidelity of the day upon its own chosen ground; to prove, by the light of Nature, and by arguments addressed to Human Reason, the Being of GOD; and then to expose the weakness of the various prominent forms of Unbelief, as Positivism, Fatalism, Pantheism and Development. The method of argument which the author adopts is designed to arrest the popular mind—to meet and direct the popular current of thought and feeling. There is enough of matter in the volume; and the points, which the author makes, are very well put. But, after all, when we have stormed and carried the outposts of the enemy, our work is scarcely begun. The infidelity of our times is far more of the heart than of the head; it is mere Will-Worship; which argument can answer, but never silence, much less subdue. There still remains for us a system, not of Naturalism, but of Supernaturalism; above our Reason; challenging our Obedience; mortifying our Pride; breaking down our Self-Will; giving us the true freedom, not of outlaws, but of sons of GOD in and through JESUS CHRIST. St. Paul's description of the infidels of his day is as true to nature now as it was then.

THE CATACOMBS OF ROME: As Illustrating the Church of the First Three Centuries. By the Rt. Rev. WM. INGRAHAM KIP, D. D., Missionary Bishop of California. Fourth edition. New York: D. Dana, Jr. 1859. 12mo. pp. 212.

Very great interest hangs around these old Catacombs of Rome. They were the quarries of the ancient architects. The humble laborers in them were among

nverts to the Faith. They were the refuge of martyrs in the bloody
. They were the burial places of the sainted dead. For three hun-
Christians of all ranks, and various countries, there found sepulture.
n later times, in the barbarian invasions, Goths and Huns, and Lom-
Saracens, devastated them for plunder. And now, after these old
had been forgotten for ages, they have been opened again; among
nderful memorials of the primitive Church, and the most truthful
the manly vigor and Scriptural purity of the early Roman Church, and
sy and corruption of that Church in later times. It is in this regard
lume has great value. It is Rome bearing witness against herself; and
hat the Rome of our day strives to silence such testimony. The Cat-
covered with inscriptions and symbols full of meaning: and the
Bishop Kip is enriched with copies of great numbers of them. He has
awn largely on the labors and investigations of his predecessors; and
ough popular, is by no means superficial.

SERMONS. SERMONS for Some of the Principal Festivals and Fasts of
h, and on Christian Doctrine and Duty. Preached at the Church of
nt, Boston, Mass. By the Rt. Rev. HORATIO SOUTHGATE, D. D., late
the Parish. New York: Daniel Dana, Jr. 1859. 12mo. pp. 315.

rmination of his connection with the Church of the Advent, and at
of several of the most prominent gentlemen in the Parish, Bishop
elected and published the Sermons which form the present volume.
oughtful; some of them, rich in sentiment; and all, full of matter.
r the most part on the Greater Fasts and Festivals, and in harmony
asion, they teach positive Christian Doctrine, in distinction from that
nitarianism, falsely so-called, which forms the staple of so large a part
lar preaching of the times.

AND ENCOURAGEMENT FOR LENT. By the Rev. J. H. HOBART, D. D.
k: Daniel Dana, Jr. 1859. 12mo. pp. 227.

gh appreciation of the radical disorganization of our moral nature, and
natural remedy provided for its restoration, lies at the basis of this
ctical volume. We regret that it was not in season for our April
t the work is of permanent value, and we heartily commend it to our

DIST; Or Incidents and Characters from life in the Baltimore Confer-
MIRIAM FLETCHER. With an Introduction by W. P. Strickland, D. D.
lumes. New York: Derby & Jackson. 1859. 12mo. pp. 384, 360.

praise had been lavished upon this work in the Methodist periodicals,
ected to find something in it worthy of attention. It is simply a
ovel, designed to place the Church of Virginia in the most unfavora-
t possible with modern Methodism. As a work of art, it is a dull,
g; and yet it has in it enough of sectarian pharisaism to be popular
or whose sakes it was probably written. It will confirm their preju-
n their hatred of the Church, and make their stupidity and ignorance
ely comfortable. We commend the work, especially to our brother
of Virginia, as an index of opinion, feelings, and temper, about them.

BROTHERHOOD: A Letter to the Hon. Heman Lincoln. By BARON
D., Pastor of the Rowe Street Church, Boston. Boston: Gould &
12mo. 1859. pp. 208.

SS: Or the Development of Church Life. By BARON STOW, D. D.
o. Boston: Gould & Lincoln. 12mo. 1859. pp. 282.

r of these works is a leading Clergyman of the Baptist denomination.
these two volumes, in its language and tone, is utterly at variance with

the narrow spirit which always seems to characterize that sect. The second volume is so thoroughly unsound in its premises, and so illogical, unguarded, and sometimes dangerous in its conclusions, that we do not care to enter, even, upon its examination. "The First Things" in "the development of Church Life," lie at the very foundation of all sound theology; but there must first be a true conception of them, their verity, their nature, and their position in the whole system of Christianity.

LIFE OF BISHOP CROES, of New Jersey. By JOHN N. NORTON, Rector of Ascension Church, Frankfort, Ky. New York: Church Book Society. 1859. 16mo. pp. 208.

Mr. Norton, in prosecuting his evidently agreeable work of writing the Lives of the Early American Bishops, writes, it seems to us, better and better; certainly with more freedom, tact, and force. Special interest, however, attaches to this volume, from the shreds of our Early Church History, which are interwoven into the narrative of the life of the first Bishop of New Jersey. It is an interesting and valuable little work.

THE CHURCH BOOK SOCIETY, under the vigorous and judicious management of Mr. Harriman, has issued the following new publications. Several of them are very choice little volumes. "Aunt Charity;" "The Story of a Story Book;" the "Sisters Clare preparing for Confirmation;" and "Uncle Jack the Fault Killer," will be popular and useful. In the whole list, we see nothing that is exceptionable or unworthy of commendation.

1. AUNT CHARITY. By MRS. E. L. NORTHROP. 18mo. pp. 332.

2. STORY OF A STORY BOOK. By JENNY MARSH PARKER. 18mo. pp. 72.

3. THE NIGHTINGALE; Or a Kind Act is never lost. A Tale of the Russian War, forty years ago. From the German of Christoph Schmid. 18mo. pp. 91.

4. PHILIP and ARTHUR; Or a Story of the Chatterton Children. 18mo. pp. 128.

5. WILLIE and HARRIE: A true Story for Children. By a Mother. 18mo. pp. 85.

6. LITTLE ELSIE: To which is added Little Jemmy, the Chimney Sweeper. 18mo. pp. 81.

7. THE MINE: Or Darkness and Light. By A. L. O. E. 18mo. pp. 212.

8. THE RAMBLES OF A RAT. By A. L. O. E. 18mo. pp. 185.

9. STORIES DESCRIPTIVE OF THE ISLE OF WIGHT. By EMMA MAC ALLAN. 18mo. pp. 203.

10. UNCLE JACK THE FAULT KILLER. 18mo. pp. 143.

11. THE SISTERS CLARE PREPARING FOR CONFIRMATION. pp. 84.

12. THE CHRIST-BEARER: The Hermit of the Ford. By Miss HARRIET CECIL HUNT. 18mo. pp. 62.

13. LITTLE FOOT PRINTS ON THE OLD CHURCH PATH. A Memoir of a Christian Child. First American, from the Third English Edition. 18mo. pp. 53.

ELEMENTS OF RHETORIC; Designed as a Manual of Instruction. By HENRY COPPEE, A. M., Professor, &c. in the University of Pennsylvania. Philadelphia: E. H. Butler & Company. 1859. 12mo. pp. 367.

Professor Coppee has aimed, in this work, at preparing a Manual of Rhetoric, which should be neither too abstruse, philosophical and technical on the one hand, nor superficial or too simple on the other; but which should be adapted to the capacities of students in High Schools and Academies, &c. It looks like a modest, sensible, and useful treatise, and is well worthy the attention of teachers.

TRUEBNER'S BIBLIOGRAPHICAL GUIDE TO AMERICAN LITERATURE. A Classed list of Books Published in the United States of America during the Last Forty Years. With Biographical Introduction, Notes and Alphabetical Index. Compiled and Edited by NICHOLAS TRUEBNER. 8vo. London: 1859. pp. 554.

It is certainly noteworthy that the most complete History of American Literature yet published, should have first appeared in London. About thirty six pages of the work are devoted to elaborate descriptions of such Bibliographical Works as have appeared in America, or elsewhere, on Books relating to America. Then, we have about sixty pages of History of American Literature—its First and Second Colonial Periods—and its First and Second American Periods—(an arbitrary division, it seems to us)—including, also, education, printing, remuneration of authors, the book trade, newspapers and periodicals, printing presses, typography, type foundries, paper, binding, &c. About thirty pages are devoted to the Public Libraries of the United States; and then we have five hundred and twenty-two pages, giving a classified list of works arranged under thirty-one general divisions, according to their subjects. To the whole, there is a very complete Alphabetical Index. We cannot state the whole number of works here specified as having issued from our press; but it must be nearly fifteen thousand; perhaps more than this. Nor, is this list complete. Some of the most learned and valuable of our American Publications are omitted altogether. It is however an exceedingly valuable work; and many of the facts would be new and interesting to American readers. How far we have, or are likely to have, a literature distinctively American, is perhaps a question; but the increase in the number of American Books published within a few years is very great; and the work before us is one of the best proofs of the demand for our Books on the other side of the Atlantic.

ADAM BEDE. By GEORGE ELIOT, Author of "Scenes of Clerical Life." New York: Harper & Brothers. 1859. 12mo. pp. 496. New Haven: E. Downes.

THE ROMANCE AND ITS HERO. By the Author of "Magdalen Stafford." New York: Harper & Brothers. 1859. 12mo. pp. 424. New Haven: E. Downes.

PICTURES OF COUNTRY LIFE. By ALICE CAREY. New York: Derby & Jackson. 1859. 12mo. pp. 359.

Miss Alice Carey is well known as a contributor to some of the most popular Magazines, and the present volume is made up of about a dozen such contributions.

FANKWEI: Or, the *San Jacinto* in the Seas of India, China and Japan. By WILLIAM MAXWELL WOOD, M. D., U. S. N., late Surgeon of the Fleet to the United States East India Squadron, Author of "Wandering Sketches in South America, Polynesia," &c. &c. New York: 1859. Harper & Brothers. 12mo. pp. 544. New Haven: E. Downes.

Notwithstanding the querulous tone of the writer, and his fault-finding with the rank and position of the Medical officers in our Naval Service, and with their duties, he has given a sketchy volume of life as he saw it, in Madeira, Cape Town, Mauritius, Ceylon, Singapore, Siam, and China. We have also an account of the recent effective action of our Naval forces under Commodore Armstrong, in the Chinese waters, with several valuble official papers; and some important information on the traffic in opium, and the influence of that poisonous drug.

THE HOME JOURNAL. New York.

A late number of this paper has the following list of "Websterisms," which is worth preserving:

"To exhibit the real magnitude of this *petite misère* before the eyes of our readers, so that they can weigh and measure it for themselves, we will now spread the entire monster in our columns—hands, feet, head, organs and dimensions; and we can imagine their exclamation:—'What! is that all? *That!* Has *that* made so much uproar in the literary world?'

I.—MISCELLANEOUS.

Correct Orthography.	Webster's Orth'y.	Correct Orthography.	Webster's Orth'y.
Axe,	Ax.	Height,	Hight.
Comptroller,	Controller.	Manœuvre,	Maneuver.
Contemporary,	Cotemporary.	Molasses,	Melasses.
Defence,	Defense.	Mould, ing, ed, er,	Mold, etc.
Offence,	Offense.	Moult, ing, ed,	Molt, etc.
Pretence,	Pretense.	Plough, ing, ed,	Plow, etc.
Ambassador,	Embassador.	Practise, (*verb,*)	Practice.
Gauntlet,	Gantlet.	Staunch,	Stanch.
Drought,	Drouth.	Ton,	Tun.
Group,	Groop.	Wo,	Woe.

II.—WORDS PROPERLY SPELLED WITH TWO L'S, ETC. WHICH WEBSTER SPELLS WITH ONE.

Bevelling, etc.	Beveling, etc.	Libelling, etc.	Libeling, etc.
Benefitting, etc.	Benefiting, etc.	Levelling, etc.	Leveling, etc.
Biassing, etc.	Biasing, etc.	Marshalling, etc.	Marshaling, etc.
Cancelling, etc.	Canceling, etc.	Modelling, etc.	Modeling, etc.
Cavilling, etc.	Caviling, etc.	Panelling, etc.	Paneling, etc.
Counselling, etc.	Counseling, etc.	Perilling, etc.	Periling, etc.
Counsellor,	Counselor,	Ravelling, etc.	Raveling, etc.
Crystallize, etc.	Crystalize, etc.	Rivalling, etc.	Rivaling, etc.
Drivelling, etc.	Driveling, etc.	Revelling, etc.	Reveling, etc.
Duelling, etc.	Dueling, etc.	Rivetting, etc.	Riveting, etc.
Enamelling, etc.	Enameling, etc.	Shovelling, etc.	Shoveling, etc.
Equalling, etc.	Equaling, etc.	Travelling, etc.	Traveling, etc.
Gravelling, etc.	Graveling, etc.	Tinselled	Tinseled.
Jeweller, etc.	Jeweler, etc.	Worshipping, etc.	Worshiping, etc.
Labelling, etc.	Labeling, etc.		

III.—WORDS PROPERLY SPELLED WITH ONE L, WHICH WEBSTER SPELLS WITH TWO.

Control	Controll.	Fulness	Fullness.
Enrol	Enroll.	Instil	Instill.
Enthral	Enthrall.	Distil	Distill.
Fulfil	Fulfill.	Skilful	Skillful.
Dulness	Dullness.	Wilful	Willful.

IV.—WORDS PROPERLY TERMINATING IN RE, WHICH WEBSTER SPELLS ER.

Calibre	Caliber.	Mitre	Miter.
Centre	Center.	Ochre	Ocher.
Fibre	Fiber.	Sabre	Saber.
Accoutre	Accouter.	Sceptre	Scepter.
Lustre	Luster.	Sombre	Somber
Meagre	Meager.	Theatre	Theater.
Metre	Meter.		

"This list contains *seventy-two* words, which, with their derivatives, chiefly in Class II, (*travelling, travelled, traveller,*) may amount to one hundred and forty, in all. Some words may have been omitted; but one hundred and sixty would include every item of Webster's innovation. We omit such words as *public, music, physic,* &c. formerly spelled with a final *k;* and *honor, favor,* &c., formerly

ed with a u, because those two classes of changes have been gradually ted by good writers in America without any reference to Webster. Web- s friends, indeed, claim these changes as Webster's; but every educated man rs the claim is without the slightest foundation."

AMERICAN HOME GARDEN. Being Principles and Rules for the Culture of getables, Fruits, Flowers, and Shrubbery. To which are added brief Notes Farm Crops, with a Table of their Average Product and Chemical Con- tuents. By ALEXANDER WATSON. With several Hundred Illustrations. New ork: Harper & Brothers. 12mo. pp. 531. 1859 New Haven: E. Downes.

very sensible book, and of course a very useful one to horticulturists; and, ur country almost every body is a horticulturist, on a larger or smaller scale. rowing taste for such employments is one of the promising features of our rican civilization.

VE ME LITTLE, LOVE ME LONG." By CHARLES READE, Author of "It is never o late to mend," &c. New York: Harper & Brothers. 1859. 12mo. pp. 434. ew Haven: E. Downes.

K ABOUT JESUS. With Illustrations and a Map. By the Author of "Reading thout Tears." New York: Harper & Brothers. 1859. 4to. pp. 246. New aven: E. Downes.

s an entertaining book for the nursery, by which children are drawn uncon- sly to a most intimate acquaintance with the leading events in the Blessed OUR'S Life, and to a reverential love of His Character, this beautiful little vol- may be confidently recommended. It is a good book for Sunday School ar es.

WORLD: ONE WASHINGTON. Bishop DOANE'S Oration, on Washington's rth-day, 1859, in the City Hall, Burlington, N. J.

nobler, fresher, more beautiful tribute to the memory of Washington has r been paid, than by the late Bishop Doane, in this Oration, delivered at the est of the Ladies' "Mount Vernon Association," at Burlington, and of the prominent citizens of various Christian denominations. It is a remarkable nce of a man of genius and eloquence rising to the full dignity of a great oc- n, and carrying all hearts with him, on a theme so hackneyed and thoroughly usted.

LIFE OF NORTH AMERICAN INSECTS. By B. JAEGER, late Professor of ology and Botany in the College of New Jersey. Assisted by H. C. PRESTON, . D. With numerous Illustrations, from specimens in the Cabinet of the uthor. New York: Harper & Brothers. 1859. 12mo. pp. 319. New aven, E. Downes.

ofessor Jaeger follows the arrangement of Linnæus in giving Seven Orders of cts. He thinks there are in existence, a hundred thousand different species ese. He writes with the enthusiasm of a true scholar in this department of ce; and withal in a devout spirit. For ourselves, we have never been more essed with the wonderful power and perfections of GOD than in the study of mology; and we commend this as the best treatise on the subject now pub- d. As a book for a family of young persons, affording them amusement and uction, it will be found very valuable.

OF DOANE'S SERMON; THE DEVOUT CHURCHWOMAN. In commemoration of s. JANE TONGRELOU DAYTON, in St. John's Church, Elizabeth, Feb. 3, 1859.

s. Dayton was the daughter of the Rev. Dr. CHANDLER, so valiant for the th in those dark days of our Colonial History, when Churchmen were Church- indeed. The sterling worth and the sanctity of his character were reflected repeated in the life of his daughter, who lived to an advanced age; and at decease all denominations, ranks, and ages united to do her reverence. The late op has drawn her portrait with that exquisite beauty and skill which alway

characterized his productions on such occasions. The rare symmetry and saintliness of her character, the rich blending of graces and virtues, form a beautiful representation of that type of piety which the Church is calculated to produce.

REV. JOHN COTTON SMITH'S SERMON, in St. Paul's Church, Boston, April 14, 1859, at the Ordination of Rev. J. L T. Coolidge. "Charity and Truth."

The Ordination of Mr. Coolidge, formerly a prominent Unitarian preacher, to the Ministry of the Church, was an occasion, which the Rev. Mr. Smith employed to notice the astounding changes taking place in the religious opinions, speculations, and feelings of that portion of New England; and to define the position in which the Church stands towards them. It was a great occasion, viewed theoretically or practically. Conceding the cleverness of the preacher, may we not say, that the claims of CHRIST'S Church, and the exigencies of the times demand that we take stronger ground than a mere empiricism, a fancied expediency? Can we, and be loyal to CHRIST, say, with the preacher, "I set aside, now, all claims as to the divine or even apostolic origin of our organization"? Undoubtedly, what is right is also expedient; but it is false theology to choose the right, *because* it is expedient. We are to love, honor, and obey the Church, because she is what Christ made her to be.

HENRY C. VAN SCHAACK'S Paper before the New York Historical Society, Jan. 4, 1859. New York: C. B. Richardson. 1859. 8vo. pp. 67.

Mr. Van Schaack's paper is devoted to the memory of HENRY CRUGER, whose history was eventful, and his character worthy of commemoration. He was a native of New York City, but removing in early life to Bristol, England, he became colleague with Edmund Burke in the British Parliament; was an ardent friend and defender of the Colonies; and afterwards removed to this country, and was elected member of the Senate of New York. His thorough distrust of, and sweeping charges against Burke, deserve notice.

THE CHURCHMAN'S DIARY AND CLERGY LIST FOR 1859. Church Book Society, New York, 1859.

In addition to the usual Almanac, Ecclesiastical Calendar, Diocesan Statistics, spaces for Memoranda, &c., this snug little volume contains an Alphabetical list of all the Clergy, with their Post Office Address; and an Alphabetical List of all the Parishes in the several Dioceses, with the names of the incumbents, the number of families, and communicants, in each parish, &c., &c. This is a new feature; and considering the incompleteness of the Diocesan Journals, and the frequent removals of the Clergy, this Manual is prepared with great accuracy.

THEOLOGICAL SEMINARY of the Protestant Episcopal Church in the Diocese of Virginia. 1858-59.

There are, now, in this Seminary *forty-seven* students.

FIFTH ANNUAL ADDRESS of the Rector of Christ Church, New Haven, Conn.

This "Free Church movement" is already demanding a more spacious Church, which is about to be erected. The rapid and substantial growth of the Church in New Haven is noteworthy.

FIRST ANNUAL REPORT of the Charity Foundation, &c., Buffalo, N. Y. 1859.

The springing up of such Institutions as this all over the country, and they are becoming quite numerous, is one of the surest indications that the heart of the Church is sound.

THE CHURCH OF ENGLAND; Its Apostolic Foundation. By a Presbyter of Tennessee. Clarksville. 1859. 8vo. pp. 19.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Wm. H.	Bowman,	Mch. 20,	St. Andrew's, Philadelphia, Penn.
J. I. T.	Eastburn,	April 14,	St. Paul's, Boston, Mass.
r, Geo. T.	Kemper,	Mch. 20,	St. James', Milwaukee, Wis.
yton,	Williams,	May 25,	Holy Trinity, Middletown, Conn.
Samuel,	Williams,	May 25,	Holy Trinity, Middletown, Conn.
alter F.	Lee, H. W.	Mch. 20,	Grace, Cedar Rapids, Iowa.
——,	Smith,	May 25,	Grace, Louisville, Ky.
. H.	Atkinson,	April 3,	Grace, Plymouth, N. C.
e. Dean,	Potter, H.	May 29,	St. Ann's, Brooklyn, N. Y.
Thos. W.	Williams,	May 25,	Holy Trinity, Middletown, Conn.
W. Taylor,	Williams,	May 25,	Holy Trinity, Middletown, Conn.
id,	Williams,	April 28,	St. James', Danbury, Conn.
, Henry W.	Kemper,	Mch. 20,	St. James', Milwaukee, Wis.
W. Aug.	Potter, H.	May 29,	St. Ann's, Brooklyn, N. Y.
T.	Potter, H.	June 2,	Ascension, New York City.
ard Hyde,	Williams,	May 25,	Holy Trinity, Middletown, Conn.
Maurice H.	Atkinson,	May 8,	St. Stephen's, Goldsboro, N. C.
on, Orlando,	Williams,	May 25,	Holy Trinity, Middletown, Conn.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
, Alfred M.	Bowman,	Mch. 20,	St. Andrew's, Philadelphia, Penn.
ield, F. D.	Doane,	Mch. 20,	St. Peter's, Morristown, N. J.
tian, Wm.	Whittingham,	Mch. 24,	Calvary, Baltimore, Md.
te, Sylvester,	Williams,	April 27,	St. John's, Stamford, Conn.
r, James E.	Williams,	May 10,	St. James', New London, Conn.
erse, Geo. S.	Potter, H.	June 2,	Ascension, New York City.
ell, Thomas F.	Doane,	Mch. 20,	St. Peter's, Morristown, N. J.
s, Alfred A.	Whittingham,	Mch. 20,	Coventry Parish, Md.
ry, Rufus,	Williams,	April 27,	St. John's, Stamford, Conn.
wood, Robert,	Johns,	April 3,	Christ, Alexandria, Va.
ory, H. T.	Williams,	May 10,	St. James', New London, Conn.
Samuel,	Williams,	May 10,	St. James', New London, Conn.
ns, F. S.	Smith,	April 1,	Trinity, Covington, Ky.
s, L. H.	Polk,	May 15,	Christ, New Orleans, La.
s, S. Russell,	Eastburn,	May 7,	St. Matthew's, South Boston, Mass.
ley, James E.	Potter H.	Mch. 10,	Transfiguration, New York City, N.Y.
ldon, Wm. Ch.	Bowman,	Mch. 20,	St. Andrew's, Philadelphia, Penn.
nell, Walter,	Williams,	April 27,	St. John's, Stamford, Conn.
ison, Geo. F.	Whittingham,	Mch. 24,	Calvary, Baltimore, Md.
son, Thos. R.	Williams,	June 4,	St. Paul's, Norwalk, Conn.
on, N. S., D.D.,	Smith,	April 1,	Trinity, Covington, Ky.
D. G.	Williams,	May 10,	St. James', New London, Conn.
ier, B. R.	Green,	May 8,	St. Andrew's, Jackson, Miss.
bgate, John B.	Burgess,	Mch. 20,	Christ, Gardiner, Maine.
cer, Chas. S.	Whittingham,	Mch. 20,	Coventry Parish, Md.
bury, J. N.	Doane,	Mch. 21,	Grace Church, Newark, N. J.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Calvary,	Bowman,	April 30,	Germantown, Penn.
Christ,	McIlvaine,	April 17,	Portsmouth, Ohio.
Christ,	McIlvaine,	May 11,	Oberlin, Ohio.
Grace,	Eastburn,	June 2,	Salem, Mass.
St. Alban's,	Green,	May 5,	Bovina, Miss.
St. James',	McCoskry,	Feb. 1,	Dexter, Mich.
St. John's Chapel,	Potter, H.	May 10,	Newburg, N. Y.
St. John the Baptist,	Bowman,	April 30,	Germantown, Penn.
St. Mary's,	Scott,	Jan. 22,	Eugene City, Oregon.
St. Paul's,	Elliott,	May 26,	Savannah, Ga.
St. Peter's,	McIlvaine,	April 13,	Gallipolis, Ohio.
St. Peter's,	Lee, A.	May 6,	Smyrna, Del.
St. Stephen's,	Atkinson,	May 8,	Goldsboro, N. C.
St. Stephen's,	Polk,	May 1,	Williamsport, La.
Trinity,	Johns,	April 5,	Shepherdstown, Va.
——,	McCoskry,	Mch. 3,	Hillsdale, Mich.

OBITUARY.

The Rt. Rev. GEORGE WASHINGTON DOANE, D. D., LL. D., Bishop of the Diocese of New Jersey, died at Burlington, April 17, at one o'clock, P. M., at the age of sixty years.

A sketch of his life and character will be given in our next Number.

The Rev. HENRY D. V. JOHNS, D. D., Rector of Emanuel Church, Baltimore, Md., died in Baltimore, April 22d, aged fifty-six years. He was born at New Castle, Del., in 1803. He was the third and youngest son of the Hon. Kensey Johns, who filled many important posts in Delaware, his native State, having been Chief Justice thereof, and who for several years represented the State in the United States Senate, whilst one of his sons was Chancellor of Delaware. The Rev. Dr. Johns graduated at Princeton College, and at an early age he entered the General Theological Seminary at New York, and afterwards pursued his Theological studies under the direction of his brother, now Bishop Johns, of Virginia, at Frederick, Md. He commenced his ministerial labors at Wilmington, Del.; he was for some time Rector of the Episcopal Church at Frederick; thence he was called to Trinity Church, in Washington City; afterwards to Cincinnati; whence he was called to the Rectorship of Christ Church, vacant upon the promotion of his brother to be Assistant Bishop of Virginia. Here he continued until 1853, when Emanuel Church was built by a portion of his congregation, and he became its Rector. His end was peaceful.

The Rev. WILLIAM W. ARNETT, D. D., died at Cumberland, Md., April 21, 1859, aged forty-four years. He was born in Marion Co., Va., April 14, 1815. In early life he attended to the study of Medicine; afterwards he became a Methodist preacher of much influence; but conformed to the Church, and was ordained Deacon, by Bp. McIlvaine, at Gambier, Ohio, Feb. 3d, 1839, and Priest, by the same Prelate, in the same year. Having officiated in Circleville and Dayton, Ohio, he became Rector of the Church of the Mediator, Philadelphia, and in November, 1852, he accepted the Rectorship of St. Paul's Parish, Milwaukee, Wis. His health failing him, in September, 1856, he resigned his Rectorship of this Parish, and returned to the East. In the Summer of 1857, he became Rector of Emanuel Parish, Cumberland, Md., and so continued until his death.

The Rev. PEARSON S. TOWNSEND, a graduate of Nashotah, died at St. Paul, Minnesota, Feb. 16, 1859, aged 31 years.

The Rev. WILLIAM ALEXANDER died in Philadelphia, March 13, 1859, aged 61 years. He was born in Philadelphia, August 6th, 1797. When about seven

ars old, he was taken to England by his father. He remained, chiefly in Lon-
n, about thirty years. He was received as a member of the Methodist denomi-
tion, at Dublin, Ireland, June, 1815, and was licensed to preach by the Rev.
chard Watson, in London, 1820. He returned to Philadelphia with his family
1835. For nearly six years he faithfully discharged the trying duties of Mis-
nary and Moral Instructor in the Moyamensing Prison—in good standing with
ry Board of Inspectors. He was finally received into the Protestant Episco-
l Church, and was ordained a Deacon by the Rt. Rev. Alonzo Potter, D. D.,
ishop of Pennsylvania. For a few years past he has been acting as assistant
the Rev. Kingston Goddard, Rector of the Church of the Atonement.

The Rev. GEORGE Y. MOREHOUSE, Rector of St. Andrew's, Mount Holly, N. J.
d at Mount Holly, Sunday, April 10th. He was Rector of this Parish forty-
r years.

he Rev. GEO. FLINT, M. D., Rector of St. James', Greenfield, Mass., died at
enfield, on Tuesday, April 12th.

IED, at Bonus, Illinois, May 2d, 1859, the Rev. ORRIN MILLER, at the age of
ly 70 years. Of his birth, education, and early history, we know little,
for many years he was a preacher of the Methodist Connection, and remained
ntil after he was fifty years of age. About seventeen years since, he con-
ed to the Church, and was ordained Deacon and Priest by Bishop McIlvaine,
hio. He had charge of parishes in Franklin and Wooster, Ohio; he labored
ral years in Western New York, whence he removed to Illinois. Of late
s his health has not admitted of much active duty. But he has borne the
tation of an earnest man, and for many years was a useful Presbyter of the
ch.

he Rev. CHARLES JARVIS TODD died at Polo, Ogle Co., Ill., May 3d, 1859,
fifty-nine years, Rector of the Church in that place. He was the son of the
Ambrose Todd, formerly of Huntington, Conn., where he was born, June
, 1800, and where also he was buried by the side of his father.

DIOCESE OF TEXAS.

the Annual Convention of this Diocese, held in Galveston, May 5th and 6th,
Rev. ALEXANDER GREGG, Rector of St. David's, Cheraw, S. C., was unani-
ly elected Bishop of this important Diocese.

DIOCESE OF PENNSYLVANIA.

he Annual Convention of this Diocese assembled in St. Andrew's Church,
ladelphia, May 24. The two most important matters before the Convention
the proposed division of the Diocese, and the proposed merging of the two
ionary Societies of the Diocese into one. The following sets of Resolutions
ed the Convention, without substantial alteration.

DIVISION OF THE DIOCESE.

solved, That this Convention is of opinion that it is expedient and desirable
there should be a division of the Diocese of Pennsylvania.

solved, That this Committee have permission to sit in the recess of the Con-
ion, with power to consider all questions pertaining to this subject, and to
rt their opinion thereon to the Bishop and Assistant Bishop of the Diocese,
the Standing Committee, who, if they deem it desirable, shall have power to
a special Convention, in September next, to take action upon the subject.

MISSIONARY WORK OF THE DIOCESE.

1. That the missionary work be confined to a Board of Missions, consisting of twelve clergymen and twelve laymen, of which the Bishop and Assistant Bishop shall be the ex officio head.

2. That the Missionary Board be appointed by the Standing Committee, with the concurrence of the Bishop, or, in his absence, of the Assistant Bishop—one-third of their number for one year, one-third for two years, and one-third for three years; and annually thereafter one-third of the number shall be appointed as aforesaid.

3. That the appointment of the first Board be made as soon as the two existing missionary societies shall signify in writing to the acting Bishop and to the Standing Committee their willingness to withdraw entirely from the Missionary work.

4. That the said Board be authorized to make their own by-laws, subject to the approval of the Bishop and Standing Committee, to elect such officers as they shall deem necessary, and that they be required to report annually their proceedings to the Convention.

It is delightful to witness the truly Catholic spirit which is more and more pervading this important Diocese.

DIOCESE OF MARYLAND.

The Annual Convention of this Diocese met May 25, in Christ Church, Baltimore. The important matter before the Convention was the proposed division of the Diocese. The Committee appointed at the previous Convention reported as the result of enquiry into the opinion of the Diocese, that,

Of the Clergy of the Diocese, 74 say *aye*, (Western Shore 55, Eastern Shore 19;) and 38 say *no*, (Western Shore 35, Eastern Shore 3;) the rest of the Clergy, 40 in number, made no response.

Of the Parishes and Congregations, 48 say *aye*, (Western Shore 32, Eastern Shore 16;) and 42 say *no*, (Western Shore 33, Eastern Shore 8;) and 43 parishes, &c., do not reply.

The report closes with the following resolutions:

Resolved, That it is expedient that the Diocese of Maryland be divided into two Dioceses.

Either, *Resolved*, That the eight counties on the Eastern Shore be set off as a new Diocese, under the title of the *Diocese of Easton;*

Or, *Resolved*, That Calvert, Anne Arundel, Baltimore and Harford counties and Baltimore city, together with the eight counties of the Eastern Shore, be one Diocese, under the title of the *Diocese of Maryland;* and that the rest of the present Diocese, to wit: St. Mary's, Charles, and Prince George's counties, the District of Columbia, Montgomery, Howard, Carroll, Frederick, Washington, and Alleghany counties, be the other Diocese, under the title of the *Diocese of Washington.*

After a very long and able debate the question was taken and lost by a non-concurrence of Orders. The Clergy voted in favor, 68 to 28; and the Laity against division, 42 to 41.

The division of the Diocese at no distant day is almost certain, and the probability now is that there will be three Dioceses, instead of two.

ELECTION OF THE BISHOP OF NEW JERSEY.

On Thursday, May 26, at the Annual Convention of the Diocese of New Jersey, held at Burlington, the Rev. WILLIAM H. ODENHEIMER, D. D., Rector of St. Peter's Church, Philadelphia, was on the 13th ballot elected Bishop.

The following gives a correct table of the ballotings in the Convention:

VOTES OF THE CLERGY.

BALLOTS,..... I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.
Odenheimer,..... 5	4	6	5	2	3	..	..	..	..	14	17	36
Mahan,.....24	24	23	23	24	22	29	29	30	30	30	30	6
Littlejohn,..... 5	4	4	5	9	23	20	21	20	19	6	3	6
Morton,.....13	16	15	15	13	..	..	..	..	..	..	..	..
Hoffman,..... 3	1	2	2	3	2	..	..	..	..	..	..	..
Scattering,..... 2	4	3	1	..	..	3	1	1	1	1	1	3

VOTES OF THE LAITY.

BALLOTS,..... I.	II.	III.	IV.	V.	VI.	VII.	VIII.	IX.	X.	XI.	XII.	XIII.
Odenheimer,.....13	10	11	9	6	5	7	..	7	8	9	16	56
Mahan,.....21	22	21	19	24	21	20	23	20	21	17	18	..
Littlejohn,..... 2	9	3	20	37	36	34	33	32	30	33	26	4
Morton,.....16	18	18	11	..	..	..	..	..	..	..	..	..
Hoffman,..... 6	2	6	2	2	..	..	7	..	..	..	..	..
Scattering and Divided,..... 6	5	4	2	1	1	2	1	4	3	2	1	1

CHINA MISSION TO BE STRENGTHENED.

Bishop Boone has issued a Circular, stating that the Church has determined to enter the door so wonderfully opened now to the Gospel of Christ in China. He says: "These facts have made the deepest impression on the minds of the Foreign Committee, and they have resolved to send out, forthwith, ten additional Missionaries, if suitable men can be found. * * * Eight of them have already offered themselves to the Committee to go to these people, who are thus stretching out their hands to them, and two or three more are expected to offer. The cases of five of these applicants have received a favorable response, to go with me on my return to China, about the 1st of July, and two or three more I hope to see appointed soon. * * * Kiang-su, the Diocese that has fallen to me, 'in partibus infidelium,' has a population of thirty-seven millions."

Twenty thousand dollars are needed by July 1st, for the prosecution of this noble work.

NEW MISSION TO JAPAN.

The late Treaties with Japan, for which Christendom is indebted to our own Foreign Consul, Mr. Harris, provide for the free exercise of the Christian Religion, and secure liberty to erect Houses of Worship. The Rev. J. Liggins, and the Rev. C. M. Williams have been transferred from the China to the new Japan Mission.

STARTING OF THE PLAN FOR MISSIONARY BISHOPS.

The Rev. Jas. C. Richmond, of Milwaukee, in a letter to the (Chicago) *Church Record*, gives the following facts as to the inauguration of the policy of Missionary Bishops in the Church. He says:

"Here are some of the circumstances:—A letter sent from Philadelphia to me fails to arrive, and never has been found; this decides me to take the Northern, instead of the Southern route. At Lockport I visit—sorely against my will, and yielding to my brother, (the Rev. William Richmond,)—a sick clergyman, the Rev. O. Clark. The door opens into his bed-room, the physician and his wife enter; she is introduced as 'a niece of Bishop Chase,' whom I had never seen, and but for these words should not have thought of. Inquiries follow as to the Bishop's whereabouts—'Does he perform any Episcopal duty in Michigan?' 'No.' The thought then first occurred, as I jumped up and exclaimed, 'Wouldn't he make a good Bishop for Illinois?' This was carried out, after a consultation with the Rev. John Batchelder, at Jacksonville. We wrote a joint letter to Bishop Chase. Each received an answer, and three letters were written to the other

three clergymen, who had recently come to Peoria, Chicago and Galena. The presbyter at Chicago refused to join us. The deacon at Galena (the Rev. Henry Tullidge) could not come, but would assent to our action. The Rev. Palmer Dyer, of Peoria, assented. Meantime I had preached at Beardstown, March 1st, 1835, the first German sermon by an Anglo-American clergyman, in the Western Hemisphere. Beardstown and Rushville furnished four out of the five laymen in the Convention. Three clergymen, the Rev. Palmer Dyer being the third, and Secretary of the Convention, made the whole number nine, of whom I had five from the two Churches named. Sunday, March 8th, Mr. Batchelder and I preached. March 9th, 1835, Monday, Mr. Dyer preached the Convention sermon in the hall of the tavern in Peoria—this, I hear, is burned down. After the congregation of twenty had retired, the Convention met in Mr. Dyer's bed-room, which opened out of the hall, and as there were few chairs, part of us sat on the bed. After making a Constitution, and Canons, and By-Laws, about sunset we '*appointed*' Bishop Chase, Bishop of the Diocese of Illinois. The proceedings were published in a blue covered pamphlet, entitled 'The Journal of the Primary Convention of Illinois.' This movement made also the Missionary Bishops, as Bishop Brownell confessed to me.

"There you have the hints, and, if I can get time, I will write out the story. I have never put pen to paper about it in this way, before. If I do *not* write it, one of the most providential events in the Church will have no history. If I *do* write it truthfully, some feeling will be shown, and I shall be accused of egotism, etc. But, one hundred years hence, it will be deeply interesting. Bishop DeLancey said to me in Troy, years after, (1841,) in presence of six clergymen,—Van Kleeck, Walker, Eastman, Bissell, Cox, and Twing—'that was the happiest blow ever struck for the Church,' (of course in the U. S.) Bishop Polk said to me, also, 'We took our start together; and that was a grand start of yours in 1835, for you moved on that whole Missionary organization.' He said this in 1841, (just before I went to England, about the mission to the Turks,) in a hotel in New York: his mother and others were there. I asked Bishop Brownell, near St. Andrew's Church, Philadelphia,—'Shall we get any Missionary Bishops this year?' 'No, not these twenty years.' In two days Dr. Hawkes and Bishop Kemper were appointed, and Bishop Brownell said, 'the Illinois business moved the Bishops on.'"

SLAVERY IN SOUTH CAROLINA.—THE SLAVE TRADE; AND MARRIAGES AMONG SLAVES.

Not long since there appeared an Article in the (Charleston) "*Southern Episcopalian*" on the late attempts to revive the Slave Trade, which was so manly in tone, Christian in argument, and judicious in counsel, that we should have before alluded to it, except for our resolution not to admit the subject at all into our columns. The late Convention of that Diocese, however, at Charleston, May 11th, have in their records certain Resolutions, reported to that body, which are so important that we wish to preserve them. The vigor and success, also, with which the Church in South Carolina is caring for the spiritual interests of the slaves are worthy of special note. Here are the Resolutions.

Report of the Special Committee appointed by the Protestant Episcopal Convention, at its session in 1858, *to report on the duty of Clergymen in relation to the marriage of slaves.*

The Committee appointed by the Convention to consider and report under what circumstances a clergyman may unite slaves in marriage, respectfully submit the following report. [Here follows the report, which we omit, inasmuch as the substance thereof is embodied in the following concluding resolutions, which the Committee recommend to the Convention, to wit:]

1. *Resolved*, That the relation of husband and wife is of Divine institution, and the duties which appertain to it are of universal obligation, and bind with the the same force the master and the slave.

2. That the injunction of our Saviour, forbidding man to separate those whom God has joined together, is obligatory upon the conscience of every Christian master, and prohibits the separation of those who have been united in marriage.

3. That the power over the slave, which is conferred upon the master by the law of the land, should be exercised by every Christian in conformity with the law of God; and, therefore, every Christian master should so regulate the sale or disposal of a married slave as not to infringe the Divine injunction forbidding the separation of husband and wife.

4. That while this obligation is generally recognized by Christians, yet many cases arise in which separations among married slaves occur from voluntary abandonment of duty by the parties themselves, or from circumstances beyond their control, and it is desirable that some judgment should be pronounced by the Church which may establish for its members a uniform rule of conduct.

5. That the cases of separation produced by the voluntary action of either of the parties to the marriage contract are expressly condemned by our Saviour; and this sentence, as already stated, embraces master and slave; but involuntary separation, produced by causes over which the married parties have no control, do not appear to come within the scope of any direction recorded in the Scriptures.

6. That in the absence of such direction, the sound judgment of the Church, guided by the general principles of religion, and directed by the great Head of the Church, must be exercised in devising the best rule for the action of its members.

7. That where an involuntary and final separation of married slaves has occurred, the case of the sufferers is to be distinguished from any human agency which has separated them. The latter is responsible to God for disregarding His commands; the former are entitled to sympathy and consideration.

8. That in such cases of separation, where neither party is in fault, and where separation appears to be permanent and final, the refusal to allow a second marriage would often produce much evil and hardship, and this Convention, in giving its judgment in favor of such marriages, would do so in the qualified language applied by the apostle to cases of self-restraint—"If they cannot contain, let them marry; for it is better to marry than to burn."

All of which is respectfully submitted.

May 11, 1859. C. G. Memminger, *Chairman.*

ABOLITION TRACT SOCIETY.

The radicals having failed to abolitionize the American Tract Society, at the late Anniversary at New York, the Boston branch of that Society has severed its connection, and has "set up" for itself. At its late Annual Meeting in Boston, Bishop Eastburn, and the Hon. Robert C. Winthrop, two of its Vice Presidents, declined a re-election.

MISCELLANEOUS.

DECREASE OF METHODISTS IN NUMBERS.

The Annual Meeting of the Methodist East Conference, embracing Eastern New York and Southern New England, has lately had its session in New Haven. From the reports presented it appears that "the list of probationers is greatly diminished, and though the increase of members in full counection is large, yet it falls more than eight hundred below the decrease of probationers, by that sum diminishing the aggregate as returned last year." Hence, it is evident that the *whole number* of the probationers stricken from their lists must have been enormously great. No sort of reliance can be placed upon the statements of the numbers of their converts with which their newspapers are constantly filled.

RECEIPTS OF SOCIETIES.

The following is a comparative statement of the receipts for three years of the various Institutions which held their anniversaries in New York in May last:

	1857.	1858.	1859.
American Bible Society,.....	$441,305	$390,759	$415,011
American Tract Society,.....	420,585	386,153	383,274
A. B. C. Foreign Missions,.....	307,318	188,736	206,310
Pres. Board Foreign Missions,.....	205,793	223,978	230,031
American Home Missionary Society,.	178,060	175,971	188,136
American and F. C. Union,.....	70,296	76,603	73,203
American Anti-Slavery Society,.....	19,300	18,512	13,885
N. Y. State Colonization Society,....	32,278	15,624	26,835
American and Foreign Bap. Bible,....	.....	29,000	30,879
Boston Tract Society,.....	.....	.....	57,064
American Baptist Free Mission,.....	.....	.....	17,000
American Congregational Union,....	.....	.....	12,117

FOREIGN MISSIONS AND HOME MISSIONS.

"From reliable statistics it appears that, in Maine, New Hampshire, Vermont and Massachusetts, not more than one quarter of the whole population are in the habit of attending church. There are one million three hundred thousand people in New England, who, so far as attending church is concerned, are, practically, like the heathen. There are twenty-six towns in this State which have no evangelical preaching."

This statement forms a part of the Report on Home Missions recently submitted to the Massachusetts Congregational General Association. Its facts were not called in question, and probably are received as reliable by the ministers assembled. There is no portion of our country where, from the growing infidel tendencies, and the educational influences reaching every part of the United States, the planting of the Church is more imperiously called for, than New England. It is emphatically missionary ground. And, to meet and cure the evil, the Church must go in her integrity, in her primitive simplicity, beauty, and power. We would not advocate one branch of missionary labor at the expense of another. But if there be one field which, more than another, demands love, zeal, self-denial, it is the work of Home Missions.

At the late Convention of Virginia, the Rt. Rev. Bishop Johns, in describing the appalling spiritual destitution of Western Virginia, has the following language: "The difficulty is not one of means, but of men; suitable men, willing to encounter the labor and submit to the deprivations of this domestic work. I love the cause of Foreign Missions, and rejoice when its bands are augmented by faithful and efficient men, but it perplexes and pains me to find that, whilst devoted Christians, both men and women, respond to the loud cry from Africa, China and Japan, the groans of those of our own household are little heard and less heeded. For several years we have been seeking for, and would have been satisfied to begin with, two evangelists to itinerate through the counties on the Ohio and Kanawha, teaching and preaching the things concerning the kingdom of God, and the name of Jesus Christ. We have yet to find the first competent volunteer for this inconspicuous field; yet, if abundant labors and self-denial for the Saviour's sake and the salvation of souls are attractive to those who feel the power of His love and desire the promotion of His glory, *there are ranges on our western borders which might take precedence of any foreign missionary station which our Church has occupied.*"

These are truthful words, and we are not to be drawn nor driven into a quarrel with men who thus appreciate the Church's need, mission, and work.

ASSISTANT BISHOP OF OHIO.

At the Annual Convention of this Diocese in Trinity Church, Columbus, held June 2d, on the second day of the Session, or June 3d, the Convention proceeded to vote for Assistant Bishop, and the following is the result of the first ballot, 68 votes being cast:

Rev. Dr. Bedell,	47
Rev. Dr. Littlejohn,	12
Rev. Dr. Burr,	2
Rev. Dr. Newton,	2
Blank,	1

The Laity confirmed the nomination of the Clergy by a vote of 86 to 24. On motion of the Rev. Dr. Bolles, of Cleveland, the election of the Rev. Dr. Bedell was then made unanimous.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF THE BISHOP OF BANGOR.

The Rt. Rev. Christopher Bethell, D. D., Lord Bishop of Bangor, died at his palace, Carnarvonshire, Wales, on Tuesday, April 19, at the age of 86 years. He was the oldest Prelate on the Episcopal Bench. Dr. Bethell was the son of the Rev. Richard Bethell, and was born at Isleworth. He was educated at King's College, Cambridge, where he took the degree of Bachelor of Arts, in 1796, and shortly afterwards became a Fellow of his college, and Second Member's Prizeman. In 1824 he was nominated by Lord Liverpool, the then Prime Minister, to the Bishopric of Gloucester, and was consecrated to the Episcopal supervision of that See. In 1830, the Duke of Wellington, the then Prime Minister, transferred him to the more lucrative See of Exeter, and again, in the same year, to the still more lucrative See of Bangor, which he held up to the time of his death. His Lordship was the author of several theological works, the principal of which is his *General View of the Doctrine of Regeneration in Baptism.* The See which Dr. Bethell's death leaves vacant, and which is the first which has fallen to Lord Derby's lot to bestow, is worth 4,500*l.* a year, and includes the Isle of Anglesea, and portions of Carnarvon, Denbigh, Montgomery, and Merioneth. Attached to the bishopric is the patronage of eighty-one livings, of the gross annual value of 22,000*l.* a year, in addition to the deanery, (worth 1,000*l.* a year,) the chancellorship, treasurership, and precentorship of the cathedral, the prebends of Penvynnd (worth 400*l.* a year, held by Mr. Majendie, a son of the late Bishop of Bangor,) and Llanfair, the first, second and third canonries in the cathedral, and the archdeaconry of Merioneth.

THE NEW BISHOP OF BANGOR.

The Queen has been pleased to order a *congé d'elire* to pass the Great Seal, empowering the Dean and Chapter of the Cathedral Church of Bangor to elect a Bishop of that See, the same being void by the death of Dr. Christopher Bethell, late Bishop thereof; and her Majesty has also been pleased to recommend James Colquhoun Campbell, Clerk, M. A., Archdeacon of Llandaff, to be elected by the said Dean and Chapter, Bishop of the said See of Bangor. The Bishop-designate

is a graduate of Trinity College, Cambridge. He took his B. A. degree in 1834, when he was 28th senior optime, and in the second class of the classical tripos. In 1844 he was presented by the Marquis of Bute to the rectory of the populous parish of Merthyr Tydvil, and from that time to the present he has worked with untiring energy in that unpromising field of ecclesiastical labor. In 1851 he was presented by the present Bishop of Llandaff to an honorary canonry in Llandaff Cathedral, and last year, on the death of Archdeacon Williams, his lordship nominated him to the archdeaconry of Llandaff.

CONSECRATION OF THE BISHOP OF BRITISH COLUMBIA.

On Thursday, February 14th, 1859, St. Matthias' Day, the Rev. GEORGE HILLS, D. D., was consecrated Bishop of British Columbia, in Westminster Abbey. The Consecrating Bishops were, the Archbishop of Canterbury, the Rt. Rev. JOHN BIRD SUMNER, D. D.; the Rt. Rev. SAMUEL WILBERFORCE, D. D., Bishop of Oxford; the Rt. Rev. JOHN THOMAS PELHAM, D. D., Bishop of Norwich; the Rt. Rev. A. C. TAIT, D. D., Bishop of London; the Rt. Rev. EDWARD FEILD, D. D., Bishop of Newfoundland; and the Rt. Rev. WILLIAM H. DELANCEY, D. D., Bishop of Western New York. The Bishop of London preached the Sermon, from Acts i, 26. There was a large attendance of the Clergy.

Bishop DeLancey says, in writing home: "This is no State movement, no effort of government patronage, no result of Parliamentary grants, no action of a long-stifled Convocation, but the prompting of Christian faith and zeal which have stirred up individual munificence, (Miss Coutts has endowed three Colonial Bishoprics,) and society enterprise in the propagation of the Gospel. It is the triple gem in our individual crown of Christian beneficence, and the thirty-third propagation enterprise of the venerable Society which now has indented Europe, Asia, Africa, and America, with Dioceses, outnumbering those within England itself. There are now thirty-six Colonial Bishoprics; England and Wales contain twenty-eight, and Scotland seven, in all thirty-five.

"I believe it is the first occasion since the American Bishops were consecrated, in 1787, that a Bishop of the succession then first transferred to the United States, has joined with English Bishops in the act of consecration. Seventy-two years have passed, and the mother now cordially recognizes the equal Episcopal authority of her distant daughter, risen in vigor and expansion almost to sisterhood, and welcomes her representative to her side in a conjoint conveyance of Episcopal authority and commission to one of her own Colonial Bishops. It starts another strand in the cord of succession. It adds a new link to the chain so long and so providentially intertwined and connected."

It seems that the only part which the American Bishop was allowed to take in the Service, was simply in the "laying on of hands." The American Church can afford to take no notice of such marked discourtesy; but we trust it will not be lost upon our Clergy, who are more and more brought into contact with our English brethren. The tone of a certain portion of the English press in speaking of the American Church, is getting to be duly appreciated on this side of the Atlantic. Little petty tricks and slights always bespeak a little man; they indicate a consciousness of weakness; or a jealousy of power in the ascendency and to be feared. American Churchmen love and venerate the Mother Church, with all her past neglects; and they will pay her due reverence, as long as their own self-respect will permit.

EXTENSION OF THE COLONIAL EPISCOPATE.

The following account of the growth of the Colonial Episcopate is compiled from a table published in "Parker's Church Calendar." At the close of the last century there were only two Colonial Bishoprics,—Nova Scotia and Quebec; Calcutta in 1814, Barbadoes and Jamaica in 1824, and Newfoundland in 1839, were added to the list; so that at the end of the year 1833 there were only six. Now

here are thirty-six, without reckoning the Dioceses of Waiapua and St. Helena, ow being formed. Between the years 1833 and 1838, three were erected; during ach of the next periods of five years, six; during the last five years, eight; and he Diocese of British Columbia is the first fruit of the present year.

STILL ANOTHER COLONIAL DIOCESE.

Sir E. B. Lytton, Secretary of State for the Colonies, has consented to the cre- ition of another new Bishopric in Australia, the seat of which will be at Brisbane, loreton Bay, New South Wales, now included in the Diocese of Newcastle—a See hich is equal in extent to four times the area of the British isles. The Society or the Propagation of the Gospel in Foreign Parts has granted £1,000 towards he endowment fund, and Dr. Tyrell, the present Dishop of Newcastle, has gener- usly promised to contribute half the amount required for the endowment of the ew See.

Sir Edward Bulwer Lytton has nominated as the first Bishop of Brisbane, the ev. Edward Wyndham Tuffnell, M.A., of Wadham College, Oxford, and Prebendary f Salisbury Cathedral. The Bishop-designate was ordained in 1837, and, having for ome time been minister of Broadtown, near Marlborough, was presented by the ate Bishop of Salisbury to the rectory of Beechingstoke. In 1857, on the ap- ointment of Sir Erasmus Wilson to the Chancellorship of St. David's, he was ominated by the present Bishop of Salisbury to the rectory of St. Peter's and St. 'aul's, Marlborough, which he has held up to the present time. Mr. Tuffnell raduated in 1837, when he was third class in classics, and was select preacher in 858.

OXFORD AND CAMBRIDGE MISSION TO CENTRAL AFRICA.

A meeting in behalf of this new Mission, which is to be established under the uspices of these two ancient Seats of Learning, was held in the Sheldonian heatre, Oxford, May 17th. The Bishop of Oxford presided. There were pre- ent also, the Bishop of Cape Town, Dr. Williams, of New College, Professors elwyn and Harold Browne, and Archdeacon Hardwick, with the Rev. Ernest awkins, on behalf of the Propagation Society, who represented the Clergy, hile Dr. Phillimore and Mr. Roundell Palmer appeared for the laity. The meet- ng was very spirited. The Bishop of Oxford made the concluding and a most oble speech; and the occasion seemed to be improved to bear testimony to the steem in which he is held, notwithstanding the late singular attack upon him by uch men as Mr. Litton and others. A writer says: "Certainly no looker-on ould suppose that there had ever been anything but the closest agreement in Ox- ord as to the appreciation of their Bishop. Not satisfied with the common arks of approbation during the magnificent speech with which he concluded he meeting, the whole company stood up, and so prolonged was the display of eeling, that it was a considerable time before silence could be restored for the ronunciation of the Blessing."

The veteran Missionary, Dr. Livingstone, had closed his parting lecture, in that ame building, with these words: "Gentlemen of the University, I go to lay my ones in that country which I have devoted my life to opening up for the admis- ion of the Gospel. Do you take care that door shall not be shut again. I leave t with you."

The Bishop of Cape Town, Metropolitan of South Africa, detailed all the steps f the correspondence which had taken place with the Colonial Office as to the ower of consecrating missionary Bishops possessed by the Bishops of South frica, quoted the present Lord Chancellor's and Dr. Phillimore's legal opinions n favor of that power, showed how all objections which had been raised in vari- us quarters had been removed, and congratulated the meeting that now at last he way was clear. Nothing was now wanted for the due planting of a true apos- olical branch of the Church in Central Africa, but men and money. The call only equired to be made, and he could not doubt that both would be forthcoming. As

to funds, let each man undertake to raise £50, and soon the whole £10,000, a paltry sum after all, would be collected. The full adoption of this statement by Dr. Phillimore, in a capital speech, gave great weight to the Bishop's statement; and Mr. Ernest Hawkins claimed it as the dawn of a new day for the Church of England, the importance of which it was impossible to forecast.

CONVOCATION.—PROVINCE OF CANTERBURY.

On Wednesday, Feb. 9th, the Bishops, Deans, Archdeacons, and Proctors for Chapters, and the Clergy constituting the Convocation of Canterbury, assembled in the Jerusalem Chamber. His Grace, the President, having been summoned to attend her Majesty at Windsor, was not present, and the proceedings were opened by the Bishop of London. Prayers having been read, the Bishops retired to the Upper House.

UPPER HOUSE.

The Upper House met in Queen Anne's Bounty-office; and, in the absence of the Primate, the Bishop of London presided. There were also present the Bishops of Lincoln, Salisbury, Oxford, Lichfield, St. Asaph, Gloucester, Llandaff, and Exeter.

Dr. Travers Twiss, (Vicar-General,) Mr. Francis Hart Dyke, (Registrar-General,) and Mr. Felix Knyvett, (Apparitor-General,) were in attendance on their lordships.

On Friday, the 11th, the Archbishop presided. Petitions were presented by the Bishop of Salisbury, from the Tithe Redemption Trust, on the subject of a provision for the ministry; and by the Bishop of Oxford, from Henry Hoare, Esq., on the subject of lay co-operation.

The Bishop of Oxford proposed, for the adoption of the House, a petition to the Queen, praying Her Majesty to issue a Royal Commission, authorizing the preparation of drafts of Offices as follows:—

1. For National Thanksgiving,
2. For National Humiliation,
3. Of Thanksgiving for the Queen's Accession,
4. Of Thanksgiving for the Harvest,
5. For the Re-opening of a Restored Church,
6. For Missionary Work at Home, and
7. For Use as a Third Service after Morning and Evening Prayer have been used.

Such drafts to be submitted to the Convocation, and when approved, to be appended to the Book of Common Prayer, if Her Majesty should see fit.

The Bishop of London proposed, as an amendment, that the further consideration of the subject should be postponed; and, after considerable discussion, the postponement was carried by the casting vote of the President.

The Prolocutor of the Lower House presented a *gravamen* from Mr. Seymour, an *articulus cleri* on the subject of the law of Matrimony and Divorce, and a recommendation made upon a report on Home and Foreign Missions. A committee was appointed to consider and report upon the law of simony.

The House replied to a message from the Lower House on the subject of forms of prayer, that consideration of the subject had been postponed; and the House was then prorogued to the 25th of August.

LOWER HOUSE.

The Dean of Bristol presided as Prolocutor. Among the members present were the Deans of Norwich, Westminster, Canterbury, and Ely; Archdeacons Thorp, Allen, Sandford, Grant, Bickersteth, Freer, Denison, Randall, Bouverie, Hony, Hale, and Wilkins; Lords Saye and Sele, Lord Alwyn-Compton, Sir H. Thompson, Bart., Sir G. Prevost, Bart., Chancellor Martin, Professor Jeremie, Canons Wordsworth, Selwyn, Woodgate, Pilkington, and Jelf; Rev. Drs. McCaul, Briscoe, and Griffith; Revs. F. C. Massingberd, P. C. Claughton, J. Fen-

ll, J. Jebb, R. G. Baker, R. Seymour, H. Mackenzie, G. E. Gillett, W. B. Thom-
, J. Hughes, C. Lloyd, G. P. Lowther, J. H. Randolph, F. Vincent, E. H.
owne, A. Oxenden, S. Best, E. A. Ommanney, J. S. Horner, P. L. Acland, J. W.
yce, H. Burton, J. Harding, A. M. Hopper, F. K. Leighton, &c.

On Wednesday, Feb. 9th, a petition was presented from the clergy of the Diocese Chichester, praying for a fair representation of parochial clergy in Convocation. *Gravamina* were presented from the clergy of the Diocese of Worcester, com-aining of the fees on the consecration of burial-grounds; and from the Incum-nts of the Archdeaconry of Dorset, complaining of its not being represented the House.

The Rev. Dr. Jelf presented the Report of the Committee on Standing Orders, d stated that he should move its adoption on the following day.

The Prolocutor read the following report of the Committee of *gravamina*, on e subject of the Matrimonial and Divorce Act: "The committee are of opinion, at, since this act is felt by a very large number of the clergy materially to have anged the law of the Church, and to press hardly upon them, it ought to be ended. The committee also, fully recognizing the supreme power of the Im-rial Parliament to legislate for all estates within the realm, are of opinion that en changes in the law are proposed, which would affect the doctrines of the ticles of the Church, or the duties required of the clergy, it is desirable that e advice of the clergy should be sought, before the enactment of such changes." non Selwin moved that this be made an *articulus cleri* and carried to the Upper use. The Rev. F. C. Massingberd proposed an amendment, implying that the w of the Church has been placed at variance with the law of the State. After ch discussion, the motion was carried.

Archdeacon Bickersteth read the Report of the Diaconate Committee, recom-ending (in order to mark more distinctly the difference between the Deacon and e Priest) that Deacons should be encouraged to remain in that order longer than is now usual for them to do; and that, as obstacles to the extension of the di-onate exist, persons should be appointed by Episcopal license, revocable on suf-ient grounds, to assist incumbents in visiting, catechising, and performing rtain religious services. The report was ordered to be received.

On Thursday, Feb. 10th, on motion, the consideration of the Report on Home d Foreign Missions was resumed. On *Foreign Missions*, the Report says, "that e many and great temporal and spiritual advantages which England enjoys, akes it her solemn duty to extend the blessings of "evangelical truth and apos-lic order" throughout the world. It states, that our colonies and foreign pos-sions cover about one-seventh of the earth's surface, and have a population of ore than three millions of colonists, and nearly two hundred millions of hea-ens and Mahometans; and that, although much has been already done, our ef-rts have fallen far short of our opportunities; and declares that the putting wn of the rebellion in India, through the Divine blessing on our arms, and the ansfer of the sovereignty of that country to the Queen, impose upon us the duty making further missionary efforts in that part of the world. The Report ges that every parish in England should have a missionary association; earnest-recommends an extension of the colonial Episcopate; and suggests that the niversities should offer encouragements to those willing to labor in foreign sta-ons, that the charities for the sons and orphans of the clergy should provide ex-bitions for our missionary colleges at home and abroad, and that additional fa-lities for obtaining employment on their return, should be offered to clergymen ho have served abroad.

On Friday, Feb. 11th, various motions and petitions were presented.

It was agreed, on the motion of Archdeacon Denison, to request "the concur-nce of the Upper House in an address to the Crown, praying that Her Majesty ill be graciously pleased to order the preparation of such forms of prayer as ppear to be required by the necessities of the Church;" and "that the said rms be laid before the Bishops and Clergy in Convocation assembled, for their eliberation thereupon."

Canon Wordsworth brought up the report of the committee on lay co-operation, the first clause of which was read and agreed to. The Prolocutor then went to the Upper House; on his return he intimated that the consideration of the proposed address to the Crown had been postponed.

The House was then prorogued.

On the debates which occurred in both Houses on the above subjects, we have no room for comment. The Bishop of Oxford's measure for securing certain Services, for which the English Prayer Book makes no provision, was a very important one, and its loss was a sad blunder.

REV. DR. HOOK, DEAN OF CHICHESTER.

The Earl of Derby has offered to the Rev. Dr. Hook the Deanery of Chichester, which has been accepted. He has been Vicar of Leeds for twenty-two years, where his diligence and success in building up the Church has well earned for him this promotion. He is now 61 years of age. The value of the Vicarage of Leeds is £1,200 per annum; and the appointment to it is vested in twenty-three trustees.

SCOTLAND.

The Rt. Rev. Bishop Trower, of Glasgow, has resigned his jurisdiction as Bishop of the Diocese of Glasgow and Galloway. The Bishop, on account of family affliction, has been compelled to reside for some years past at Tunbridge Wells, and last year made a formal application for a coadjutor Bishop, but the proposal was not favorably entertained. In a letter addressed to his clergy, he says:

"Convinced by every day's experience that in the present conflict of opinions it is impossible for a Bishop safely to hold his office while unable to take counsel habitually with his brethren and his clergy, I have come most reluctantly to the conclusion that it is my duty to resign my great responsibility. The burden is too great to be borne under the condition of non-resident, in the present state of the Church. I therefore hereby resign my sacred office as Bishop of Glasgow and Galloway into the hands of the Episcopal College, praying for the peace and prosperity of the Scotch Episcopal Church."

NEW BISHOP.—On Tuesday, March 15, the Clergy of the Diocese met in St. Mary's Church, Glasgow, and elected the Rev. William Scot Wilson, Dean of the Diocese, as Bishop. Of the *thirty-eight* clergy of the Diocese, none could vote but those regularly instituted. Of these, *ten* voted for the Dean; *eight* voted for the Rt. Rev. Bishop EDEN, of Moray; *three* declined to vote; and *one* was absent.

CONSECRATION.—The Consecration of the Bishop elect took place on Tuesday, in Easter week, April 26, 1859, at St. Paul's Church, Edinburgh. The Bishops present and uniting in the consecration, were as follows:

The Primus, Bishop Charles H. Terrott, of Edinburgh, the consecrator, and Bishop Charles Wordsworth, of St. Andrew's, Dunbold and Dunblane; Bishop Trower, late Bishop of Glasgow, and Bishop William Heathcote DeLancey, of the Diocese of Western New York, in the United States of America, assisting.

All the Bishops, with the Bishop elect, sat within the rails. The Primus, Bishop Wordsworth, and Bishop Trower on the right, and Bishop Forbes, Bishop DeLancey, and the Bishop elect on the left.

Prayers were read by the Rev. Leonard S. Orde, of St. Paul's Church, Edinburgh.

Bishop DeLancey read the First Lesson, which was the Lesson for the day, the 20th chapter of Exodus.

Bishop Trower read the Second Lesson, the 24th chapter of St. Luke, to the fifteenth verse.

The Commandments were read by the Primus, the Epistle by Bishop Forbes,

and the Gospel by Bishop Wordsworth. After the Gospel, the Hymn 101 was sung.

The Sermon was preached by Bishop Trower, from Numbers i, 50, 51.

The Primus, then sitting in his chair, at the altar, the Bishop elect was presented to him within the chancel rails, by Bishops Forbes and Wordsworth, the former only repeating the words.

The Primus called for the testimony of election, when the Rev. Alexander Henderson, of Glasgow, came forward, as clerk of the Synod and read the deed of election, after which the oaths of allegiance and supremacy, covering the abjuration of Papal and foreign authority, was administered by John Ord Mackenzie, Q. C.

The Service then proceeded according to the Scottish form of consecration. The Litany was read by Bishop Forbes. All the Bishops united in the laying on of hands. This is undoubtedly the first time that an American Bishop of the Protestant Episcopal Church has united in the consecration of a Scottish Bishop. Seventy-five years have elapsed since Bishop Seabury was consecrated, Nov. 14, 1784, and this is the first intermingling of the two lines of succession. Divine Providence has directed that the Bishop of Western New York should be the agent in uniting the lines of succession both with the English and with the Scottish Episcopacy.

After the consecration, the congregation were dismissed. The Holy Communion was then administered, according to the Scottish Communion Office, by the Primus, who, after partaking of the Elements himself, administered them to Bishop Forbes, who then administered them to the other Bishops, and also, followed by Bishop Wordsworth, with the cup, to the Clergy and Laity; twenty-three of the former and thirty-three of the latter partook. The congregation amounted to about four hundred and fifty.

PARLIAMENTARY INTELLIGENCE.

On the 9th of March, in the Lower House, Mr. Walpole's Church Rates' Bill was lost by a vote of 256 to 175.

The Bill leaves the present law to operate, but supplements it with two most important provisions: first, that Dissenters shall be exempted from paying the rate; secondly, that provision is made for getting rid of Church-rates altogether, by allowing landowners to charge their lands with the amount of the rates paid within a certain number of years, notwithstanding the law of Mortmain, and by giving facilities for voluntary offerings for that object.

The two most important sections of the Bill are as follows:

XI. (*Declaration of Conscientious Objection.*) If, after a church-rate has been made, any person liable to the payment of such rate represents to the churchwardens, or their collector authorized to collect the rate, that he conscientiously objects to the payment of church-rates, and signs and delivers to such churchwardens or collector a written or printed declaration in the form set forth in the schedule (B) to this act, or to the like effect, he shall be discharged from the payment of the rate then made as fully as if he had paid and obtained a valid receipt for the sum to which he may have been liable in respect thereof.

XIII. (*Exempt persons not to Act in Vestry.*) No person who has signed such declaration as aforesaid shall be entitled to vote or act in vestry in the parish in reference to the making or application of any church-rate, or the application of any money applicable to the like purposes, or otherwise in relation to the affairs of the Church, unless, after signing such declaration, he shall have paid a church-rate subsequently made in such parish.

These two points, taken together, explain why the Bill was defeated. Some Churchmen opposed the Bill on principle; while Dissenters had no idea of giving up church-rates, if, thereby, they must give up *also* the chance to do mischief to the Church herself.

LAW OF PRIMOGENITURE.—On the 2d of March, the Real Estates' Intestacy Bill, by which real estate in case there is no will, is divided among all the children, was lost on the second reading, by a vote of 271 to 76.

MARRIAGE WITH A DECEASED WIFE'S SISTER.—On the 3d of March, a Bill legalizing such marriage passed the Lower House by a vote of 137 to 89, a majority of 48.

In the House of Lords, on the 22d of March, after debate this Bill was lost by a vote of 49 to 39.

On Thursday, March 31, in the Commons, Lord Derby's Reform Bill was lost on its second reading, by a vote of 330 to 291. The Ministry determined, instead of resigning, to dissolve Parliament and appeal to the country. Parliament was dissolved April 23d, and a new one summoned for May 31st.

THE NEW ROMISH DOGMA IN FRANCE.

The following advertisement of a newspaper called *Rosier de Marie* appears in the French Journals;—the Italics are in the original:—

"Notice to priests who cannot pay their subscription in money.

'*Mary, thy kingdom come!*'

"Monsieur et vénéré confrère,

"1. We have nothing more at heart than to extend to the extreme limits of the world the reign of grace *by Mary;* and, to give assistance to all our brethren of the priesthood in this work of propagation, we consent to send them immediately, whether for themselves, or their friends, or their parish, *one or more subscribers' tickets* to the *Rosier de Marie*, if they will be good enough to give us in return, for our acquittance, (for each subscription,) *fifteen intentions at mass.*

"The intentions can be given as payment immediately on the receipt of our journal.

"Those who procure three subscriptions have a fourth copy *gratis.*

"2. Every subscription gives a right to a prize in books of three francs value, to be chosen from our *Library of the Children of Mary*, which will shortly appear in the columns of the *Rosier;* or to a collection of images of the same value, which we have formed expressly for the use of our *confrères.*

"3. Those priests, however, who will promise to send us *in the space of six months from this time thirty intentions at mass*, shall immediately receive our journal *gratis.*

"4. Those who over and above their subscription will send us 25, 50, 75, 100 intentions, we will give in acknowledgment five-franc books, to be chosen by them from our catalogue, one *for every* 25 *intentions.* Every year a circular must give account of their acquittance.

"In every case it is necessary to write to us immediately.

"I am, *in the immaculate heart of Mary,*

"Your very faithful brother,

"*L'Abbé* PILLON, DE THURY."

On this the *Observateur Catholique* remarks:—

"Not only is this ecclesiastic trafficking by means of masses, but his journal is full of the most monstrous heresies. Our readers will have remarked the sacrilegious parody of the *Pater Noster* which is at the head of this notice. It is no longer the reign of God which we are to desire—it is that of Mary! Grace comes no more by JESUS CHRIST, but *by Mary.* By covering themselves with the name of Mary, people may, it seems, attack the Church with impunity, scoff at religious men, and keep a shop for masses. The *Univers* quotes the *Rosier de Marie*, and a letter which the Bishop of Enos has addressed to this journal. This simoniacal paper seems to be viewed with favor in the *bureaux* of the *Univers* and amongst the Ultramontane party. We are not at all surprised at it."

treatise has just appeared in Paris, which lays down the principle of Vincen- Lirinensis, and disproves the dogma by it. Having declared, and with truth, very one of the Fathers, without exception, are opposed to the doctrine, the r quotes in support of his statement passages from Tertullian, St. Hilary of ers, St. Irenæus, St. Cyprian, St. Ambrose, St. Athanasius, St. Augustine, St. ius, St. Fulgentius, Bede, Alcuin, St. Anselm, Hugo de St. Victore; and from ollowing popes, Innocent I, Gelasius I, Leo the Great, Gregory the Great, ent II, Innocent III, Innocent V, Clement VI. He also quotes on the side St. Bernard, St. Thomas Aquinas, St. Bonaventure, and Torquemada, inal of Turrecremata in 1437, the latter of whom wrote a treatise to prove t the opinion of the Immaculate Conception contains fifty-eight errors st the Faith." (p.36.)

ANTI-PROTESTANT REACTION IN GERMANY.

ere have been for several years indications of a most important movement g on among the Lutherans on the Continent, to which we have before advert- nd of which we wish to keep our readers advised. It appears, that while is on the one hand a bold spirit of rationalism and innovation, attacking the mental articles of the Christian Faith, or the rules of ecclesiastical organiza- and trying to replace them by theories of absolute independence in every- ; so, on the other hand, there is an extreme reaction, pretending to restore nt customs and points of discipline, and even out-doing those which existed e sixteenth century. Among the ecclesiastics and laymen at Berlin, in this ment, are Messrs. Hengstenberg, Stahl, de Gerlach. The ecclesiastical dele- or laymen of many Lutheran communions of Saxony, Bavaria, Wurtem- Hanover, the Duchies of Mecklenburg, &c., being lately met at Dresden, ved to restore *private confession* and *absolution*. The *Upper Consistory of ick*, adopting the resolutions proposed at Dresden, decreed that private con- n should be restored in all the parishes. The Protestant population rebelled st these new rules of the Upper Consistory; petitions were made to the King avaria, signed by the parishioners, that the execution of these measures t be prevented. In consequence, the Consistory of Munich announced that uld revoke its decree concerning the establishment of private confession, *ng for a more convenient season.*

a counterpart to this, the Frankfort correspondent of the *Christian Times* "Within the last few days, the German journals have been much occupied the case of thirty-five families of the little Prussian country of Hohenzollern, have gone over to Protestantism. This conversion *en masse* has made, in outh of Germany, a considerable sensation. Dr. Marriott publishes in the volume of his 'Wahner Protestant,' a list of thirty-three conversions, most em of Priests, regular or secular, who have quitted at the same time the ch of Rome and their country—the various States of the Austrian Empire."

EUROPEAN WAR.

the 29th of April, the Austrian Army crossed the Ticino, and entered Sar- . This movement was regarded by the French as a virtual Declaration of , and the French army was at once set in motion. Everything has long been ng to this crisis; and the struggle will not end till great questions have been d, and certain changes effected in the position and standing of European ns. It is to a great extent a Papal war, though the Pope is a mere shuttle- in the hands of other parties. The sympathy of Austria for a corrupt despo- at Rome, outraging all right, human and divine, has given Napoleon III, the occasion, which he desired, to secure certain ambitious ends. We already ndications of forthcoming changes of the greatest importance to the Church; while we may not be able to chronicle in the Review, events as they may oc- we shall watch the progress of the struggle with the deepest interest. The lamations of Austria, France, and Sardinia, in unsheathing the sword, indi- the tone and temper, on all hands, with which the war commences.

rhaps the best view of the relative position of the great nationalities of pe can be obtained by a glance at the following table:

	Population.	Debt.	Army.	Navy.	
				SHIPS.	GUNS.
Austria,.....	40,149,633	$1,250,000,000	738,624	135 of	882
France,.....	36,039,364	1,436,000,000	409,062	461 of	4,414
Gt. Britain and Ireland,..	27,675,324	3,774,465,000	175,919	420 of	15,026
Prussia,.....	16,346,625	151,800,000	127,742	58 of	188
Russia,.....	54,082,000	483,000,000	700,000	207 of	9,000
Spain,.....	14,216,219	769,000,000	132,933	179 of	1,206
ITALIAN STATES.					
Lucca,.....	182,000	179,000	490		
Modena,.....	586,458		14,656		
Parma,.....	502,841	1,239,000	6,113		
San Marino,.....	7,606		800		
Sardinia,.....	5,117,542	128,500,000	47,915	29 of	436
States of the Church,....	2,898,115	82,000,000	21,059		
Tuscany.....	1,778,021	6,900,000	14,759	10 of	15
Two Sicilies,..... ...	8,704,472	77,280,000	45,000	15 of	434

DEATH OF BARON HUMBOLDT.

The most eminent scientific man of the age, and of the century, died at Berlin, Prussia, May 6th, in the *ninety-first* year of his age. FREDERICK HENRY ALEXANDER VON HUMBOLDT was born in Berlin, September 14, 1769. He studied at Frankfort on the Oder, Berlin, and Gottingen. At an early period in his life, he devoted himself to the pursuit of the Natural Sciences and their application to the useful Arts. Between 1790 and 1831, he traveled through Belgium, Holland, England, France, Spain, Italy, Southern, Central and North America, Russia, Siberia, and Tartary. Since 1842, he has resided chiefly in Berlin. His principal publications are "*Asiatic Fragments*," (1831,) "*Central Asia*," (1843,) "*Personal Narrative*," "*Views of Nature*," "*Views in the Cordilleras*," "*New Spain*," "*Journey to the Ural*," "*Central Asia*," and "*Cosmos*." This last great work was commenced when he was *seventy-four* years old, and five volumes have been published. A reference to this his latest publication, will show the almost marvelous variety and extent of his learning, and his intimate acquaintance with the whole realm of ancient and modern literature. More than all, Humboldt deserves the honor and gratitude of Christendom, for the testimony which he bore to the great truths of Revelation, and to their essential harmony with the discoveries of Modern Science.

AMERICAN CHURCH CHAPEL IN PARIS.

The mongrel "Service" in Paris, as conducted by one Rev. Mr. Seeley, has been successful in pleasing nobody; and several Churchmen in that city are sustaining the Rev. Mr. Lamson, who now officiates regularly. Bishops McIlvaine, Potter, and Davis, have officiated for Mr. Lamson. The bitter attacks upon this Church movement so unceasingly kept up have drawn forth a Card, from several American gentlemen, whose names we give below. They say: "There has been, there is, no desire on the part of Mr. Lamson's congregation to interfere in any way with Mr. Seeley's chapel or his services. They simply wish the privilege of public worship elsewhere, and under other ministrations; and that privilege they intend to exercise, although it be precisely what some persons here and at home are unwilling to allow them. They have persevered for five months past against an ungenerous and continued opposition on the part of some who seem to think it a Christian duty to misrepresent and thwart efforts to establish another American Church in Paris. They hope, in spite of all such opposition and of all such misrepresentations, yet to succeed, and to establish on a firm basis a Church in Paris, where American Episcopalians can enjoy the privileges of their own Church."

This "Card," or statement, is signed as follows: H. Seymour Lansing, Paris. Theodore S. Evans, Paris. Hamilton Fish, New York. George F. Jones, New York. Daniel Le Roy, New York. Rev. Joseph H. Coit, Maryland. George H. Draper, Paris. Henry S. Bridge, Detroit, Michigan. George F. Sanderson, Louisiana. John S. Quick, New York. Wm. H. DeWitt, Albany, N. Y. Alex. Brown, Philadelphia, Pa. John Lamson, New York. Charles B. Collins, New York. Cyrus M. Giddings, Brooklyn, New York.

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ART. I.—SCHAFF'S HISTORY AND MERCERSBURG THEOLOGY.

History of the Christian Church. By PHILIP SCHAFF, D. D., Author of the "History of the Apostolic Church." From the Birth of Christ to the Reign of Constantine, A. D. 1–311. New York: Charles Scribner. 1859. 8vo. pp. 535.

ONE of the most remarkable developments of our times, especially in our own country, is the springing up among us of a School of Theology represented by such men as Dr. SCHAFF, the author of the History before us, Dr. W. N. NEVIN, Dr. E. V. GERHART, Rev. Mr. HARBAUGH, &c., whose opinions have been given to the public mostly in the pages of the "Mercersburg Review." In certain respects, these men are more orthodox, more Catholic, and more Scriptural in their teaching, they represent more clearly and fairly the teaching of Holy Scripture and the Primitive Church than many,

we may say most, of the popular divines of our own branch of the Church. Having their descent from a different stock, tracing their genealogy through no Puritan rationalizing ancestry, they have been brought into more direct communication with the writings of the Early Church, which with the Revival of Learning exercised such prodigious influence upon the minds of Continental and Northern Europe at the Reformation. In their conception of the Church, or rather of the organic life of the Church, in their teaching as to the nature and efficacy of the Sacraments, in short, in their whole theory of the Gospel, as an organic, authoritative Institution, in distinction from an unbridled, self-willed Individualism, their views have been presented with a reality, truthfulness, and power, with such a noble, heroic disregard of the popular prejudices, the ignorant caprices and the vulgar whims of the age, as has often surprised, as much as it has delighted us. Again and again we have been led to ask, What shall hinder a full, perfect visible union between our own Church and men so completely in harmony with us on so many of the fundamental principles of our holy Religion? The late Liturgical Movement in this same denomination has pointed in the same direction, indicating the yearning of a spirit Catholic in its sympathies, and echoing to the voice of the universal Church in all ages of the world. It was not without reason that the late "Memorial Movement," so called, was started among us. It did not spring from a petty sectarian ambition; it was not meant as a master stroke of policy, nor as a bid to a popular whim, though it may have been regarded so, both within and without our Fold. But such men neither comprehend the times, nor the Church.

The History before us has called up the whole question with new interest; and, at the same time, we are obliged to say, it has given us the *data* for an answer to the enquiry which we have propounded above: why men, apparently so thoroughly Catholic on so many points of Christian theology, are yet in fact alien from us, and, as we fear, are destined to drift farther and farther even from their present moorings! We confess that we look upon this question as one of no ordinary moment. Everything indicates that on our own continent, in this new, fresh, virgin soil, great social questions are to be solved; and whether for the weal or woe of men, is to depend wholly upon the faithfulness or the unfaithfulness of the Church. Christ has no new Church to plant, no new Faith to teach. The "Church of the Future," which dreamers talk of, is to be the Church of the Past. That which hath

is that which shall be, and there will be no new thing
the sun. And as the Errors with which the age teems
ly old heresies revamped; so the Church which we are
int, and the Faith which we are to teach, are those
have the promise and the certainty of CHRIST'S per-
presence, until the end of the world. And hence it is
ally, that among the ranks of the so-called Protestants
country we have watched with great interest a doc-
development of so remarkable a character.
propose to quote from these writers, briefly, yet enough
w their opinions on several points touching the Church,
ture, the Sacraments, &c., &c.
l, first, as to the Church:

ght or wrong, reasonable or unreasonable, the very idea of the
which is now denounced in the quarter of which we are
g, as no better than a silly dream, is that precisely which is
o pervade the reigning mind of the Church Catholic from the
of the Apostles down to the century of the Reformation. It
us in the old Creeds; it speaks to us from every page of the
an Fathers; it breathes through all the ancient Liturgies; it
into the universal scheme of the Early Christian Faith."*
e coming of the Holy Ghost was not in order to the publication
Holy Scriptures primarily, but in order to the founding of the Holy
e Church. For the thinking of the Early Christian world,
re, it was not possible to place the Bible before the Church in
er of faith. The Church was for them a fact deeper and wider
arer to the proper life of Christianity, than the Bible. Not
ny feeling of disrespect for the Bible of course, and not from
ubt of its being the inspired Word of God, but because their
f Christianity was such as to require this order rather than the
†
yond all question, the Creed means to affirm the being of the
, as an indispensable link in the scheme of salvation, and as
ing not accidental merely, but essential to the constitution of
anity. In this view it defines itself and fixes its own attributes.
cessarily One, Holy, Catholic, and Apostolical. It can be no real
of faith at all, except in this character and form. Its Ministry
ivine right. Its Sacraments convey grace. The scheme of the
in a word, is Churchly throughout; and it is not possible to
and it, or to have any sympathy with it, except from the posture
rue Churchly Faith. For the strictly Puritanic mind, it can
eem to carry a right sound."‡
ith in the Church, with these Fathers, was not just faith in

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cersburg Review, April, 1858, p. 177.
pp. 192, 193. ‡ Ib. pp. 193, 194.

bishops, or in an altar, or in the use of a liturgy, for bishops and altars, and liturgies were common among such as were held notwithstanding to have neither part nor lot in the true commonwealth of Christ. It terminated on what the Church was supposed to be as a divine mystery, back of episcopacy and behind all Sacraments, symbols and forms, the force of which must turn necessarily at last on its own nature."*

"The whole Creed, thus, moves in the power of the Church system; all its articles have a Churchly tone and it is not possible for them to find a hearty and full response, where the Puritanic unchurchly spirit has come generally to prevail. This is the reason that it is so little popular with most of our religious sects at the present time. They can have no sympathy, as sects, with the old idea of the Church. Hence consciously or unconsciously, their indifference, if not positive dislike, to a symbol which is felt to be mysteriously full of it from beginning to end."†

"The hyper-spiritualistic notions of the age make no Earnest with the idea of the Church as a visible organism, governed by strict principles of ecclesiastical unity; and, as a matter of course, the authority of the Church sinks down to the level of a mere social arrangement."‡

"All theology, however, that ignores the Church, either in the days of the Apostles or afterwards, cannot stand the test of the most superficial biblical exegesis; and it is evidently too shallow and blind to bear the test of history in any sense. The Apostles themselves were called to their office in an orderly way, and they entered upon the discharge of its functions according to the laws and ordinances previously laid down."§

"The same order of things is to be continued according to all the facts in the premises, even unto the end of the world; at least, as regards the nature, the economy, and the ruling spirit of the Church. Unity and authority forever; whatever comes in conflict with this principle is abnormal and wrong."‖

"Its Œcumenical Councils never dreamed of tolerating a lawful rival by the side of their decisions and decrees; but the right of spiritual jurisdiction was strictly confined to the bosom and polity of the One, Holy, Catholic, Apostolic Church. Accordingly the voice of the Church, when thus officially expressed, was received as the very voice of the Holy Scriptures, and of the Holy Ghost, Who spake through it as the proper, infallible organ, and medium of divine truth."¶

"Modern Protestantism makes no merit of outward ecclesiastical unity, at least in the absolute *jure divino* sense in which it was always taken by the Catholic Church."**

"We have no fears as regards the final success of the Church; for Christ is with her in spite of all the fanatical, heretical, and schismatical aberrations that afflict her at the present day, and He will over-

* Mercersburg Review, April, 1858, p. 194.
† Ib. pp. 196, 197.
‡ Ib. p. 269.
§ Ib. p. 274.
‖ Ib. p. 276.
¶ Ib. p. 284.
** Ib. p. 288.

rule even the wrath of man for good; yet it is as clear as the mid-day sun, that, before she can take proper and satisfactory care of all the intellectual, social, and political interests of our country and of the world, as it now stands, she must use less slang and ultra-radical dogmatism and more fervor and unction; before she can sit and rule Queen of the nations, she must come back as an humble and modest bride, into holy wedlock with her glorified Bridegroom, and clothe herself with the pure garment of righteousness and sacramental unity. 'Church or no Church' is, emphatically, the question of the age; and American soil is the battle-ground on which the solemn problem of its relation to the future civil and religious liberties of our race is to be decided."*

We have quoted the more freely on this point of the nature, unity, and authority of the Church, because it is rare to find such wholesome truths so boldly and nobly uttered in these days of sickly, shallow, sentimental indifferentism; because the great truth of the Church, as an Article of our Faith, of our Creeds, must be sounded, with trumpet tone, through the length and breadth of the land; and because these extracts are but fair specimens of the teaching of this School of Theology on the point now before us.

On the subject of the Sacraments, Baptism and the Lord's Supper, and of the Rite of Confirmation, the teaching of this School is equally remarkable. They not only come up to the full Catholic teaching of our own branch of the Church as to the nature and efficacy of the Sacraments, but certain of their writers even go beyond our standards. For Rationalism may teach too much as well as too little on the efficacy of Sacraments. It may dogmatize superstitiously as well as sceptically. Indeed, on the Lord's Supper, the German Lutherans, at the Reformation, never rid themselves of certain gross and sensuous views of the nature of that Sacrament, and Dr. Nevin, perhaps the most prominent writer of the Mercersburg School, assigns a sacrificial character to this Sacrament, between which view and the Romish there is not difference enough to quarrel about.

Two or three extracts concerning the Sacraments are all that we need to give.

On the Sacraments:

"Hence the Sacraments are called the *visible* Word; by means of which the gracious operations of the Holy Spirit are yet more specially and impressively mediated than through the oral or written Word;

* Mercersburg Review, April, 1858, p. 291.

for, through them the general promises of grace are specially made over, sealed to and appropriated by each individual, which, for his personal relation to God, and the assurance of his being in a state of grace, is of the highest importance."*

On Baptism:

"The baptismal transaction *assures* the person baptized that the inward work of the Holy Ghost is as certain and real as the outward use of the sign. He is as certainly introduced into the covenant of grace, that is, he is as certainly ingrafted into Christ, regenerated by His Spirit, and forgiven through His blood, as he is externally washed with water. The thing signified is objectively connected and conferred with the sign, as truly and really, as the sign itself is used."†

On Confirmation:

"In the case of the believers at Samaria, and the twelve disciples at Ephesus, the laying on of hands was the *completion* of their baptism, and the impartation of the Holy Ghost. Why should not Confirmation now be regarded in the same light? Why should not all entering the Church in this sacramental way, believe in the real presence of grace, qualifying them from that time forth, for every duty which may be legitimately required at their hands? Let the Church of Christ and her sacred rites stand out trembling with their own heavenly fullness and divine power, and we shall require nothing to effect the greatest results, but the still small voice—the silent flow of grace through her regular ordinances, from Him who is her centre and life—mighty to save—her all and in all—to Whom be glory, world without end."‡

On the Lord's Supper:

"The *other* Sacrament is the Holy Supper. As Baptism is the commencement and implantation of the Christian life, so the Lord's Supper serves to nourish and support it, and hence it is to be repeated, whilst repetition in the case of Baptism is inadmissible. The Holy Supper was instituted by Christ on the last night before His Passion, and the promise of Grace by which He communicates to us His presence and the benefits of His atonement, is expressly woven into the words of institution, since it is declared, 'This is my body which is given for you,' and 'This is my blood shed for you and for many for the remission of sins.'"§

We need not say, that the utterance of language like that which we have quoted above, coming, too, from men of

* Mercersburg Review, July, 1857, p. 393.
† Ib. January, 1858, p. 18.
‡ Ib. January, 1858, pp. 96, 97.
§ Ib. July, 1857, p. 397.

rning, and occupying a position favorable for extensive luence, is one of the pregnant signs of the times. Its tone is thoroughly Church-like, so utterly and radically opposed to t spirit of ultra-Protestantism which threatens to sweep ay every vestige of Primitive Christianity, that we come e more to the question, What is it that separates these men m us? Agreeing with us on so many of the vital truths of Christian System, looking at our common duties from same stand-point, sympathizing with us, as to the immit dangers which threaten our country, our race, and the urch of Christ in this land, more than they can sympathize h any other body of professed Christians in the nation; y shall we not see eye to eye, and join hand to hand, and rt to heart, in the one great work of our common Lord and ster? May we not ask this question of our brethren resented in the pages of the Mercersburg Review? Do we nderstand them? Or, do they misunderstand us? Must always remain, like oil and water, mixing, but not blend- ? brethren in name, yet uttering only notes of discord, and ging fratricidal war with each other? Again, we say, we oice that our own portion of the Church, in the "Memorial vement," has extended the olive branch of peace; she has ited a free interchange of sentiment; she has done all that can do, or ought to do, to heal the wounds of Zion; her tchmen have uttered their words of warning; and, in this ard, at least, the blood of souls will not be required at her nds.

And hence it is that we have examined the pages of this story of Dr. Schaff with no ordinary interest. For, as one the Editors of the Mercersburg Review, we have sought in History a solution of the difficulties which have all the ile met us in reading the pages of his Quarterly. And we free to say, we think we understand Dr. Schaff, both in Quarterly and in his History. For an honest man, (and h we doubt not Dr. Schaff is,) in writing history will ite it, or at least will attempt to write it, not make He is a scribe, not an author or creator. The History of the Church from the birth of Christ to the Reign Constantine, (A. D. 1–311,) is, of all others, the very where the historian, if he has any peculiarities in his ory of the Church, will be most sure to exhibit them. may, like Mosheim, record facts simply; and then it is h his facts only that we have to do. Or he may, with ander and most modern German Historians, write history m the stand-point of a certain theory; and then it is with

his theory also that we have to deal. We do not hesitate to say that Dr. Schaff writes the History of the Church during this most important period from the stand-point of a theory. Consciously or unconsciously, it shapes and colors his History. Indeed, his conception of the province of the Church Historian leads him of necessity to tinge, at least, his work with the peculiar hue of his own personal views. He says, "History has a soul as well as a body, and that the ruling ideas and general principles must be represented no less than the outward facts and dates."* We are to look, therefore, in Dr. Schaff's volume not only for facts and dates, but also for Dr. Schaff's understanding of the "ruling ideas and general principles" of the Church of Christ. Whether Dr. Schaff's conception of "the ruling ideas and general principles" of the Church is a true conception or not, is of course another and very distinct question from the question of his "facts and dates." And yet, as the "soul" is a good deal more important than the "body," so Dr. Schaff's notion of what the "ruling ideas and general principles" of the Church are, is, of course, the most important thing in looking at his History.

The period of the history of the Church which Dr. Schaff has embraced in this volume, is the great battle-ground of the Church. It was so at the Reformation. It is so now, and is to be so emphatically hereafter in the war with Rome and with Dissent. It is so, however, not in regard to its "facts and dates," for these are becoming so well known that men cannot, and we may say, dare not, write such nonsense as Dr. Miller, of Princeton, and President Hopkins, and the Rev. Lyman Coleman have been in the habit of ventilating. For such men have a reputation for truthfulness, at least, to maintain, if they have no conscience to appeal to. And the great facts in the early history of the Church are becoming so generally known that men must be more careful what they write. It is not these facts which are to be disputed; it is the use which is to be made of them, the interpretation which is to be put upon them, or, as Dr. Schaff says, "the ruling ideas and general principles" around which those facts are to be grouped.

Let us state this matter more clearly. If CHRIST in and through His Inspired Apostles established not only a Church but some particular Church, not only a Ministry but some particular Ministry, not only Sacraments but some particular Sacraments, not only a Christian Sabbath but some partica-

* Schaff's History, &c, Preface, page vi.

r Christian Sabbath; if He gave not only a Word, and a aith, but some particular Word and Faith, then the great uestion is, what that Church, and Ministry, and Sacraments, id Sabbath, and Word, and Faith, really are? How are we know? By what rule are we to determine? There is a inciple of authority somewhere here. Where is it, and what it?

To this question, and it is the great question of the day, the naker answers that there are no binding, obligatory, external orms in the Christian Dispensation. The Congregationalist ys that while Forms, to a certain extent, are a good thing, et that there are none which have a divine sanction; that erything is left to expediency. The Romanists, on the her hand, are at loggerheads with each other. They stick r authority; but they never have been able to tell where it . Some say it is in the development of certain root ideas or inciples first given to the early Church. Others claim that resides as a perpetual legacy in the living Church; but here in the Church, they never have been able to agree. hey boast of authority, and so of unity; but they never have en able to locate the authority; and so their unity is, after l, a sham.

The great rule binding all ages and times, on all these great uestions of the Faith and Institutions of the Church, is, Apos-LIC SANCTION; or the sanction of the strictly Apostolic hurch. It is the Church as planted by Apostles specially lled, appointed, and inspired by the HOLY GHOST to this ry end. "Teaching them to observe all things whatsoever have commanded you;" this was the charge which CHRIST ve them, showing that there were certain definite "things" be observed, "even unto the end of the world;" and that ese "things" were not anything, or some things, or noth-g, but "ALL THINGS WHATSOEVER I HAVE COMMANDED YOU." t. Mat. xxviii, 20.) And they had besides the special omise of the HOLY GHOST to teach them all things, and ring all things to their remembrance, whatsoever CHRIST had id unto them. (St. John xiv, 26.) Here is the principle, e root principle of the Church. What the Church then as, what the Faith then was, such Christ meant His hurch and Faith to be, "unto the end of the world." his was the Church which He promised to be with; is was the Faith which His disciples went forth to each. The bare statement of this rule carries its own monstration with it; while its denial, and the substitu-on for it of either of the other principles which we have

mentioned, has resulted, we need not say, in the grossest fanaticism, infidelity, idolatry, and superstition. Of this, the world is full of living proofs. It is the great lesson for Christendom to learn, to accept the Church as Christ planted it, and the simple Facts of the Gospel as they are revealed. System-making, Church-wise, and Doctrine-wise, has been the sin and the curse of the Church in all ages from the very first.

This rule is perfectly practicable. The only question as to an Article of Faith, a Doctrine, or an Institution, is, has it Apostolic authority? For, be it remembered, *on this point of authority*, between the strictly Apostolic and the strictly post-Apostolic age, there is an unfathomable gulf. The Apostles were called, inspired, and sent forth to sustain this relation to the Church. On them the Church was "built." In teaching the Faith, they had, as we have seen, the special promise of the HOLY GHOST "to guide them into all Truth." Their mission lasted in the person of one or other of the Apostles down to nearly the beginning of the second century; and during this more than sixty years of strictly Apostolic guidance, the Church spread in its unity of Faith, Order, Ministry, and Worship, into all parts of the then known world. All that the earlier and purest subsequent ages of the Church could do, all the authority which the Fathers, or the Earlier Councils can claim in this regard, is to witness to the "Faith once delivered to the saints," to define that Faith against the Heresies which beset it.

Such is the rule by which we are to try all questions pertaining to the Church of Christ; her Faith, Ministry, Order, and Worship. What that Faith, Ministry, Order, and Worship are, is, of course, another and a distinct question. To meet this question, the later New Testament Scriptures of course are our guide. They teach, however, rather by recognition and by allusion than by commandment. Why it is that a "thus saith the Lord" is not found, for many things, and for all things held to be of divine and universal obligation, is a question which does not concern us in the present connection. What we have to do now, is with the fact that a positive enactment, a divine prescription, does not exist for Doctrines and for Institutions which by universal consent are vital to Christianity. And where the language of Holy Scripture upon such points is misunderstood or perverted, we are thrown at once for an interpretation of their meaning upon the practice of the Apostolic Church; and thus and there we learn beyond controversy how the Apostles themselves

understood their own language. We need not say that this was the ruling principle of the Anglican, in distinction from the Continental Reformation; it was Apostolic Practice *versus* Private Opinion, so called. And to meet such an appeal we are brought at once to the undoubted testimony and the History of the Primitive and Apostolic Church. For in that age of trial and of suffering, when the fires of martyrdom kept the Church pure, whatever of Doctrine and of Institution was taught "always, everywhere, and by all," could of necessity have had but one origin. And here it is that we see the importance of that period in the history of the Christian Church. Men sneer at the Fathers, and at patristic learning; but such men are simply stupid, or wicked, or both. They talk about the Scriptures; how do they know what the Canonical Books of the New Testament are?

We are prepared now to examine Dr. Schaff's "History of the Christian Church from the Birth of Christ to the Reign of Constantine." What are "the ruling ideas and the general principles" with which he has written the history of this most important era, and which have given color and shape to his historic statements? The great fault of Dr. Schaff is, that he has no clear, distinct conception, no strong, well-defined statement of the fundamental principles by which the history of the Apostolic Church must be interpreted. That principle of authority, that Rule of Doctrine and Institution, that "divine pattern" in Faith and Practice given by Christ, and by which the Apostles planted the Church, not for one age, but for all ages; of all this Dr. Schaff takes no cognizance. This great principle, of such infinite importance, he not only thoroughly ignores; but he ignores it in a manner which throws the whole argument into the hands of the Romanist. Take, for example, his Section on the "Germs of the Papacy." What does he mean by the "germs of the Papacy?" Does he mean that the Papacy was the natural development, the legitimate outgrowth of the principles of the Apostolic Church?—that the "germ" was now in its fruitage? He certainly does mean this, and he certainly teaches it. His ignoring the rule which we have already enunciated, forces him to teach it in spite of himself; and such will be the tendency of his work on the popular, ill-trained, ultra-Protestant mind of the age. Yet there was never a shallower specimen of sophistry in the world. Undoubtedly the *perversion*, not the development, the trampling upon, not the carrying out of the principle of Diocesan Unity, combined with external temptations, led in time to the establishment of

the Papacy. It was the abuse, not the use of an Apostolic principle. And that abuse, whatever else it may prove, proves that there was no distinctively Congregational or Presbyterian element in Apostolic times; for the tendencies of such an element are all in another direction. Had the Apostolic principle, not only of Diocesan Unity, but of Diocesan Independence also, been rigidly adhered to, the monstrous assumptions of the Papacy would never have been heard of.

And yet, although Dr. Schaff does not formally state the rule above announced, he does, by implication, sometimes rely upon it, as did Dr. Miller, and as does every Presbyterian when he is called to defend certain Doctrines and Institutions. They cannot defend them without it. Thus the divine appointment of the first day of the week as the Christian Sabbath, the doctrine of Infant Baptism, the doctrine of the Trinity—in sustaining these essentials in the Christian System—these men are compelled to appeal to the testimony of the Apostolic Church. The argument is a good one; but if it is good for the use to which they put it, it is good for the Ministry and Worship of the Church, and for some other things besides. The "ruling ideas and the general principles" with which Dr. Schaff has written his History, are dreamy, mystical, loosely and even inconsistently defined, and are so stated, as we shall show presently, as that they may mean much, or little, or nothing. And here we have the key, not only to his History, but to that whole School of Theology of which we have been speaking. We think we understand now why it is that men, sometimes so superlatively "Churchly" in their theories and fancies, are yet in no small danger of being found most emphatically un-Churchly, in fact and in reality; and that men who on so many points seem, in word, to be wholly with us, will, not improbably, in the hour of action and of trial be found thoroughly against us.

The following is Dr. Schaff's conception of Apostolic Christianity:

> "In virtue of this original purity, vigor, and beauty, and the amazing success of primitive Christianity, the canonical authority of the single but inexhaustible volume of its literature, and the infallibility of the Apostles, those inspired organs of the Holy Ghost, those untaught teachers of mankind, the Apostolic age has an incomparable interest and importance in the history of the Church. It is the immovable groundwork of the whole. It has the same regulative force for all the subsequent developments of the Church, as the inspired writings of the Apostles have for the works of all later Christian authors.

"Furthermore, the Apostolic Christianity is pre-formative, *containing the living germs of all the following periods, personages, and tendencies. The whole history of the Church, past and future, is only the progressive analysis and application of principles and prototypes given in the New Testament; especially of the three leading representatives of the primitive age, Peter, Paul, and John.*"*

If the reader is disposed to say that Dr. Schaff, in the above extract, is inconsistent with himself, that he both affirms and denies, that he has meaning, and has no meaning, in his definition of Apostolic Christianity, and that there is a vagueness in it peculiar to writers of the modern German type, and which passes with some people for wonderful profundity; we say, that if the reader chooses to express such an opinion of Dr. Schaff's definition of Apostolic Christianity, all that we have to reply is, that we give the definition as we find it, and that, when the reader has read and understood it, he will be prepared to read and understand the history itself. He will, perhaps, come to the conclusion which we confess forces itself upon us more and more as we trace the history and study the writings of these men, that "Mercersburg Theology" is the resultant of an attempt to combine in one System the most implicit Faith with the most daring intellectual Speculation. It is child-like belief, cramped and distorted by what Dr. Nevin, speaking of Germany, somewhere calls "the general disease of the country." If the whole thing is full of dazzling anomalies and paradoxes, if it is an enigma and a puzzle, and so an attraction to young and visionary minds; we may see reason why it should, for the time being, command attention, and yet never be able to prove an element of life and power in the religious history of our country. It is an exotic which will never flourish, though it may live, in such an uncongenial soil.

The Rev. Dr. Nevin, another prominent writer of this same School, and second to no man in it for influence, gives his definition of the Church as follows:

"The true sense of the Church Question, in this view, that which forms its proper nerve and gist, is not found really in those points, around which the controversy is most commonly made to revolve. The first matter needing to be settled, is, *not the right of any outward historical organization to be considered the Church or a part of the Church, but what the Church itself must be held to be in theory or ideal;* not the force and value of any institution, or usage, or order, which may be set

* Schaff's History, pp. 30, 31.

forward in any quarter as evidencing the presence of the Church, but what this presence in any case must be taken actually to involve and mean. * * * *The fundamental question is not of the sacrament, nor of a liturgy, nor of the Church year, nor of ordination and Apostolical succession, nor of Presbyters, Bishops, or Popes; but as we have said, of the nature of the Church itself, considered in its ideal character, and as an object of thought anterior to every such revelation of its presence in an outward way.*"*

We have italicized a part of this quotation, which really contains the gist of the whole matter. The reader, who is familiar with the peculiar terminology of German Philosophy, will see, at a glance, precisely what, and how much, such language really means. Of course, on everything pertaining to the Church, whether it be a point of Doctrine, or an Institution, these men would first instruct us as to their own anterior ideal conception, before we can be safely left to the teachings of the HOLY GHOST and the Practice of Inspired men. A Divine Institution, our knowledge of the nature of which is made dependent, not on the supernatural manifestation of such Institution, but on some anterior ideal conception of our own, cannot of course be affected by Scriptural or Apostolic testimony, be it what it may. But surely, the history of German Philosophy for the last twenty-five years, shows how definite our knowledge of the nature of the Church is likely to be under such guidance; and it enables us to see pretty clearly how much the cause of a really true Catholicity may reasonably hope for from such a School of Theology as that which we have been considering. The great difficulty with that theology is, it is based on a system of Philosophy the whole genius and spirit of which is radically and thoroughly speculative and un-Churchlike.

There is no part of his work where Dr. Schaff's peculiarities as a Church historian are more manifest than in his "Section" on the "Origin of the Episcopate." He thus states the question: "Was the Episcopate, directly or indirectly, of Apostolic (Johannean) origin, as the Catholics and the Anglicans, and in a modified sense also some of the recent Protestant divines of Germany, maintain? Or did it arise, as the Presbyterians and most Protestant historians assert, not till after the death of the Apostles, and develop itself from the presidency of the Congregational Presbytery?" On this question he pretends to give the leading points of the argu-

* Mercersburg Review, April, 1858, pp. 187, 188.

ment on both sides; although the argument for the Apostolic origin of Episcopacy is neither fairly nor fully stated. The conclusion to which he comes, or "seems" to come, for he speaks hesitatingly, is this: "that the Episcopate proceeded, both in the descending and ascending scale, from the Apostolate and the original Presbyterate conjointly, as a contraction of the former and an expansion of the latter, without either express concert or general regulation of the Apostles, neither of which, at least, can be historically proved. *It arose instinctively, as it were, in that transition period between the first and second centuries, probably before the death of John.*"* The italics are ours.

If he had said that the Episcopate existed, not "probably," but most certainly, before the death of the Apostle St. John; if he had reached and laid hold of the conception of the root principle, that the Apostolic Church was more than a mere model and pattern Church for future times; that it was that very organic, living Body of Christ, of which, as a positive existence, Christ is the Head, and through which, in all ages, He dispenses His Grace; if instead of a dreamy, transcendental, "ideal, anterior theory" about the Church, there were rather a childlike, loving reception of what Christ, in His wisdom, (not in ours,) has chosen to do, and to appoint, for the accomplishment of His own gracious purposes; there would be much less to find fault with, in the volume before us. The universal existence of Episcopacy, in its ordinary acceptation, as an Institution of the Church everywhere in the early part of the second century, as soon as authentic history throws any light upon the subject, Dr. Schaff of course is too intelligent a man to dispute. Chillingworth's statement of this argument, for point and clearness, has never been improved.

"When I shall see, therefore, all the fables in Metamorphosis acted, and proved true stories; when I shall see all the democracies and aristocracies in the world lie down and sleep, and awake into monarchies; then will I begin to believe that Presbyterial government, having continued in the Church during the Apostles' times, should presently after, (against the Apostles' doctrine and the will of Christ,) be whirled about like a scene in a mask, and transformed into Episcopacy. In the mean time, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

"Episcopal government is acknowledged to have been universally received in the Church, presently after the Apostles' times.

* Mercersburg Review, pp. 419, 420.

"Between the Apostles' times and this 'presently after,' there was not time enough for, nor possibility of so great an alteration.

"And therefore, there was no such alteration as is pretended. And therefore Episcopacy, being confessed to be so ancient and Catholic, must be granted also to be Apostolic. *Quod erat demonstrandum.*"

In his treatment of ancient authors Dr. Schaff evidently aims at entire fairness. He admits the authenticity and genuineness of writings and documents on which the Church has always relied, and which leave us in no doubt as to the organization, Ministry, Sacraments, and Worship of the Early Church. Occasionally we find a slip which surprises us. Thus, in speaking of the "Angels" of the Apocalypse, he says, they "probably represent the whole corps of officers in the respective Churches of Asia Minor, as the responsible messengers of God to them." And yet he confesses that "if regarded as single persons"—and Dr. Schaff knows that the united voice of Catholic antiquity, and the opinion of the most learned non-Episcopal writers, agree that they were single persons—"they must be somewhat like the Bishops of the second century." He says, "We might call them Congregational Bishops, as distinct from the Apostles, and from Diocesan Bishops of later times." But pray, Dr. Schaff, what sort of a "Congregational Bishop" was the Angel of the Church of Ephesus, when we know that more than thirty years before, there were even then many Presbyters in that Metropolitan City? (Acts xx, 17.) We have called this a slip; for it is at variance with the general accuracy of statement as to matters of fact which characterizes his volume.

Our object in examining this work we trust is already accomplished. We have wished to show the place which Dr. Schaff's History occupies in a Church point of view; and we think we have also found, in his volume, a key to explain much which is mysterious and inexplicable in what is known as Mercersburg Theology, and in the anomalous position which it occupies, and the relations which it sustains in our country. We are willing these men should know precisely what impression their System makes upon us as American Churchmen. We have written with entire frankness, and as if for brethren, who will know how to appreciate it, and will thank us for it. The Church, in whose name and behalf we speak, has, we confidently believe, a glorious future before her. Small, comparatively, in numbers, she is already commanding the strong points of influence in our country; and her missionary pioneers are proving that she is not *a* Church for a class; but

he Church, for all. All eyes—patriots, philanthropists, Christ-ans of all names, sick of empiricism and quackery, and novel-ies in Christianity and in morals—are turned more and more owards her, as being that element of true conservatism and rue progress which the age demands. Still it is to be a future f desperate conflict: not, it may be, with carnal weapons; he trial is to be one demanding a truer heroism, the perilous rial of soft dalliances and treacherous compromises, where atan is so transformed into an angel of light as to deceive, if t be possible, the very elect. Whether that future is to bring s and our Mercersburg brethren nearer together, or is to drive s still farther asunder, CHRIST, the great Head of the Church, nly knows; and it is a question which He comprehends in ll its momentous issues. For ourselves, we would so write, o counsel, so act, as that we at least may be safe in leaving hat question in His hands.

Aside from the fundamental mistake which lies at the bot-om of this work, as to the general merits of the History, *as a History*, we have said nothing, and do not intend now to peak at length. Mosheim, in his "Commentaries on the state f Christianity during the first three hundred and twenty-five ears from the Christian Era," has covered the entire ground f this volume, and has written with a fullness and a depth of esearch which leaves little to be desired. In comparison with is masterly examination, the work of Dr. Schaff is but a ompend. Indeed, the summary character of this new His-ory is one of our principal objections to it; and yet, on the ide range of topics discussed, we know not where to find the ame amount of matter within the same compass. On the truggles of early Christianity with the educated mind of that ge, and especially with its Philosophy, the work is particu-arly rich. As to the recently discovered alleged work of Hippolytus, "The Philosophoumena," which Chevalier Bun-en has done so much to bring before the public, it is, we hink, of much less importance and value than Dr. Schaff eems to suppose. But into this subject we cannot now nter.

The following are the leading topics of examination in the olume: Preparation for Christianity, Founding and Growth f the Church, Apostolic Theology and Literature, Christian ife and Worship, Organization of the Apostolic Church, pread of Christianity, Persecution of the Church and hristian Martyrdom, Literary Contest of Christianity with udaism and Heathenism, Development of Church doctrine

in Conflict with Heresy, The Christian Life in Contrast with Pagan Corruption, Christian Worship, Organization and Discipline of the Church, The Church Fathers and their Writings.

We will not part with the work without saying that in several respects it possesses great merits, and that outside the circle of scholars and divines, in the spirit of whose philosophy it has been written, it cannot but exert a wholesome influence. We hope for it, in this regard, a wide circulation. There is a manly frankness in it, which will command respect; and it will correct popular mistakes, rebuke prejudices, and awaken in many minds new conceptions of the very principles, the whole genius and spirit of our holy Religion. Such a "Section," for example, as that on "The Catholic Unity," so nobly, and, with a single exception, so admirably expressed, will prove a corrective precisely adapted to the temper of our times. The well instructed Churchman will find in the work little that is new, much that he will disapprove, but an earnestness, freshness, and vigor, which he cannot but admire.

Art. II.—BISHOP EASTBURN'S THIRD CHARGE.

The Third Charge to the Clergy of the Diocese of Massachusetts, delivered in Trinity Church, Boston, on Wednesday, May 4th, 1859. "The Signal Work of the Holy Spirit in these United States." By the Right Rev. Manton Eastburn, D. D., Bishop of the Diocese. Boston: 1859. 8vo. pp. 23.

Bishop Eastburn's Third Charge has just been laid upon our table. Like other Charges delivered periodically by our Right Reverend Fathers, and published to the world, it is to be ranked among the religious literature of the day, open to candid criticism, and liable to deserved censure, if delivered only in a suitable spirit, and with a becoming respect for the Office. In this temper we propose looking at the production now before us. We hope our examination of it will be fair, liberal, free from all prejudice and bitterness, and utterly devoid of all party spirit. If further apology for our examination were needed, we have it in the fact that the Charge has been scattered gratuitously all over the country, challenging public criticism, and aiming to mould, if it may, public sentiment. It is not with the Bishop of the Diocese of Massachusetts alone, therefore, that we have to do, but with the individual author's opinions also, and opinions uttered in a tone which certainly makes further apology unnecessary.

In general, we remark that this Charge bears no marks of ability. It seems to be a production of haste and hurried thought. As to style, it is stilted and pretentious, and filled with the mannerisms that abound in all the compositions of the same author. It would seem to be impossible for him ever to say a simple thing in a simple way. There is a straining after dignity, which too often reminds one of the "red patches" spoken of by the Prince of critics. This defect is all the more noticeable, from the contrast it presents to the beautiful simplicity belonging to the style of his venerable predecessor, whose writings are as free from this blemish as can well be imagined. Bishop Griswold's style was singularly pure and simple. One of the finest judges of composition we have ever known, said that Bishop Griswold wrote the best English that he had ever read, and, often as he appeared in public, never fell into a strain of mere religious declamation.

This is specially true respecting Bishop Griswold's Charges, which are marked by deep practical piety, ripe wisdom, discriminating thought, enlarged charity, and elevating Christian sentiments. We sincerely wish all this could be said of the Charge now under examination. But critical truth compels us to confess, that scarcely any of it rises above respectable religious declamation, fitted well enough for Bishop Eastburn's conference meetings, but unsuited to an Episcopal Charge, where we have a right to look for a higher range of thought.

We sincerely hope that all he says of the work of Grace, with which God has been pleased to bless our land, is true. Nor is there any subject about which we would speak with deeper reverence, or more heartfelt praise to Almighty God, than that of the pouring out of His Holy Spirit for the conversion of man, and the causing of a "deep and wide revival of a living faith in Christ working by love, and bringing forth all the fruits of the Spirit." We desire this, as the highest of all blessings to a ruined world. But, to us, the Bishop seems to discourse of it in a strain of lofty exaggeration, and we trust he will pardon us, if we say further, that his language does not impress us with his deep faith in the reality of the thing. It is rather the language which we should expect to hear from the rostrum, where a speaker had a topic assigned him that he must make the most of, but, being destitute of exact information, and conscious of having little to say, he feels bound to work up every idea to produce the best oratorical display, and seeks to atone by turgid expressions for what he lacks in force of thought. Of this, there is, indeed, a great lack. Page after page consists of a series of truisms and common-places, which weary the reader. We look in vain for anything new and original, anything that gives proof of earnest thinking. Much of it is a stringing together of religious phrases, which seem to be uttered by rote, and wear a good deal the aspect of mere cant. In a production, where we look for the utterances of matured wisdom, enlarged views, broad charity, and a generous catholicity of spirit, our expectations are here sadly disappointed.

It may be said, however, is not your standard too high? How can you look for much force and originality of thought in a man burdened with the care of a city parish, in addition to those belonging to the Episcopate? And we reply, as Yankees, by asking another question, Who *put* these cares of a parish upon the Bishop, or who keeps them clinging to him? Are they not self-imposed? He seems to think himself able to take charge of a parish, and to perform the duties

of the Episcopate besides. But in this over-estimate of his ability, we have abundant reason for believing that he stands alone. We doubt if there be a single person in the Diocese who accords with him in this belief. All would be glad to have him devote the powers God has given him to the exclusive duties of his high Office, as none too much to meet its claims and responsibilities. And the opportunity of doing this has been generously offered him, by the efforts of a distinguished layman in the western part of the Diocese, which, however, was resolutely declined. With what propriety, then, can the onerous cares of a parish be urged as an excuse for decided failure in his Episcopal efforts? He chooses to impose upon himself duties beyond his power to discharge satisfactorily. For this whom has he to blame but himself? We mention these things because it is due to the Diocese that the state of its affairs, *in this respect*, should be known. We are not disposed to bind heavy burdens upon him, which we refuse to touch with one of our fingers. So far from this, we have been ready not only to touch them with our fingers, but also to put our shoulders to the task of relieving him; but he resolutely persists in carrying burdens so far beyond his ability, and leading to so many mortifying results.

The defects which we have already mentioned are not, however, the worst faults of this Charge. We could put up with its feebleness, its mannerism, its declamation, its marks of hurried, immature thought, were it not so perfectly un-Church-like, and uncharitable in spirit, and were not the tone of it throughout too much, "I am right and everybody else is wrong," I am "Evangelical," all who differ from me are formalists, whose teachings are mere "ceremonialism;" who "put the Saviour into the background," and offer as "substitutes for Him something which it would be hard to say whether they are most ludicrous or most cruel." Of one thing we are certain, we are at a loss to know whether it be most "ludicrous" or most contemptible for a Bishop to utter such language, and to discourse to his Presbyters in such a strain of denunciation, unless he desire to set the Diocese in a blaze. For he may be well assured that this imperious treatment of all who differ from him will not long be tolerated. The hour of retribution will certainly come. The language of rebuke, to be effective, and to be anything else than an insult, must always presuppose, in the censor, a certain *moral status*, not put on, but tacitly recognized on all hands.

What, have we come to this? Shall a man of moderate

if they have a more appreciating sense of Christ's presence therein, and cherish more adoring gratitude for the spiritual benefits which it confers upon the believing partaker, it is not for the Bishop, as we before said, to hide behind a set of Evangelical phrases, and from thence to utter his denunciation against those whose views differ from his own, as if for this reason they must be heretical and soul-ruining.

From these general remarks, which we have made in no spirit of cavil or love of contradiction, but with a sincere desire of promoting the "truth as it is in Jesus," and from a conviction that it would be a "spurious charity" for us to allow this Charge to go forth, without an effort to furnish some antidote to its errors, let us now turn to the subject-matter of it. The first part is devoted to pointing out "the remarkable features of the religious movement," manifested during the past year, throughout our country, and for which he expresses his gratitude to Almighty God. In this we are happy to join him. We lift our voice of praise with his, to the Giver of all Good, for every indication of the Presence of the Holy Spirit for the conversion and sanctification of men. What he says of the *features* of this work of Grace, we shall not dispute. We devoutly hope it is all true; and we earnestly pray that the "work" may abound more and more. In the second part he mentions "the *encouragements* which this work of Grace addresses to the Clergy of the Protestant Episcopal Church in these United States." These are two. The first is, "that we possess in our Liturgy a form of words which is so eminently in harmony with the spiritual condition of the people." This is, no doubt, true. It is a pleasing fact, that our noble, scriptural Liturgy does furnish all that a people can need, when most deeply awakened to a sense of their spiritual wants, and are anxiously asking the question, what they shall do to be saved. To souls burdened with sin, and seeking relief in Divine Mercy, what is there to be compared with our Liturgy, in holding up the fullness and sufficiency of Christ's Atonement, and pointing out clearly the way of salvation for the guilty through Him? What is there which presents the Gospel in a manner so adapted to meet all the wants of those who feel godly sorrow for sin, and desire to be led as penitents to the foot of the Cross? And when the people are in this spiritual condition, when there is a prevailing and deep interest felt among men to secure the blessings of the Gospel, and to "gain" that "peace which the world cannot give," the Bishop admits—and we hail the admission—that "there is no degree of sorrow for transgression—no extent of desire after some Mediatorial defense to stand between

offending man and offended God, which does not find a response in the Prayer Book, in those scriptural services through which we lead the congregation. It is the gospel here—it is the gospel there—it is the gospel everywhere—distinct and full—anthem—creed—petition—humiliation—thanksgiving—all speak one language, most in unison with all the emotions of an awakened heart, because it is the simple phraseology of the Bible, expressing those simple truths which that same Bible reveals." All this is eminently true, and it is refreshing to see such a statement.

In this connection there is another remark, which we hail with equal pleasure. He says, "We often hear complaints made by those who are outside of our fold, of the frigidity and stiffness of our ritual. One thing, however, I doubt not, that you have always found; that where there was a shallowness of religious character among our brethren of other names, these complaints were always the loudest; and that, on the other hand, where there was the profoundest sense of sin, and the warmest fire of love towards Him, who bore our transgressions in His own Body on the tree, and the clearest apprehension of the Gospel, there our form of words was the most thoroughly appreciated and loved." This is capital. Nothing could be truer or better expressed. It is a forcible testimony given to the spirituality and "adaptedness of the Prayer Book to the present state of things, when so many, feeling self-condemned, are importunately asking what they shall do to be saved." These are his words, and we hope that all those who are "outside of our fold," as well as many inside of it, will read, mark, learn, and inwardly digest them to their soul's health.

But, alas! for the inconsistency of man! In the face of these wholesome truths—in the face of all this proper laudation of the Prayer Book, and distinct admission that our "Liturgy furnishes *all* that the most burdened souls need," that "it is the gospel here—the gospel there—the gospel everywhere"—that "creed, prayer, confession, anthem, are in unison with all the emotions of the most awakened heart," because in them "Christ is evidently set forth"—in the face of all these admissions, he immediately proceeds to mention the second encouragement which "we of the Protestant Episcopal Church may take to ourselves, in connection with the present work of the Spirit." And what, gentle reader, suppose you this to be? Why, of course, you reply, it must be to use more faithfully that Prayer Book, which he so justly eulogizes as containing such a treasure of spiritual blessings, *suited to all the wants of*

the most awakened heart, to follow out that Prayer Book in the Order of its Daily Morning and Evening Service, to imbue more and more the hearts of the people with the chastened spirit of its deep devotion, and to bring out into full exercise the whole spiritual power of that remarkable Book, which is so "entirely in unison with all the emotions of an awakened conscience." But no, this is not the encouragement, namely, that we possess such a Liturgy ready at hand, and should use it more diligently than ever. On the contrary, the "encouragement which we of the Protestant Episcopal Church have in the present revival of religion throughout our land," is "the order, propriety, and Christian dignity of those more informal and social meetings of our people, which, since the present interest began, have been held for united and EXTEMPORANEOUS prayer."

This, then, is the encouragement held out by the Bishop. Having expatiated upon the present revival and told us of the outpouring of God's Spirit, and reminded us of the superior excellence of the Prayer Book, and of its fullness and sufficiency to satisfy all the spiritual needs of the sin-burdened and the inquirer after salvation through a Divine Redeemer, and of its Liturgy, in unison with all the emotions of the most awakened heart, he gravely and deliberately mentions as an incentive to work, in the present state of increased attention to religion, that we throw aside our Prayer Book, and resort to meetings for *extemporaneous* prayer and lay exhortation. But what an encouragement! Does he intend to mock us? Having held up the Prayer Book to our admiration, and extolled our Liturgy as so eminently adapted to meet the spiritual wants of our fellow men, at a time of refreshing from above, when God is granting His Holy Spirit, he tells us to lay it aside, and instead of a more sedulous use of that Book, to forego this advantage which we possess, and adopt a mode of worship which is dying out throughout all the land of its own inanity, and which the Sects themselves are rejecting as the driest of all forms; and all this as the best means of promoting "the conversion of the impenitent, and the increase of the life of God among his professed people." "Tell it not in Gath, publish it not in the streets of Askelon, lest the daughters of the Philistines rejoice, lest the daughters of the uncircumcised triumph." Here is a Bishop who "thanks God for the adaptedness of the Prayer Book to the present state of things," which he has been describing, and in the same breath advises his Presbyters to give up that Prayer Book, and resort to holding "meetings, in which laymen and clergymen may pour

forth *extemporaneous* prayer, for the extension of the Gospel, the conversion of men," &c. But, as if resolved to carry his inconsistency to an extent that stultifies himself, while discarding the Prayer Book and its Services, in favor of meetings for extemporaneous prayer and exhortation, he yet admits, that what is good and desirable in those meetings is to be traced to "the subduing influence of our ritual upon the whole Christian character, and the gentleness, reverence, and chastized fervor which it imparts to religion." But why not have, then, *more* of that blessed influence? Why cut off from the worshipers, in those meetings, any of the hallowed effects of the Ritual? Why not have that Ritual shed its entire and full-orbed influence upon the souls of the worshipers? Why resort to a system, liable, in the end, to every objection which can be urged against a Liturgy; and a system, whose marked characteristic is, that it ministers to the spiritual pride and self-sufficiency of those who use it?

Here an observation forces itself upon our attention. When in this Charge the Bishop descants so laudatorily upon the Prayer Book, and holds up its Liturgy as so adapted to souls burdened by sin and seeking deliverance, when he speaks of that Liturgy as meeting the spiritual wants of such as desire frequent seasons of supplication, how natural it would seem to have been, for him to take this occasion to do tardy justice to two Churches in the city of Boston, which for years have, by their Daily Prayers, Morning and Evening, and by fully carrying out the Rubrics of the Prayer Book, developed the spiritual power of that Book, and the rich resources it contains for supplying the religious wants of men, for cherishing the spirit of prayer, and for creating a desire and appetite for frequent seasons of supplication! Respecting one of these, we may say that probably no Church has done more to bring out the power of the Prayer Book, and create a deep and abiding interest in its noble, elevating, and spiritual Service. No Church has so clearly shown the exhaustless wealth of our Ritual, when its design is fulfilled and the whole compass of its varied devotion is fairly tried. How natural, under the circumstances, to have pointed to so worthy an example, and to have held it up as deserving of imitation by all who in the spirit of Christ's Holy Catholic Church, are inquiring what they can do to supply more abundantly the deep spiritual wants of men, and set forward the work of Grace in the hearts of those who are inquiring the way to Zion, with their faces thitherward! But, instead of this, he discards the Prayer Book and its Liturgy, as failing to meet

the moral and religious necessities of the soul, during a time of "refreshing from the presence of the Lord," and commends meetings for *extemporaneous* prayer; as if, forsooth, these were the grand instrumentalities for "drawing forth the hearts of men in united supplication, and bringing down rain from the opened windows of heaven."

This Charge suggests several other remarks, some of which we shall here venture to make. The Bishop urges upon his Clergy to commence those assemblies for prayer, in which people may give "utterance to their desires in *unpremeditated* language." This he thinks will be "prolific of blessings;" nay, "certainly" will be, he says. Why? we have a right to ask. For it is mere assertion, without the shadow of reason to support it. Why has prayer in unpremeditated language such power with God? If it be so, let us employ it always, for what we want above all things is to reach the ear of the Giver of all good. But this, according to the Bishop's assertion, is more effectually done by uttering our desires in language suggested by the impulse of the moment, than in a prescribed form of sound and Scriptural words. And the idea of "setting on foot" all over the Diocese these "familiar assemblies," in which men may "give utterance to their desires in *unpremeditated* language," fills him with such ecstasy of feeling, that he breaks forth suddenly into prayer—'May the Lord raise up through every portion of the Diocese companies of earnest and praying men!" What he means, in this short litany, is, that the Lord would raise up men, who, under the influence of a little excitement, can pray better without the aid of our holy, beautiful and spiritual Liturgy, than with it. To such, forsooth, these "earnest and praying men" are confined. Does he really mean, that Forms of Prayer are fatal to earnestness? And on the supposition that such men can be found, he proceeds with his litany, "And may God put it into your hearts to encourage their intercessions for a dying and thoughtless world," i. e., the "intercessions" of those who think they can, off-hand, make better prayers than are be found in the Prayer Book. Only do this, encourage such, and "your hands will be strengthened. Your field of labor will be refreshed with dew from heaven." Such is the way a Bishop discourses to his Presbyters! To us it sounds very like solemn nonsense. "Gratiano speaks an infinite deal of nothing; more than any man in all Venice. His reasons are as two grains of wheat, hid in two bushels of chaff. You shall seek all day ere you find them; and when you have them, they are not worth the search."

There is one more remark, called forth by the concluding

part of the Charge. Through the previous portions, he has exhibited a degree of uncharitableness, which surprised and grieved us. He seems to have had before his mental eye some man of straw, at which he is ever thrusting his spear. What the phantasm is, we do not precisely know, though we infer from certain intimations, that it is some theological system, which he so intensely hates, that it cannot pass before his vision, but instantly

> "A thousand fantasies
> Begin to throng into his memory,
> Of calling shapes, and beckoning shadows dire,
> And airy tongues that syllable men's names
> On sands, and shores, and desert wildernesses."

And what is very observable to the reader, and perplexing too, the phantasm is ever changing its form and appearance. His ideas, like Hamlet's, are confused.

"*Ham.* Do you see yonder cloud, that's almost in shape of a camel?

"*Pol.* By the mass, and 'tis like a camel, indeed.

"*Ham.* Methinks it is like a weasel.

"*Pol.* It is backed like a weasel.

"*Ham.* Or, like a whale.

"*Pol.* Very like a whale."

But whatever it be the Bishop is fighting with, he spares neither harshness of language nor bitterness of spirit. So much is this the case, that were a stranger, ignorant of the circumstances, to read the Charge, he would verily suppose, that an imperious prelate, feeling indignant at some dreadful error which had crept into his Diocese, were seeking to crush out its life with his Episcopal heel. But how surprised would he be to learn, that the evil conjured up in the Bishop's fancy, and regarded by him as so dire and soul-ruining, and denounced in such unmeasured terms of opprobrium, is *that* in Doctrine and Worship, which is held, and honestly and sincerely held, by some of the most devoted, earnest, laborious, exemplary, and we will say, successful Rectors in the Diocese; and also by many laymen, who are surpassed by none in the land, in practical godliness, reverent piety, charity, benevolence, zeal, and self-sacrificing devotion to the interests of humanity, and the building up of Christ's Holy Church!

Nor is it enough for him to vent his own anger and bitterness of spirit against what seems to us an evil that exists chiefly in his own diseased imagination, but he seeks to stir up the spirit of party strife in his Clergy, and to whet their zeal against the abettors of a system which he disingenuously

ricatures. Hence he guards them solemnly against a "drivel-
g charity"—urges them "to forswear a false tenderness"—
monishes them to "abjure a weak and unmanly spirit,
at looks with a lenient eye upon" these different views
erished by their brethren of the same Household of Faith, and
ites them "to maintain, at all times, and all places, an
compromising hostility" to what he has represented as
ror, and which really means all that is antagonistic to his
n private views. True, he afterwards does pour one drop
oil upon the troubled waters. After having said enough to
aken all the bitterness of the human heart, he has the grace
add, now in this contest to which I summon you, do not
ht with "bitter and violent personality." Do not fight
erely for "the *sake* of division." Remember that "the
edom which is from above is first *pure*, then peaceable;"
of which seems to us like the conduct of a demagogue, who,
ving stirred the populace to phrenzy, and "fooled them to
e top of their bent," then, just as their passions are about to
rst forth into acts of violence, stops them, to say, "now do
t be needlessly cruel; kill not merely for the sake of shed-
ng blood; do not burn up your enemies in their beds; but
ve them warning, before you tear down their houses over
eir heads."

There is one portion of this Charge, and one evidently
garded by its author as not the least important, to which we
all only briefly allude. We refer to the Bishop's pointed
d violent rebuke of that fraternal spirit of unity and con-
rd which is more and more breathing over the heart of the
hurch, and which is already restoring among us harmony of
unsel and of action. That certain factious men should strive
fan the embers of discord, is of course to be expected; but
at a Bishop of the Church of God, in a day and age like
is, should deal out such epithets, and, as far as lieth in
m, keep alive and stir up hatred and alienation among
ethren, his own sons in the Faith, ministering at the same
ar, and in as good standing as himself, is a spectacle
painful as it is mortifying! We cannot but exclaim,
tantæne animis cœlestibus iræ?" If there is heresy in the
urch, if there is violation of Ordination vows, we will go
ith him who goes farthest, if need be, to vindicate the
urch's honor. But if, with at most only allowable differ-
ces of opinions, men are "bearing the burden and heat of
e day," let them at least have the sympathy of cheering
d encouraging words. "There is a day coming," when,
der the constraining motive of a common forgiveness, we
all all look more kindly upon each other.

Art. III.—OUR DOMESTIC MISSIONARY SYSTEM.

1. *Report of the Domestic Committee, Oct.* 4, 1858.

2. *Mr. Francis Wharton's Letter to Bishop H. W. Lee, on Domestic Missions.* Philadelphia: 1858. 8vo. pp. 40.

The most gratifying sign at present of the vitality of the Church, and of her re-awakening to her true position as the instrument of our Lord and Saviour for the conversion of the world, is the Missionary spirit everywhere apparent. Our Church publications have been full of suggestions and expedients to make the Missionary organization more effective. The discussions, Reports and Resolutions of our Diocesan Conventions bear witness to a wide-spread sense of our duty, and attempt to realize it; and much interest was felt in the Report of the Committee on modifications in our Missionary system, expected at the Annual Meeting of the Board of Missions at Baltimore in October last. Towards the preparation of that Report, many suggestions have already been made. Perhaps it was as well to take plenty of time in maturing it; the continuance of the Committee gives opportunity for a further discussion in advance. The subject is so important that we offer no apology in again presenting it at some length to the readers of the *American Quarterly Church Review.*

That there are defects in our present working has long been too apparent. Among the remedies suggested are the concentration of our energies upon "strong points"—the encouragement of "liberty of choice" in the agencies by which our Missionary offerings are dispensed—more stirring appeals to the Christian public—the use of every means to increase the offerings, and so increase the men. The principle which underlies all these suggestions, and the necessity which prompts them, is this: that the Church, the dispenser of the Gospel, is bound by the imperative rule of charity to furnish to the world that light, and knowledge, and warning, which it is one part of the wretchedness of the world to despise, and therefore to take no means to procure for itself. Our commission is, "Go *ye* into all the world, and preach the Gospel to every creature." It is well for us when our Lord gives us such favor in the eyes of the people, that we need to provide neither

hoes, nor scrip, nor money in our purse," because the world cognizes that "the laborer is worthy of his hire:" but ch was no promise of perpetual standing; it was revoked fore "the agony in the garden," and the Church is bound to pport its servants while they labor for the good of the world. iis, we say, is the principle of Missionary activity on the rt of the whole Church; "Go ye!" The labor is to be ours, d the good the world's; and therefore, either the labor of eaching, or the duty of giving to feed and clothe the preach- , is laid upon every partaker of the Grace of Christ. Freely ye have received, freely give." We have the Truth, d it is ours to the full extent of our ability to preach it to em who have it not; and therefore the question of our Mis- nary organization and operation is simply the question of onomy, physical, mechanical, or political, as well as reli- ous—how to obtain the greatest amount of power with the st expenditure of means.

Now the comprehension of our mission is necessary to know e power we want. We are *one Church*, sent to preach *one aith* to *one world;* and just as far as we are enfeebled in eans, or wasteful of them—as far as we hamper ourselves by ackles, or adulterate our principles by weakening con- essions—we fall short of our high mission, and are either cir- mscribed in boundaries, or wanting in the strength of so- lity. Thus, our efficiency is destroyed, and the results of our tainment fall short of the command put upon us. Such is w our position; throughout our own country and the world large, unnumbered places are unoccupied, which ought to e and must be filled, before we fulfill the commission,— Preach the Gospel to every creature." For eighteen hun- red years that mandate has been written for our reading, and no time during all that period has the fullness of the com- and been obeyed. Events are indicating changes of the reatest significance in the moral world as near at hand; yet hen and how our Lord shall come is hidden as at the first.

The analysis of our position as *one* Church, preaching one aith to one world, leads us to three conditions of our Mission- y action. First, that Faith is a matter, the purity and impor- nce of which, the Church, and not the world, is the judge. econdly, that the minister or agent in preaching the Truth, ust be subordinate and responsible to the Church, as fulfill- g her mission, and not to the world, as considering what it ishes, and thinks, and desires. Thirdly, that there be no bstacle in the way of preaching to every person who has a ul to be saved. That is to say, translating these proposi-

tions into practical language—first, a definite Faith, unchangeable, clear, and fully apprehended; secondly, such an independence of the worldly-minded and the wicked as will enable the Minister to fear or respect nothing but the Divinely constituted authorities of the Church; thirdly, a Church open for all, high or low, rich or poor, to come and hear the glad tidings. When we have secured these things, a Ministry spiritually minded enough to apprehend the Faith, and, as supported by the Church, in position independent of the world, and also the open doors for every one to come into the temple and listen, to come to the Ark and be saved, we have placed the Missionary in such a position that none of his power need be wasted, and the resolution of the other part of the problem of expansion only depends on the liberality of God's people, and their appreciation of their duty.

But here, perhaps, it may be well to anticipate a question likely to be urged. "Do you object to any aid of the Church in its Missionary operations by means gained from the world?" Not at all. But we do object to the individual Minister being so left to the world for aid, that he is liable to be brought under judgment to the world; and, while he is bound to the authority of the Bishop and the Church on the terms of the Church, that he shall be also bound to the support of the world on the terms of the world. Let the world aid the Church as much as it will, when it cannot swerve it from its duty; the meek are promised the possession of the earth; but the individual soldier is defenseless, unless he is guarded by the moral force of the army in which he is a standard-bearer. This may be enough for the present; a fuller answer will be found before we are through with what we have to say. In view of the everywhere expressed want of a more efficient Missionary system, we shall briefly define certain principles which, in our judgment, must govern our Missionary organization. Our view is restricted to the Domestic field, since the principles which we advocate are already carried out in the Foreign Stations.

No scheme of Missions will be comprehensive enough, none of our operations will rise to the full height of the command imposed, unless their broad foundation be the principle that *the Church*, as such, is CHRIST'S MISSIONARY SOCIETY. We may have Missionary Societies, voluntary or authorized, in the Church, and they may be very useful in their way, and as far as they go. But the whole Church must view itself as a great Missionary body. She is such by the very language of her charter. Societies and organizations, other than the

hurch, are useful for concentrating activity upon certain ob-
cts; but the whole organization of the Church itself is the
ie great Society to perform this specific labor. It was so in-
nded by our Lord. The spread of the Gospel was not to be
erely or mainly by the instrumentality of books, but of men.
ach was our LORD's provision, in the institution of His
hurch, with its Apostles, and Evangelists, and Pastors and
eachers, at a time when all the world was the field for what we
ow call Missionary action. Such, too, is the Institution which
to continue, until every one is gathered in; for as the wants
id needs of men are the same in all ages, so the provision to
eet those wants must be the same, and the Church must
reserve the same character with which it was first instituted,
self *the* Missionary Society, "whose field is the world,"
hose duty is to pluck man as a brand from the burning, and
keep him till the day of the Lord Jesus.

The relation of the Church to mankind, therefore, is two-
ld; first, as gathering them from without; second, as pro-
cting, guarding, and teaching them when brought within her
ld. The first relation is the Missionary, the second the Pas-
ral. The one has as the subjects of its action the unbap-
zed and unconverted. The other has the baptized and the
mmunicants. In the one relation, the Church's business is
change the whole current of thought and feeling, which
ts earthward till it runs heavenward; neither more nor less
an to work, under the Grace of God, a complete moral and
iritual revolution. In the other relation, its business is
build up disciples in their most holy Faith. The subject
the *Missionary* action of the Church has not received
ie Faith, nor professed himself bound to it. He is alien
om the covenant, and governed by the thoughts and max-
ns of the world that is at enmity against God. He therefore
as no right to be a judge of GOD's truth, or to control in GOD's
hurch. The Church comes to him, like Ezekiel the prophet,
ith a message to deliver, whether he will hear or whether he
ill forbear, and that message is one which requires in him
entire change, before he can be acceptable to God. But,
the *Pastoral* relation, the convert brought into the Fold of
ie Church has received the Faith; he professed at his Bap-
m its everlasting obligation, as well as his resolution of obe-
ience to God's commandments, and solemnly renounced all
ie works of the devil, the world and the flesh. He therefore
as become a part of the Church; like every other member,
erical or lay, is interested in the preservation of the doc-
ine, the purity of the discipline, and the solemnity of the

worship. He is pledged to it, and is therefore trustworthy under those pledges, which define the extent of his action, and which furnish a rule by which he himself may be judged, should he attempt innovation or corruption. To him, therefore, the custody of the Faith has been committed, and since it has been committed to him, he must have a certain degree of power in the Church to execute his commission. St. Paul, writing to the Galatians, gives two tests of the Gospel: "that which *we* have preached," and "that *ye* have received." The meeting of these tests is when the Church asks the candidate for Baptism, "Dost thou believe?" and the answer is, "I do;" the Church then propounds "that which it has preached," and the candidate professes that that is it, "which he has received." Between the Ministry commissioned by Christ to preach, therefore, and the Laity who have the duty to continue in "that they have received," the power in the Church is divided. Now, power to be permanent must be of the essence of the Church, and therefore consists in an ability to give or withhold something without which she cannot exist. Without a Ministry she cannot exist; and, in like manner, without the means of support, the Ministry cannot give their whole time to the preaching of the Word and the administration of the Sacraments. The power of Ordination inherent in the Episcopate, the fountain of Ministerial authority, gives to the Ministry the instrumentality by which to do their part in preserving hereafter that which heretofore "they have preached;" while the coöperative principle inhering in the Laity gives them their influence in the preservation of "that they have received." There is thus a mutual check on the part of both Orders, by which the purity of the Gospel is preserved. There is a Ministry of Apostolic authority; and there is the dependence of that Ministry for coöperation and for support upon those, and those only, who are subjects of the Church's pastoral care. Hence the distinction of our congregations into the Pastoral, the Parish, and the Missionary, the Station.

It will be perceived that we have here a broad distinction between the two modes of action of the Church, the Missionary and the Pastoral. Every Clergyman of the Church, in his relation to the world, the unconverted, and the unbaptized, is as much a Missionary as if he was in India or China; inasmuch as the inhabitants of those pagan lands differ in no way, except in degree, from the unbaptized in more civilized countries. The un-Christian poet, or professor, the aristocrat of learning and civilization, in the eye of the Church, "looking not at the things which are seen," is as truly an alien

rom the Kingdom of God, as the poor negro who falls down efore his idols on the shores of Africa. Wheresoever, again, here is a baptized person pledged to the vows which the Church requires, there is the subject of her Pastoral care; and, n like manner, to whatsoever man or woman, nay, to whatoever little infant, the Church administers the holy Sacrament f Baptism in the costliest temple, to these she has come as a Missionary, and all the instruction and warning, and exhortaion and pleading that preceded the baptism of the adult, or the Faith that brought the infant to Christ, were as truly Missionry operations as the teaching of the expatriated Missionary n a foreign tongue, and to people of another color.

The Missionary work of the Church, therefore, is never done, o long as generations are born to take the place of those who die. We are all Missionaries to the sinner, the unconverted, the unaptized; we have a *Mission*—are "sent" to them. And, since he labor of teaching and persuading is concentrated in the person of the Clergyman, it is our duty to make such provision for he Clergy, that their power shall be exerted to the full extent, nd as shall permit no waste. He must have the support and earty coöperation of the Laity, so long as he is approved by he standards to which he is sworn, and is faithful in the ischarge of his duty. Nor is there any difference in priniple in this respect between the "self-supporting" Parish, and he Missionary Station. The one, to speak in the language of olitical economy, is only a Station in which the production quals the consumption. The Church in that Parish supports s Minister; first, indeed as a Pastor over itself; but, also, as Missionary to the world. The *Missionary*, however, has the ame title to a support; not from the *localized* Church of that articular spot, for there there is none; but from "the Holy hurch throughout all the world." We insist upon this, because e think that much of the inefficiency complained of in our lissionary operations, and our slow progress in building up ongregations of devout believers, has arisen from an ignoring f this principle, and from the attempt to spread our resources ver too great fields, while we have left the Missionaries too uch at the mercy of the world. The Romish Missions, and ie Methodist Missions, both of which are eminently successful i their way, are based upon this fundamental principle. his strictly representative character, on the part of its acredited agents, is adhered to in all successful corporate bodies, ven of a worldly nature. It is only in the Church that we gnore it, as of no importance. If, where the healthy sentiient of the self-supporting congregation helps the Minister, he

is supported by the Church and not by the world, surely there is the more need in the waste places of civilized heathenism that the Missionary, unsustained by the moral force of a congregational public sentiment, shall not be forced to appeal to those for his support who, if they give at all, will give only on their own motives, and for their own purposes, and who will demand of the Clergyman to respect those motives and purposes, however contrary to the Gospel they may be.

Hence we have the two ways in which the Missionary is, or should be, supported; first, by the self-supporting congregation in the firmly established Parish, whose Rector he is; and, second, by the Church at large, through its more distinctively Missionary Organization, in the Missionary Station, where the Communicants are too few for self-support, and consequently for self-government. To furnish men, therefore, in this latter field, fully competent for their labor is the only way to meet the first condition of the economical problem. How to secure the least expenditure of means, is a more difficult question. Our present and ineffective system is, to save as much money as possible by calling in auxiliary funds gathered from the places to which the Missionaries are "sent." But it will still be a question, and is a very grave one, whether there be not a vast waste of power, moral power, and material power also, in thus making our Missionaries dependent on the world. It may, and we believe does, require the exertion of more force to remove the impediments which such a policy puts in its own way, than is generated by the pecuniary means derived from this extraneous source. If, however, that auxiliary means could be turned into the channel of supply, as we believe it could, in such a way as not to impede, a great accession of power might be gained by the same expenditure. For, at present, power is lost in two ways; one, by not supplying sufficient means to enlist all the energies of the Missionary; the other, by increasing the resisting power, through working at a disadvantage. In other words, loss of power comes by diminished strength within, and by increased resistance without. To give the world the slightest control over the Church, is, as every Western Missionary can testify, to weaken our power in both ways, by diminishing the uncompromising application of our own principles, and by giving the world a hold for its resisting action against us.

Self-support implies self-government, and gifts imply authority. This is a great principle of natural justice. The Bishop, by the gift of Ordination, obtains authority over the ordained; the Layman, as well by his membership in the

rch as by the gift-money, obtains authority over the action he Church. Here is the principle which draws the line veen the strictly Missionary Station and the self-supporting ish, in their relation to the Church at large. The funda- ıtal idea of Missionary operations, we said, is that the rch is to furnish all, and expect nothing, until the Parish omes self-sustaining. The subject of Pastoral care is bound ontribute to the extent of his ability, and is entitled to his e in the self-government of the Church. It is true that in mutations of human affairs, the line cannot be so dis- tly drawn; but there will be men identified with the ırch, and perhaps of considerable influence therein, who of the world; and again, in those places where the ope- on of the Church is in spirit altogether Missionary, there be members of the Church, who, on a rigid application the theory, will temporarily be disfranchised of their ıts. Still, if these men have the true spirit of their Mas- they will never desire to overrule the wisdom of the ıop and the Standing Committee, or other Ecclesiastical ıority to whom the care of the Missionary field is com- ed; it is better that that franchise be yielded up to them, ı to the world. Nor, on the other hand, can it be sup- d that we shall get to working so perfectly, in the best e of the Church, that in the self-supporting Parish all ldly influence will be entirely excluded. In mechanics e is always a margin left for friction, and yet the mathe- ics are as carefully studied as if capable of the most rigid lication. Where the Pastoral relation predominates, the ish may be considered, in respect of support, exclusively toral; where the Missionary relation predominates, it must ooked upon, in an economical point of view, as altogether sionary. The practical test, therefore, of the classification one or the other division will be the capacity for self- port. In the one case, the Missionary activity will be de- dent on the Church's inward government of itself; in the er it will be dependent on its policy toward those without. one, as a community, has an interest in "that it has ived," which implies a certain responsibility in preserv- it; the other has as yet received nothing, therefore has no rest in preserving anything.

n the part of the Church at large, therefore, a different cy must be pursued towards each of these two classes of gregations. The one is to be admitted to all the rights essary for the working of a federal body, such as the visible ırch is, in order to preserve the Faith from usurpation by

any class within; the other, *as a class*, ought to be as jealously excluded, that there be no invasion from without. In the self-supporting Parish, the Missionary operations will be independent of the world, but dependent on the working of the Parish, and controlled by the authorities of the *Parish*, Clerical and Lay; and the Clerical instrumentality will be rightly designated by the elective method. But at the Missionary Station—where the operations must be equally independent of the world—they should depend, not upon a Parish, though there may be one organized for secular purposes, but on the Diocesan authorities. The Missionary is not elected, but appointed. He is not paid by, or responsible to, those to whom he is sent, but those who send him. This we count to be the general statement of the Church's position as Christ's Missionary body, sent to convert the world.

Taking this broad view of our responsibilities as a Church, we see that our Missionaries are, in relation to the world, what their name indicates, "sent" men—not called, or hired, or employed, by those to whom they minister as Missionaries; but "sent" by the Church, through its constitutional authorities; and ministering, therefore, under a commission derived from it, for the due fulfillment of which they are to it responsible. Such is in theory our Missionary attitude; to such a theory should our practice conform. We dismiss from consideration all Societies, whether for the West or the East, and we look to the Church's taking practically this position; One Church, working in Unity, in one way,—by that instrumentality which is, of its essence, for the conversion of the world to Christ. We are not to gather men into Christ's Fold by flattering their vanity, or yielding to their prejudices, or lowering to their mark, or truckling to their trade; we are to convert them to the Faith; and, until thus converted, they are better, and the Church is better, while they are without and not within. Therefore it is we urge a reform in our policy of appropriating a small portion of the salary of the Missionary from our funds, leaving him mainly dependent on the people to whom he is sent for the rest. Better, far better, as many a Missionary will testify, that our Missionary force be reduced and our means concentrated, than that so many failures and so much expenditure be incurred, before self-supporting Parishes are built up in our Domestic field. But we believe the system which we advocate will result in no reduction of our forces, and will, at the same time, ensure success, where hitherto there has been partial or total failure. Our Committee in New York, good men and true, may yet not fully appreciate the genius

spirit of the Western and Southern people on our vast
tiers. There are failures in our system. The Church is
ed, the Services suspended, the world exults over the
ire, the awakened stray off to other denominations, the
gregation scatters, and the good that has been done is lost;
all because the Church has not been able to water that
ch she has planted. This, then, is our first proposition.
us have men "sent" to their posts, and means sent with
n, to enable them to stay there, until the self-supporting
ish is built up like an impregnable garrison, able to hold
defend itself without the subsidies of the Church at large,
becoming by contributions an increaser of the power and
a consumer.

he two things necessary, therefore, are the men and the
ns. And the one is as necessary as the other. To send the
is the part of the Ministry,—*the Bishops*; to furnish the
ns, the part of *the Laity*. No man can be "sent" as a
sionary with full powers till he be ordained, and the lim-
on of Ordination to the Bishops, in the Divine institution
he Church, points out that chief Officer as the fountain of
ority in sending men to work in the Vineyard. By the
inal commission of CHRIST, the Bishop, therefore, is the
l of the Missionary field in his Diocese; and there can
tly be no field of usefulness for a Missionary which is not
er Episcopal government. It is his part, aided it may be
his constitutional advisers, the Standing Committee, to
oint the men and to distribute the means. We believe
true working of the Church, in its Missionary Stations,
lly depends on this power of the Bishop remaining invio-
. The self-supporting Parish has its sphere of action; and
nat sphere the first of its rights is the right to call such a
, approved by Episcopal Ordination, as it may have confi-
ce in, to preach the truth "it has received." That power
alling, dependent on the pledged support, is the recogni-
of the interest which the baptized communicants have in
preservation of the Faith; as the necessity of Ordination
ie safeguard and seal of the authority of the ministry for
preservation of "that which they have preached." But
n the Parochial authorities have exercised their right in
r own sphere, it is not theirs to enter, where no such
ish organization exists, any more than to usurp authority in
ther Parish. Nor does their contribution of means for this
vard object afford any argument for such invasion. Con-
ncy requires that confidence be reposed in that govern-
t to which the Church has committed this care. It belongs
ach self-supporting Parish to take care of its own territory;

and where self supporting Parishes are wanting, there the jurisdiction belongs to the Bishops, and there is, therefore, no authority to send or call, but his, whose authority extends over all his Diocese. The man must be "sent;" the sending power is the Bishop, to whose care those souls are committed, that they perish not. And surely, if the vows and responsibilities of his solemn Consecration are not sufficient safeguards for the performance of his duty, under the government of the supreme Council of the Church, the irresponsible, unpledged, unconsecrated, private individual, furnishes a far less guarantee that he will take care, in assuming control over any part of the Missionary field, that there be preached the Gospel, the whole Gospel, and nothing but the Gospel.

This, then, is our System. The Clergyman is the head of the Parish or Missionary Station; the Bishop, the head of the Diocese and Clergymen; and the National Church, the head of the Bishop, and, to a certain extent, of the Diocese. The first authority is represented to us by the fact, that no Parish can make a Clergyman, but only elect and receive one. The second is represented by the passing of every head under the hand of a Bishop. And the third, the controlling power over the Bishop, by the *Conciliar* consecration required by the Canons. In no other way, than by this subordination of authority, can the unity of the Church be retained. If the Parish were not dependent on the Diocese for the Ordination of its Minister, or if the Diocese were independent of the Church in obtaining a Bishop, the Church could exercise no control in guarding from heresy, or putting down wrong principles. It is not, "we will support this man as a preacher, or lecturer, or man of talent;" but "we will support this man as an Ordained Minister." When the self-supporting Parish, therefore, furnishes within its own borders the means for carrying on Missionary operations within its own borders, it is the joint part of the Bishop and the Parish, the Rector being "received" as a Pastor, to "send" him as a Missionary. Where it is the "Station," to which this Missionary is to be sent, the responsibility falls wholly upon the Bishop, as possessing the only lawful jurisdiction. And it is therefore his business to send or appoint, as our Bishops do, under the Constitution of the Domestic Board, the men who shall labor there. And since the National Church is the head of the Bishop, it devolves upon it, in its Conciliar action, to appoint Missionary Bishops; for as the Bishop sends Priests, the Church in Council sends Bishops, and none but Bishops, since there is no other Conciliar consecration, and there is no part of the Missionary field where the Church, as such, can carry on

perations, which is not under the charge of a Bishop. There annot rightly be any such place; for there can be no self-upporting Parish, not under a Bishop, and yet in communion vith the Church, no Presbyter who can emancipate himself rom the control of all Bishops by rightly going where none as jurisdiction, no Missionary Station rightly receiving aid rom the Church, but by the accredited and fully competent uthority of him who has been by consecration put in charge f that field. This is an essential principle, entering into the ery nature of our whole Church System. If the Laity, be-ause they have *means*, have the right to send *men* where hey choose, and such men as they choose, how can the Bishops fulfill their vows according to their conscience, to drive away all erroneous and strange doctrine? If Voluntary Societies are to be a "power behind the throne," the case is in o way different. The authority is taken away from him who s made responsible for that authority by his Ordination ows, and is given to those who, by their voluntary associa-ion, are utterly irresponsible. On all sound principles, the means can be rightly furnished only in coöperation with that power which has the authority to commission *men;* and there-fore, the way to dispense the means is by that recognition of he authority of those who have our Lord's Commission to watch over His heritage, which the Domestic Committee affords to the Bishops in dispensing the means flowing in upon them according to his nomination, or, what would be still better, by his sole appointment.

The question, then, whence are to come the men who labor in the Missionary field, is thus answered. They must be em-ployed by the Church, sent by the Church, paid by the Church. First, the Church, in her Conciliar action, and by her Conciliar consecration, is pointed out as the authority to furnish Bishops only for every part of the Missionary field. We say Bishops only; because the fact of Ordination puts the mission of the Priest into the hands of some one Bishop, having jurisdiction: and the way, therefore, for the Church to take any territory under its jurisdiction, is to send there a Bishop over whom the Church has authority, and by whom she governs the field. Secondly, the Bishop sends Priests—over the self-supporting congregation, in the Pastoral relation, by the coördinate power held in connection with the elective liberty on the part of the congregation. And, thirdly, the Bishop alone sends Ministers to those Stations where (they not being in a Parish, but com-prehended in the Diocese) there is no coördinate body of bap-tized and communicating Laity; and he is the only one who has jurisdiction.

The next thing to be considered, therefore, is the means and its attainment. And the first principle to be borne in mind is, that in complete systems the happy result depends on all parts working harmoniously. Because the Laity hold the purse, they must not despise the authority of those who hold the keys. And they who hold the keys cannot carry on their operations without the coöperation of those who hold the purse. The authority, therefore, that furnishes the men being preserved, it is clearly the duty of those who furnish the means to support these men according to their ability. In primitive days, "they laid the money at the Apostles' feet;" strange that now our modern piety should strive to cast them off altogether.

Nor need objection be taken by our jealous republicanism, looking at every such proposition as containing the seeds of despotism. For our Diocesan, as well as our Parochial ministrations, are guarded by the most insurmountable forces of republican supervision. Missionary Bishops are elected by the representatives of the whole Church in General Convention. They are the choice of the people, most solemnly designated; they are the approved of the Ministry, most solemnly ordained. Diocesan Bishops have the same relation to their Diocese that the Pastors of our Parochial congregations have to their flocks. They are elected, as worthy of the confidence of the people, to administer those very functions, and they bear, in addition, the commendation of the whole Church with which they are in communion, testified by their consecration. To such, the apportionment of the means, (with the advice of the Standing Committee,) by the designation of the men who should receive them, is due, as the administrative heads of the Church—if upon no higher principle, still upon that small measure of courtesy that is extended not merely to Bishops, but to the criminal at the bar, since he is presumed still to inherit the confidence once reposed in him, until proved unworthy of it. Granted that A, B, and C, may have an itching to get hold of Stations in his Diocese, under the pretext that the Bishop holds principles contrary to the true doctrine of the Church. The Church does not accredit those suspicions, or it would suspend him. If Churchmen give for the sake of Missionary operations, they give not to the individual, but to the Church. And if the Church be anything more than a mere sect, if she is really large enough, and broad enough, to hold in her bosom different shades of opinion, she is liberal enough also to furnish men with means, from a common source, to carry on, to the best of their understanding, conscience, and ability, the work

any Office to which they may be called, with her approba-
on, doubly testified by election and Ordination.

This is then our policy with regard to the men sent into the
ld, and it is one in harmony with which we would see all
ir Domestic Missionary operations conducted. We do desire
see a total reconstruction of the system on which our means
e dispensed. That system is, to aid a certain number of Mis-
onaries from the Domestic, a few others from the Diocesan
ommittee, with a stated sum, divided *pro rata* out of the
nount raised in, or appropriated to, the Diocese. The result
all are more or less dependent on the world, and responsible to
vided, not to say diverse, authorities. We urge that Domestic
d Diocesan Missionary Funds, together with the means deriv-
l from each Station, as far as the people there appreciate the
essings of the Gospel, should be auxiliary the one to the other,
d should come to the Missionary at one time, through one chan-
l, imposing but one responsibility. In this view, the means
rnished by the Church come in two ways; either wholly from
ithin the district, in the case of the self-supporting Parish, or,
the case of the Missionary Station, wholly from without the
strict. We say, wholly from without, because, while it is im-
ratively necessary that the Station from the first be educated
contribute, it will be better that that contribution be received
t by the Missionary, but by the Diocesan authority. We say,
iocesan authority, for while we claim as the principle of our
ommunion the fact of our Unity, we contend also that it infers
complete centralization. By the nature of our outward visi-
e existence as a Church, we must have as many centres of aid,
arts for the circulation and distribution of the means, as we
ve of procuring and authorizing men. Physiologists tell us,
at in the human body the digestive system is for the sake of
e blood, and the venous and arterial system for the sake of
e muscular, and the muscular for the sake of the nervous,
d the nervous for the sake of the mind. So the system of
eans in the Church must be subordinate to the system of
en, framed on the same analogy, and meeting at the proper
ints of contact. A central Committee, exercising adminis-
ative control over the heads of Bishops, in their own Mission-
y fields, is contrary to the genius of the Church. It is in
ality a Missionary Pope. By administrative control, we
ean, *that communication with the Priest, Parish, or Station, which in any case sets the Bishop aside while he remains Bishop in good standing.* As, for instance, if the Canons
quire a Church to be visited, and the Bishop neglect to per-
rm the duty, no other Bishop,—not the General Convention
self, if we understand the genius of the Church's Constitu-

tion aright,—can enter that Diocese and visit that Church. It must govern *through* the Bishop, or it must, by deposition or suspension, sever his connection with the Diocese, and make it as if there were no Bishop there, and then appoint a Bishop who will obey the Canons. The analogy holds, and more than holds, with the Central Committee, whose business it is to mediate between those parts of the Church which abound, and those which lack. It is but an accountant, a heart whose functions are mechanical entirely; it has to do with the reception of means, and their disbursements to those whom the proper authorities of the Church designate as the recipients. Hence the Central Committee has for its business to gather as much means as possible from the Church, and to distribute it honestly and faithfully, rendering an account of every penny contributed. It is a treasurer of the Missionary Fund, and nothing more. High, or Low, or Broad, it has no right to work its machinery in any other way than according to the needs of the Diocese or Missionary jurisdiction to which it may have money to apportion, no matter who may be the Bishop. If Bishop McIlvaine, or Bishop Kemper, be worthy of the confidence of the Church, he is worthy of the confidence of that Committee, or of any other, which presumes to act for the whole Church. As the Episcopal Council deals with Bishops exclusively, and consecrates only Bishops, the Central Committee should deal with Dioceses only, irrespective of opinions, and should consider only whether the authorities hold their official position under the Canons and with the approbation of the Church. It is their business only to calculate what the relative needs of Ohio and Wisconsin are, and how much money they have, or can procure to appropriate to them. And this, unless we are mistaken, is exactly the policy of the Committee, and the method upon which they have acted heretofore. Their action upon that principle is not in the least vitiated, because they retain the disbursement of the funds to the individual Missionary in their own hands, instead of paying it over to the Treasurer of the Diocesan Missions, and because they require reports from the Missionary once in six months. They have a right to know that the Missionary gets the money, and they are but fulfilling the part of faithful accountants. It is their duty to receive from the abounding, and disburse to the needy Dioceses, the means held by the Church in common, and when this is done, their action is complete. To do this, *one* central, one Domestic Missionary Committee is necessary; without *it*, or *with more than one*, the Church, *as the Church*, cannot do her work in being a Missionary to the world.

And here, in passing, we may reply to Mr. Wharton's Pamphlet, that no argument drawn from our Mother Church of England, in favor of diverse Missionary operations and more than one agency, will hold good on this side of the water, from the fact, that such "Voluntary" Societies are the attempts of individuals to remedy the false position of the English Church, in not being precisely what we are. The English Church is both a State Church, and a National Church. Hitherto it has supposed it could do nothing which is not ruled by the State, and, as a Church, it has no care of any part of the Vineyard of the world outside of the realm of England. As a Church therefore, it has ignored completely its Missionary duty; and, therefore, when more than a century and a half ago, some of its members woke up to a sense of their responsibility, they could exert themselves in no way but by "voluntary" association. Bishop Selwyn, Bishop Gray, and other of her Colonial Bishops, with their several Synods, are now taking nobler and more Scriptural ground, and with at least the connivance of the Authorities at home. But, in our own American Church, all these disabilities have been unknown from the very first. As for arguments from the policy of Rome, we may well leave them to our disagreeing friends, one of whom in by-gone days was John Henry Newman; merely remarking, that the policy of Rome for a long time before and after the Council of Trent, was to break down the Bishops by monk-Clergy responsible to their Abbots, by begging Friars responsible to their Generals, by Jesuits, and by any and every expedient that should make the Papacy what Sectism, in all its forms, would like its Institutions to be, a power behind the Bishops, ruling, fettering, and overriding them.

But to return. The Domestic Committee is a medium of communication between Diocese and Diocese, and so between the Church and her Missionary fields. It meddles not with Station and Parish, except in little technical matters. The communication of receiving and giving, is indeed immediate; but the real business is transacted, as it should be, between the Committee and the Bishops. The Bishop, therefore, in as far as he must seek for assistance from without his Diocese, turns to the Domestic Committee. But he also wants the various parts of the Diocese to help each other. He must therefore have a Diocesan Missionary Committee, as (to carry out the figure) the *heart* of the Diocese, the center of reception and supply. In this way we secure that systematic working of charity which takes care both of the home and the foreign field; which begins at home, but does not stay at home. The Parish takes care of itself; it has its system of circulation within itself, feeding its own

territory; and it goes without itself to the Diocesan and Domestic Committees. So that we may say the Parish is fed by the members of the Church, and the Diocesan Committee by the Parish, and the General Board is fed by the Diocese, and thus the money gets to every centre, and is distributed again where it is needed, from the Central Committee to the Diocese, where it receives the accession of the Diocesan Fund, and the consolidated amount is thence distributed to the Missionaries laboring at their posts.

The Domestic Committee, therefore, is rightly the *auxiliary* of the Diocesan; or, if we choose to call the Diocesan the auxiliary of the Domestic, it will not much matter. The idea is, that the resources of the Diocese, derived from both, by apportionment and collection, form one common fund, to be employed by the Diocesan authorities, according to their wisdom, for the good of the Church under their charge. The question arises, How should this money be used? The Board of Missions and many others in the Church are calling for its concentration upon "*strong points*," and the better support of Missionaries therein, even though the weaker, but still needy points, have to go unsupplied. The Bishops, on the other hand, continually pressed with calls for Missionaries, and feeling the wants of every part of the Diocese, are tempted to spread their resources as widely as possible, by cutting up the aid into the smallest slices, and leaving the Missionary for the rest to the utterly unreliable pledges of the Missionary Stations—pledges which the few Church people evade by the plea of inability, or too often try to make up by dishonorable as well as honorable expedients. The result of this course is at last confessed discouragement and disheartenment, our Missionaries are worn down; our people in bad repute; the "imperial attitude" of the Church and her high pretensions, a matter of ridicule; or else the Church is fettered by the fashionable, the indifferent, and the worldly. We know personally of a case where a Bishop was applied to, by a clergyman in Priest's Orders and good standing, who desired to know whether there was work for him in the Diocese. The answer he received contained the following: "The parish at ——— is vacant; they pledge $200, to which I can add $150 (! ! !) from the Missionary Society, $350 in all." ! ! Another clergyman we could name was a Missionary in a Parish which had received aid for many years; in the winter a "Donation Party" was given him, at which people from outside attended, and gave, under the idea that it would benefit the Clergyman; but the whole amount, even to *a pair of shoe-strings*, was valued and charged upon his salary! Al-

most every Missionary feels that the only amount upon which he can rely with any certainty is the remittance from the Missionary Board; and we venture to say, there is not one in the field who would not relinquish his present nominal salary, for two-thirds the amount in regular payments from the Committee, on which he could depend. We therefore say, Let the Church do what her first Missionary principle supposes she does, pay her men altogether, and then send them to the places where their labors would be of most value. Let her consider her means as intended for the *support* of Missionaries, and not as mere aid to places. Let the place know that the Church will keep the man there, until she finds out whether the land is fruitful or unfruitful. And let it be a well-understood thing, on all hands, that when once a place is given up for its unprofitableness, labor there will not be resumed until every part of the kingdom has received or rejected the Mission. Such a high-toned principle will find a response in the hearts of the people.

Our proposition, therefore, is, that hereafter such a mode of proceeding be inaugurated in our Dioceses as shall truly carry out these principles. They are true, and they are practicable. Let the Churches throughout the country make it a matter of conscience to contribute regularly to the Domestic Committee as the representative of the whole Church. Let that Committee distribute its means fairly to Dioceses, as Dioceses recognizing the right of each to govern itself, whether by High Churchmen or Low Churchmen. If Bishops, or Missionaries, are heretics, degrade them. If they are true to Christ and the Church, sustain them. Let the Committee regard only the needs of the Missionary field, and the money at command. Let each Diocese and every congregation give its stated collections to the Diocesan Fund, or to the Domestic Committee; and then, let the Bishop alone, or the Bishop and the Standing Committee, as the Missionary Board of the Diocese, appoint the Missionaries, making their choice from the best men at their command, paying them their full salaries, sending them first to the "strongest points," keeping them there until the Church is built up on her true principles, and filling out the appropriations of the Domestic Committee with their own funds. We believe, then, the question will be practically answered, with which we set out: How to obtain the greatest amount of power with the least expenditure of means? For the men and the means will then be working under the organic law of the Church, the law of her nature, and so, the law most effective to secure the end of her being, the salvation of the world.

Art. IV.—WINSLOW'S MORAL PHILOSOPHY.

Elements of Moral Philosophy, Analytical, Synthetical, and Practical. By Hubbard Winslow, D. D., Author of Intellectual Philosophy. Third Edition. New York: D. Appleton & Company. London: 16 Little Britain. 1859. 12mo. pp. 480.

In the present Article, we can scarcely do more than to notice this excellent work upon a most important subject. We should be glad of time and room to discuss some of the more important and comprehensive questions which *any* work on Moral Philosophy should presuppose—the discussion of which, however, could hardly be included in a book designed for the purpose which Dr. Winslow seems to have had in view when he wrote.

While coinciding with our author in the main, we have some fault to find in the outset with his analysis and classification of the motive powers and influences which act in determining man's conduct. Still, however, his analysis is an improvement, in its approach towards the utmost of simplicity and completeness, upon any that we have before seen. These faults, however, do not exert any very serious influence on the general tenor of the book, or materially impair its usefulness; they scarce do more than make it somewhat less clear, less precise, and less concise, though in all these respects it is a great improvement on any of the preceding works that we have seen.

But it has great excellencies in a scientific point of view, to some of which we wish to call attention, as follows:

1. In the Analysis of Conscience, Dr. Winslow treats it as a complex and combination of the functions of the Intelligence (Insight) and the Sensibility, inasmuch as the word, as it is ordinarily used, denotes both the insight and knowledge of what is right, and the feeling of obligation to perform it. Dr. Winslow does not regard the Conscience, considered merely as intelligence or knowledge of right, as being any special faculty or function. He considers it rather as merely a variety of the general function of insight or reason; the same faculty that sees that two and two are four, or that the sum of the

parts is equal to the whole which they constitute, is precisely the same, though acting on other matters, as that which sees, decides and judges, that to speak the truth, to act benevolently, and in good faith, &c., are right, absolutely so; that is, right for all persons, at all times, in all places, if they speak or act at all.

Consistently with this, Dr. Winslow teaches that the ethic emotions follow, depend upon, and are determined by this preceding insight or judgment, so that if we see or judge an act to be right, we feel it to be obligatory; if we see or judge it to be wrong, we feel that it ought to be avoided. But our judgment may be wrong; we may judge an act to be right when it is wrong, as Saul did, when he thought he ought to persecute the Christians. But we may change our opinion of the act; and in that case our feeling towards it will change accordingly, so that what beforehand we felt that we ought to do, *because* we judged it to be right, we may come to regret exceedingly after it shall have been done, *because* we have now changed our mind on fuller knowledge of the subject, and have judged it to be wrong.

2. Dr. Winslow teaches that the primary elements of Morality alone, embracing only its more comprehensive principles, are thus matter of insight, and, in their very nature, axiomatic. In these general axioms all agree; to them all minds assent; and from these *axioms*, about which there is no doubt, which no man denies or can deny, and from the *definitions* of acts, in regard to which all the doubts and differences in the moral judgments of men that exist at all, are to be found, we must build up our Moral Science. The analogy between it and Mathematics is close and striking. In Geometry, for example, all the student has to do is to find what is the application of his self-evident axioms to the figures and objects given by their definitions, with which his science treats. His axiom says that the sum of the parts is equal to the whole, and therefore, *when he ascertains the fact* that several angles make up the whole of a right angle, or a circle, he knows that they are equal to that right angle, circle, &c., as the case may be. So all men know and judge intuitively, that to speak the truth, if one speaks at all, is right, and when he has ascertained that a certain act comes within this category—truth, or under this rule, he *knows* that this act is right, and instantly and instinctively *feels* that it ought to be done.

Now the great business of Moral Philosophy is to discuss and ascertain the character of groups and classes of acts; acts which are grouped and classed together by their essential and

formal characteristics, and to show whether, by their fundamental and essential character, they come under these axioms or not. For example, Dr. Winslow, and very properly, makes a broad distinction between acts that are acts of self-love, and those that are acts of selfishness; and the moment he has pointed out the essential difference between the two classes of acts, it becomes instantly obvious, that self-love, a proper regard for one's own true welfare and happiness, is right, and even obligatory, while selfishness, which consists in, or at least always *involves*, the sacrifice of the rights and welfare of others for some mere transient gratification of ourselves, is always and invariably, (always and invariably, because from the nature of the case,) necessarily, wrong.

Morality regards man, not merely as he is, but as he is related to other persons and things; not individually and alone, but as in action. His duties depend upon his relations, and an act, or a class of acts, are seen to be right or wrong, just as they are seen to be conducive or otherwise to the order and welfare of this whole, of which he is a living and acting part; and veracity, benevolence, fidelity, &c., are seen to be, to the moral world, what gravity, &c., are in the natural world. Bodies gravitate in proportion to their quantity of matter, and inversely as the square of their distance; because so, and so only, can harmony and order be preserved amongst them without an arbitrary interposition of *personal* force on the part of the Creator and Governor of the world: and, with such an interposition, it would not be a universe or Cosmos at all, in any proper sense of those words. Precisely so, veracity, as a law of intercommunication with one another, is the only law and condition on which there can be any *society* among intelligent beings who are moral agents. Hence the moralist should investigate the sphere of veracity, see what acts it includes, and why; and, precisely so far as it does this, it will determine for us what is our duty, to the extent at least to which our duty depends upon absolute and immutable principles, rather than upon positive enactments and the commands of God.

3. To one more point, as essential and fundamental in any system of Moral Philosophy, will we call attention; namely, the broad distinction between the moral quality of an act, and the guilt or innocence of the agent. The character of an act determined by its nature, which is but another name for its relations and tendencies, &c., as just specified, and is wholly independent of the motives and intentions of the agent, while these motives, intentions, &c., are an essential element in constituting the guilt or innocence of the agent. One may cer-

ainly do a right and proper act from a wrong motive; and *vice ersa*, one may do an act that is wrong and ought not to be one at all, from the very best of motives. St. Paul, when as aul he persecuted the Church, thinking that by that very act he ras doing God service, is an example of the latter kind; and hose persons of whom the same Apostle speaks (Phil. i, 16) rhen he says that they preached Christ of envy and strife, hinking to add affliction to his bonds, clearly afford an exam- le of the other kind. No one will doubt that the act of reaching Christ was a good one, an act that ought to have een performed. But we may certainly doubt whether the erformance of it, *from such motives*, envy and strife, could ither improve the moral status of the agent, or secure for him he approbation and favor of God.

Hence it is evident, that a person may be innocent while oing wrong, that is, justifiable even in the performance of injust acts, and guilty when doing right; the character of the ct being one thing, and the character of the agent being nother; and although they will always, to a considerable ex- ent, coincide, so that he who *does* right will be righteous, and e who *does* wrong will be guilty, yet the connection is not a ecessary one; nor do we believe it to be so constant as is gen- rally supposed. We believe, on the other hand, that there is far nore of good intention in the world than the amount of wrong loing actually committed would indicate, and also that there is a 'ast amount of what is right and proper in itself done from notives of self-interest, and even of malignity, to such an ex- ent as to vitiate the moral character of the agent in that act, nd cause him to be consigned to the perdition of the ungodly. Our Lord assures us, that in the day of judgment many will ppear before Him, claiming to have done many good and even vonderful works in His name, whom, however, he will reject; ot, as we are led to believe, because they had not done the vorks, but because they had not done them *in His Spirit*, or vith the right motive. It is the dignity of man, the crowning glory of humanity, that it can, *unlike the brutes*, rise above the nere instinctive impulses of his nature and natural constitution, choose, from his knowledge of them, and in view of their real haracter, the objects he will pursue, select his means in re- erence to the object he has chosen, and direct his energies of ody and soul towards the accomplishment of that object, and hus live above the world, while he lives in it, a rational life while living in the body. But to do this there must be a con- tant exercise of the reason, that we may *know* what ought to be done, what is right in itself, and its relations to the grand

totality of the universal Cosmos, and a constant watchfulness of self to see that *our motives are right*, and that we are pursuing this high, holy, and impersonal object from high and holy motives, instead of making the mere projections of our low, narrow, and perhaps selfish ends the objects for which we live and act, from no other motives than the mere constitutional force of the animal sensibility.

It is, however, very seldom that any one act, when regarded as a means to any given end, can be judged of or decided upon by any single observation, or from a single point of view. Every act, or at least nearly every one, has natural consequences of its own over and above any with which we may choose to connect it, *as a means*, in our small providence of affairs, which consequences are often of so much importance as to compel us to reject, as in no case allowable, the very thing, which, so far as we can see, is the most direct and efficient as a means to the end we have in view. Such is of course the case with all acts that come within the categories of fraud, malignity, profanity, &c. No such acts may be performed for any end. It is common to speak of them as wrong *in themselves*, or *absolutely* wrong. But such expressions are absurd. An act in itself, aside from its influences and relations in general, has no *moral* character. Hence its character is always relative. But the expressions, "right in themselves," and "absolutely right," denote a class which needs some discriminating epithet. The acts commonly designated by those qualities, are those that are always right; acts that can be brought into no colligation or combination, when they *may* be left undone, or their contraries done in their stead; acts of such a character that either themselves or nothing must be done; as, for example, to speak the truth if one speaks at all. To speak at all, may be wrong in some cases; but the fault of the act, if we speak at all, does never arise from the truthfulness of what is said.

Hence, in all cases, each act must first be considered in its most general character, and, if found to be right or wrong in that view, it must be so held and regarded, irrespective of its relation to any subordinate end we may have in view, and in relation to which we may be disposed to regard it merely as a means. One who is guided in his choice of acts by this more general view, is a man of high moral character. One who neglects it, and considers all acts only as means to his ends, is a man of narrow views, and of a low moral character, subordinating, so far as he can, not only truth and justice and right to his own personal ends, but also the interests, happiness, and

elfare of other intelligent beings, and even the Providence
id attributes of God Himself, so far as he can, to the pigmy
nightiness of the worthless worm whose vision takes in
othing that can make him forget self in a generous devotion
something higher.

This brings us to a point in which we shall differ from Dr.
Vinslow. In what does the righteousness of the agent con-
st? In the choice, or in the constitutional tendencies, which
e anterior to choice, and constitute its emotional antecedent?
r in both? That choice is a moral act, no one can doubt.
ut does its morality, its guilt or innocence, and so the re-
onsibility of the agent, begin with choice? This, we believe,
Dr. Winslow's theory. It is, as our readers will understand,
e New School or Taylor theory, as opposed to the Old School
Tyler theory, among the Presbyterians. We take it to be
yond all question, that "Sin," in the Scripture sense of the
ord, is an attribute of man's nature, in his present fallen con-
tion, as well as a quality that may be affirmed of his acts.
any one doubts that man's proclivity to transgression is
lled Sin by the sacred writers, let him consult Rom. v. and
. chapters. Referring to transgression, St. Paul says: "Now
en, it is no more I that do it, but SIN that dwelleth in me."
t. Paul has been guilty of no such solecism as to make the
ere quality of an act, or a series of them, to be the agent and
use (occasional or efficient) of their performance. Nor do
e think that there can be any better ground for doubting
at this "Sin," which is thus an attribute of our fallen nature,
the ground of a condemnation and natural exclusion from
e favor of God; so that man is condemned for his nature,
d "by nature a child of wrath."

Now if we are right in this, theologically sin and guilt do
t depend upon or reside in the will and choice alone, but in
e nature, the feelings, the constitutional emotions, appe-
tes, affections, and desires of man, as well. And we are cer-
inly inclined to take this view, also ethically and on philo-
phical grounds. Whatever in man tends to evil is wrong.
makes a part of man's character. It is one of the qualities
properties by which we judge of him here, and by which he
ill be judged at last. If man is so constituted, that the emo-
ns excited in him by the objects around him, that is, so con-
ituted that his natural appetites, affections, or desires would
ad him wrong, there must be something wrong in him. The
fluence of surrounding objects, their attractions and repul-
ons, &c., keep all else but man in the right way. Whether
e regard the inanimate masses of matter, of which the earth

is composed, or the animals that are guided by mere instinct, we find them obeying the laws of their being. And we infer, that if such objects exert an influence in any different direction upon man, the fault must be in himself, and not in them. To say that he is endowed with reason and will, so that he can counteract these tendencies to wrong, does not in the least change *their* character, though it does undoubtedly greatly change *his* position and responsibilities. That there is some such discrepancy in man that his appetites, desires, &c., excited by objects around him, would often lead him to sin *without* the restraints of reason, and do sometimes so lead him even *with* those restraints, admits of no doubt. This discord, as we believe, confirms the doctrine of the Fall, and shows man to be in an abnormal, depraved condition.

Still, however, this is rather a question affecting the theoretical accuracy of Dr. Winslow's book, than the soundness of its practical teachings. There are, besides, a few topics that are necessary to a thorough and complete treatise of Moral Science, which are wholly omitted, or but slightly discussed in the book before us. Of these, perhaps the most important, and certainly the most difficult, is that which pertains to the limitation of man's responsibility. It is easy enough to show, that benevolence is a duty, and that the specified form of benevolence which gives away a portion of one's income or possessions to the relief of the destitute or necessitous, is a duty. But where does this duty end? What are the limits of our obligations in that direction? A limit there must be, or no man can be innocent with so much as a dollar in his pocket, since there never is a time when there is not some suffering, in body or soul, or both, from hunger, ignorance, &c., which his dollar would help to relieve. And if we hold that compassion is absolute, that the obligation to give can cease only when the last penny is gone, or there is no longer sufferer or suffering to be relieved, the right of private ownership is at once at an end.

But we have already exceeded the limits which we at first set to our Article, and we close by saying, that although Dr. Winslow's book is not quite so exhaustive of its subject, nor quite so thoroughly condensed, as we could wish to see a book on that subject, and although these peculiarities will operate to some extent as an obstacle to their finding their way into our higher Colleges as text-books to be used there, it is probably all the better calculated for that much wider sphere, for which it was more especially designed, general reading, and the unnumbered scores of Schools and Academies throughout our land. And to all such institutions we heartily commend

it, as being, in our estimation, the most sound, the most salutary in its influence, and the most satisfactory in its account of man's nature and duties, of any which the Press has yet given to the public. There is everywhere manifest a purity of heart, an earnestness of purpose, a love of truth, which work upon the heart of the student, and render a most salutary moral impression in favor of virtue, at the same time as this course of thought leads him to see most clearly, not only what is the right way, but also why it is so. This moral influence of the work we regard as a matter of special importance. And in this respect, as well as the many others we have specified, we regard Dr. Winslow's as far surpassing all others.

Art. V.—GOD'S SOVEREIGNTY IN THE GOSPEL.

1. *Presbyterian Confession of Faith*, Chap. III.
2. *Cambridge and Saybrook Confessions of Faith*, Chap. III.
3. *Baptist Confession of Faith*, Chap. III. London: 1688.

The subject which we introduce to the attention of our readers is one which formerly was of great and absorbing interest with several of the prominent sects in the theological world; but which, partly by the ascendency of new points of controversy, and partly through a prudent sensibility to the mischievous tendencies of the prevailing mode of treatment, seems now to be put in the shade. The subject is that of the Sovereignty of God. Only a few years ago this was the great burden of discussion in a large proportion of the discourses delivered by divines, learned and unlearned, among three at least of the larger sects—the Congregational, the Presbyterian, and the Baptist. And such was the usual style of discussion, and such were the principles maintained, that people of plain, unpledged, and unprejudiced minds were not able to see how the common doctrine differed from that of downright fatalism. Hence arose distraction in religious societies, and hence a subdivision of sects.

Latterly, without any acknowledged change in the old dogmatic Confessions of Faith, known as those of Westminster, Cambridge, and Saybrook, there has been a more guarded style of preaching and teaching; a style less adventurous, less blunt, and less parodoxical. Still, the old Calvinistic System, we apprehend, is in no sense abandoned or finally disposed of. And in the course of revolving cycles the old controversy may at short notice come up again, and run as vigorous a course as ever.

In the mean time, it becomes the duty of the friends of sound, scriptural truth, to persevere in those studies, and to exercise themselves in those illustrations of doctrine, by which the ways of God to man may be clearly vindicated, and by which, in the minds of His sinful creatures, the conviction of the righteousness of both His exactions and His inflictions may be made strong and deep. Using this "faithful dili-

gence," they will be prepared to withstand the effects of error, whenever and however error may reappear.

Under impressions quickened by these considerations, and not unmindful of the fact, that we have never in the course of our labors brought the subject under formal discussion, we call the attention of our readers to the SOVEREIGNTY OF GOD, received as a principle to be acknowledged and proclaimed in connection with and in relation to the eternal salvation of men.

We may be allowed to remark, that, in general, to exhibit divine truth as a naked abstraction, like a theorem in Geometry, or to attempt the diffusion of knowledge by the simple statement of first principles, is not the best method for imparting instruction, or for giving aid in the acquisition of new ideas on difficult subjects. Truth is essentially a spirit—a subtle spirit—but is not effectively and fruitfully known in the mere thought and conception of speculative minds. Her exceeding excellence in certainty, purity, beauty, and loveliness, is more clearly and intelligently apprehended, when clothed in the facts of Divine dispensations, and exhibited in forms cognizable by human observation and experience. In conformity with this, the theologian shows what God *is*, by throwing the light of illustration on what *He does;* and what man is, by holding up to view his life and conduct. In giving the results of our studies and meditations on the subject proposed, we shall endeavor not to lose sight of this consideration.

In presenting our views of the Sovereignty of God, contemplated in its relation to the work of Redemption, we shall use language with freedom, though, we trust, with a reasonable approximation to logical precision. In the minds of the friends of Calvinistic theology our language, as well as the boldness of our thoughts, may occasion some solicitude as respects the honor and the infiniteness of the Divine character. In many persons the spirit of inquiry is paralyzed by a fear, lest, in the attribute of Sovereignty, God should not receive the honor due to His exalted Name, and lest man should assert the power of doing something, which would or could defeat the counsel of God, or render it impossible for Him to execute His own will. Some preachers and writers, if language has an established meaning, have gone so far as in effect to make Him the determiner and performer of sin—lest He should lose the honor of being a Sovereign over all beings and all actions. In what strange forms are the laws of mind sometimes developed!

In order to our gaining distinct and well defined concep-

tions, which may be identified with our faith in truth, and to prepare our minds for comprehending the character of the God of the Redemptive System, we must give our attention to an important distinction. The reader will see that it is a distinction of the very greatest moment, and that the whole controversy must turn upon it.

We must distinguish between the *Absolute* Sovereignty of God, and that modified or limited Sovereignty, under which He exhibits Himself in the Gospel. We say modified or limited, because nothing can be more evident than that the great principles of Mercy and Grace necessarily imply an arresting of the operation of *absolute* laws, and the instituting of a new way of dealing with creatures. In Himself, and considered as an Administrator of a physical kingdom, without reference to His character as a merciful Father to a fallen world, for the salvation of which He has formed a very peculiar and wonderful design, He is, in the highest sense, an Absolute Sovereign. He possesses illimitable power over all beings and all things. And that power it is right for Him to exercise according to the counsel of His own will,—or rather according to His own infinite reason—to produce or destroy, to kill or to make alive. It is perfectly impossible to conceive of anything more absolute and uncontrollable, and above all question and all accountability, than this dominion of the Great Supreme. Is it His will to create a world? The Angels look out, and there it is. Is it His will to make one a world of flaming light and heat, and to send other worlds, by an appropriate law, in ceaseless revolution around it? "He spake the word, and they were made; He commanded, and it stood fast." "He appointed the moon for certain seasons, and the sun knoweth his going down." Every created being and thing received originally its measure of existence and its law of action from Him. And it is a sufficient reason for any part of His work, that it was His will to have it thus, and not otherwise.

If any one calls on us to account for the existence of the present constitution of nature, we say at once, we know of no light beyond this, and can ascend no higher in knowledge. It is what it is, because He willed it. "His counsel must stand, and He will do all His pleasure." All other wills and all other powers in the universe cannot reverse it, nor remove a single atom from the place to which he appointed it.

Such is the Sovereignty of God in nature, a Sovereignty absolute, undivided, and unlimited. He is, in the highest and simplest of possible forms of affirmation, "all in all." And no creature can subsist a moment without conforming to the law

of this Sovereignty. There is not a finite will in the universe, that can move the minutest particle of matter, except by laws of His enacting.

The same views are to be maintained with respect to the original and essential Sovereignty of God in the Moral World. He can not only make laws, but can unfailingly cause them to be obeyed. He can, if He please, keep His system perfect and above all possibility of infraction, throughout His universe. He could (who will doubt it?) have done this before a sinner existed, if He would. So far as we can see, He could have formed a glorious system of agencies and operations, and carried it out to glorious results, with the entire and absolute exclusion of all fallibility, all errability, and all evil.

But that, He has not chosen to do. And if the reason is demanded, the only answer we can give is, that in the exercise of His Sovereignty He determined to do otherwise. The counsel was His own, and no motive could exist beyond Himself, and of course none could be assigned. Consistency and stability imperiously required, that as an absolute Giver and Administrator of law, He should develop the powers and purposes of His system with the certainty and completeness of machinery, if the illustration may be allowed, that is infinitely perfect.

Thus, in establishing the present order and system, God did not consult the will, or the wisdom, or the might of any other being. Than this, we can have no higher idea of Sovereignty. It was in the exercise of this that He made worlds, as means for displaying the glorious attributes of His character, and created angels and men as beings capable of beholding and tracing and admiring those attributes. Before this, if we may be allowed to suppose an antecedent period, God acted only and was known only as an Absolute Sovereign, Whose will nothing resisted, Whose counsel nothing opposed, Whose purposes had "free course and were glorified." What His wisdom approved, He caused to be done. He did not then, as under the present system of procedure with the race of man He does now, leave open a way by which His designs and works might be resisted and thrust out of place, and come in with an after-measure, (we trust there is nothing irreverent in our language,) by way of remedy for the disturbance and the evil thus produced. Then, all things moved onward only. The arrow sped straight to the mark. No remedies needed to be sought, no breaches to be repaired, no infractions to be avenged.

But here our line of thought must be changed, if we aspire

to understand certain wonders of Divine Dispensation, which the holy "Angels desire to look into." Is it not evident, that thus far we have not a statement, nor an explanation, nor indeed a key to an explanation, of that system of Divine Grace and administration, which works out the redemption and salvation of transgressors? When the peculiar revelations and facts of the Redemptive Work are brought under close and intelligent inspection, is it not plain, that the God of the Gospel exhibits Himself to the view of faith under the character and condition of a Sovereignty different in its action from that apparent in Nature and Providence? And is not the difference such almost, that, without irreverence and without inaptitude, we may apply to the case language well understood among men, and call it a *Limited* Sovereignty? Not that it is limited by external pressure, or by involuntary circumscription, but by illimitable Grace,—by promises graciously made to the world under the promptings of its own sublime wisdom and mercy. It is not meant, that God has divested Himself of any attribute of power, or dominion, or wisdom; but that He has been pleased to restore to the soul of sinful man the blessed Spirit's presence, and, through that, the capacity (lost in the Fall) of choosing good and rejecting evil; and thus, giving him power, by rekindling in him the principle of divine life, to become again the son of God by his own (not independent, but still truly his own) determination to return to holy obedience. In other words, God has been pleased to restore to man—to the race of man—the capacity of being a steward, a steward in the making and use of himself; but, above all, a steward of those revelations, mercies, Gifts of Grace, and holy Institutions, which, in the end, bring to the faithful "an inheritance incorruptible, undefiled, and that fadeth not away, eternal in the heavens." We mean that He has restored to man, not a *self-determining* power, which is an expression no more proper, perhaps, in spiritual things than that of *self-lifting* power is in physicks, but simply a *determining* power, a power to create mental decisions between good and evil, and to originate actions, for which he may be equitably held to account. Thus man is made a steward, both ministerially and personally.

God, rising, if we may so say, to a higher and more wonderful form of Sovereignty, has in mercy appointed a way for arresting that *absolute curse*, through which sin would otherwise have proved a final and inevitable ruin. He has treated man as actually standing forth in the new character, recognized

day of Adam's Fall, thus, "Behold the man has become
of Us to know good and evil."
l, what perhaps is more than all, in giving interest to
iews, He has graciously bound Himself by promise,
the way of concession, but as a measure of love and
, not as if He were weak, and could not enforce the
of Sovereignty, nor compel submission and obedience,
i from a Father's tenderness, Who, while He has the
and power to execute justice, has clemency also to
e, He has, we say, graciously bound Himself by promise
e to sinful men the benefit of a new thing in the
se. Thus, He has made for them, and showed to them,
' of returning to life, and peace, and joy in God,
condemnation and spiritual death,) which even the
s in Heaven regarded with amazement, and of which
evious occurrence in the Divine administration had
them the least conception. For this reason precisely
, that the Angels desired to look into those things.
to them, there was something new, and surprising,
ncomprehensible! At first, they did not see how the
om of God could stand under a way of governing
lmitted of His loving the rebellious. They could not
tand how the great principles of holiness and sover-
were to be maintained under such an administration.
iving to a lost world this way of life, called in Scrip-
"new and living way," God has all the justice, all
liness, and all the power, that ever He had. And if
e agreeable to His counsel, He could crush and anni-
every sinner in His dominions in a moment.
perhaps some will think they see difficulties in these
We are not without apprehension of its being
ed that we leave open a door by which sin might
in revelry and overturn the government of the Al-
y. Not so. He has not lost nor parted with the
st portion of His power. If His sovereign interpo-
should be necessary, He can save the order, harmony,
ntegrity of the universe at any moment. We do not
but this is a miracle which by the blessed Angels is
sed frequently.
this we may be certain; that by an act of Sovereign
, through the atoning work of Christ, God arrested
in of our whole race; or, rather, by giving back the
Spirit to human nature and throwing into the midst of
solate state, privileges, and Spiritual Gifts, and Means
ace, and new life, He presented an opportunity for the

eternal salvation of all. Not actually has He saved all, nor promised to save all; but, within the reach of all, salvation has assuredly been placed. As the Apostle saith, "He has given us power to become the sons of God." In all the Bible there is not a passage which, more admirably than this, expresses the effect of the Atonement and the primary Gifts of Grace. The Atonement was designed to justify God's Mercy in restoring man to the power of choice, and in imparting to him such gifts of present and available Grace as might enable him to escape from that hopeless condemnation which had crushed forever "the Angels that fell." And this is strongly and clearly expressed by the Apostle St. John, in the words quoted above from the first chapter of his Gospel: "To as many as received Him, to them gave He power to become the sons of God."

Hence, we think we fairly and Scripturally obtain this conclusion; that when we speak of the source or ordaining of the original law of righteousness and holiness, we should refer it to His Absolute Sovereignty, as we should also when we speak of that *new thing* in the mode of God's reigning, the Mystery of the blessed Scheme of Redemption.

But we desire to be distinctly understood on this point, viz, that the personal salvation of men, their salvation as individuals, is not determined by His *Absolute Sovereignty*, but by their own will and choice, accepting and acting under the gracious power conferred in and by the Atonement. God has not determined the salvation of individuals, except as they faithfully exercise that mysterious power imparted to them, through Grace, with respect to their spiritual condition, and voluntarily conform to His gracious design, and submit to be sanctified in their souls through the Truth. Before the minds of all He has set life and death, and then, this word, which has sounded in all lands: "*This* do, and thou shalt live forever—do *that*, and thou shalt die the second death;" thus putting the power of life and the scale of destiny in their own hands.

In a sense no way conflicting with truth, or derogatory to His honor, it may be affirmed that God has made men sovereigns over their spiritual character and prospects, because He has made the question of character and prospects to depend on the originating power of their regenerated (we hope the word will not be objected to) and reëndowed personality. It is for them, individually, to decide, by aids already received or within their reach, what their future condition shall be. If life is the object of their choice,

they may have it; if they prefer death, that also they may have.

In presenting these views we have before our minds, of course, the case of that portion of the human family whose moral powers, in some degree developed, have entered into action, giving birth to consciousness, thought, desire, love, and pursuit. But now what shall be said of infants? Just this. Infants dying without actually, really sinning, that is, without "sinning after the similitude of Adam's transgression," we are graciously permitted to believe will be carried "through the Redemption that is in Christ," passively, and, may we not say, unconsciously into the Kingdom of Heaven.

But not so with real transgressors. These have an active will, which must submit to apply its working and producing power in concurrence and harmony with the Will of God. Their dominion over themselves must join itself by Faith to His dominion, and appropriate to itself "the power of His Grace." They can alter nothing. By His counsel, which will stand though all things else fail, they must live; or by His counsel they must perish forever.

Such are the views to which the Word of God and the analogy of things have conducted our minds, touching the parts borne respectively by God and man in the matter of salvation by the Gospel. Such, if our language truly expresses our understanding, are our conclusions concerning the Sovereignty of the God of the Gospel, and the power of man derived from that Sovereignty through Grace, over his final allotment.

In submitting the subject to our readers, we beg to call their attention to the practical effect of the views we have endeavored to present. If we are right in the truth, then, in what a position of responsibility are men placed! With a dominion over themselves, which they are conscious is real and actual, and at the same time a known and irreversible subjection to the dominion of God!! Not machines, which, when properly constructed and adjusted according to the laws of matter, cannot go wrong; they are *stewards*, to whom God has given such sway and power that they can act even as enemies to His Kingdom. Here is "*imperium in imperio!*" And yet all will be done and all end consistently with truth, and order, and harmony. Man may turn the natural powers which the Creator has given him, and the new life which Christ has purchased for him with His blood, to the promotion of sin and disorder; but in the end there will be glory and honor to

God, and to all who "lay hold on the hope set before them in the Gospel."

It is only by taking things in this light that we can see reason and justice in holding men to accountability. If God determines the character, and the happiness or misery of His individual creatures, as He determines the circulation of the blood, or the tides of the ocean, or the descent of water in the rivers, or the destruction of property by its accumulated and uncontrollable pressure, then we must conclude and believe that the feeling of remorse for guilt is a mistake of human ignorance and weakness. What are all the glosses, and definitions, and syllogisms of ingenious Calvinism, when weighed against the first principle of a Revelation which was and is, that God is doing a new thing among creatures, even restoring man to power, under help of Grace given, over himself and his own future? The feeling of *remorse for guilt*, when one has done the very thing, and that only, which God predestined and appointed him to do, is an ERROR. If God, by an act of Absolute Sovereignty, predestines the character and condition of every individual, (and of course providing and appropriating the means which make him what he is,) then it is simply absurd to address man as a producing personal cause, or as being capable of originating a line of conduct calling for punishment or challenging reward. In that case man cannot oppose God, because in whatever he does he is doing the will of God, which cannot be wrong.

We are much inclined to renew the old questions, which the Predestinarians could never answer but by saying, "Nay, but, O man, who art thou that repliest against God?" Does the Supreme Being, by an act of His Absolute Sovereignty, foreordain the final and eternal condition of the individuals of our race? Or, does He, in Sovereignty, predestinate all the thoughts, actions, feelings, and characters of His creatures? Does He cause wills to determine, and minds to think, as He causes rivers to flow, and lightnings to flash? If the answer is "Yea," then we affirm again that the consciousness of guilt is an error of nature, and the worst that can be said of sin is, that it is a misfortune. Many hardened sinners, without doubt, would be gladdened by an exhibition of plausible grounds for that answer—much, perhaps, on the principle of the compliment once paid to a preacher of Universalism: "I would give ten thousand dollars if his doctrines were true."

But it cannot be so. By the terms and promises of the Gospel based on the Atonement, and ratified and sealed in

ıe Ordinance of Baptism, God has constituted man the de-
ɪrminer of his spiritual condition and final lot, by giving
im power to decide what that condition and that lot shall
e. And thus to the lost sinner He can say, in perfect truth,
Thou hast *destroyed thyself*." He has pledged His word
ıat if men will show themselves true and faithful sons, and
ılfill His gracious purpose in restoring the lost principle of
›iritual life, they shall receive increasing tokens of His love
ıd favor. Let the husbandman take the offered seed and
›w it, and cultivate it; the Lord of the harvest will not fail
› give fertile soil, and genial showers, and quickening sunshine.
.ll real power is from Him; but not in a sense which makes
[im the thinker of our thoughts, or the doer of our actions.

We have but a few words more, which having said, we
ıall leave the subject to the consideration of our readers.
ı the views which we have presented, we discover nothing
erogatory to the character of the Great Supreme. Far
›m denying Him the power of Governing His Kingdom
ı the way of His own wisdom, these views recognize a glo-
ious vastness of resources for blessing the human race;
'hile it is maintained that He reveals a peculiar, wonderful,
ıd, in many respects, mysterious system under which He
xalts man by constituting him a trustee and self-governor,
ɪith power to be unfaithful and do wrong, but with right
ıd interest only to do right. The great point before our
ıinds, which we have endeavored (perhaps not as success-
ılly as we wished) to set in a strong light, is this: that, in
onsideration of the Atonement of Calvary, and in display of
lis own infinite Love, God has endowed—perhaps we should
ay *reëndowed*—human nature with a capacity for receiving
ıd weighing a message from Him, thus giving a qualifica-
ion to all men for taking the trust implied in *stewardship*,
ıd laying a foundation for justly holding them to account.
'his, to our minds, is a point of unspeakable importance; a
›oint on which Christian teachers are too sparing of their
trength; a point which, if faithfully urged, would rouse
he sensibilities of many hearts now sleeping in sin. Men
ave been told that they have been sinning against offered
ırace, until they think themselves quite excusable for not
›eing made willing to accept the offer. Let them be charged
ɪith sinning against Grace already *given* and *received* in the
oul. Let them know that "the Kingdom of God is" even
ıow "within them." In that case, it may be hoped the lethargy
›f many will be startled, and the cry come forth from troubled
pirits, "Surely the Lord is in this place and I knew it not."

ART. VI.—BISHOP DOANE.

1. *The Great Hearted Shepherd: The Sermon in memory of the Right Reverend* GEORGE WASHINGTON DOANE, D. D., LL. D., *late Bishop of the Diocese of New Jersey; preached by request of the Standing Committee, during the session of the Convention of the Diocese, in St. Mary's Church, Burlington, Wednesday Evening, May 25th,* 1859, *by the* Rev. M. MAHAN, D. D., *St. Mark's-in-the-Bowery Professor of Ecclesiastical History in the General Theological Seminary.*

2. *The Sermon preached in St. Mary's Church, Burlington, on the first Sunday after Easter,* 1859, *the Sunday morning after the death of* BISHOP DOANE, *by the* Rev. F. OGILBY, D. D., *Assistant Minister of Trinity Church, New York.*

3. *A Funeral Sermon on the occasion of the death of* BISHOP DOANE; *preached in the Presbyterian Church, Burlington, N. J., on May 1st,* 1859, *by* CORTLANDT VAN RENSSELAER, D. D., *a Minister of the Presbyterian Church.*

IT may be said of prominent Bishops of the Church, as of great Generals or great Statesmen, posterity alone can do them full justice. The motives by which they have been actuated, the principles for which they have contended, the difficulties with which they have been surrounded, the trials they have had to suffer, and the lasting foundations which they have laid, cannot be calmly estimated by those who have struggled with them side by side. Personal feelings and prejudices cannot easily be overcome. We view everything from our own stand-point, and our approval or condemnation will be more or less colored, as we happen to have been for or against the principles which we are called upon to judge. Not that we have any doubt as to the judgment which posterity will pass upon the life and labors of the wonderfully endowed Bishop, whose name is placed at the head of this Article, for it is, in a measure, already written upon the Church; but as our plea for not attempting more now than a brief outline of the leading events of his life. His biography has yet to be carefully written. And when posterity shall have calmly weighed his remarkably varied gifts and graces, his self-consuming zeal, his sympathizing love, his singular magnanimity, and faith, and patience,

hope amidst the darkest clouds of adversity, his extraor-
ry power as a preacher, his skill as a teacher, his sound-
as a theologian, his talents as a poet, his far-seeing wisdom
counselor, and his fidelity and tenderness as a Pastor and
pherd of souls, together with his manifold labors and suffer-
for Christ's sake, we doubt not but that it will place him
only by the side of Seabury, and White, and Hobart, who
the foundations of the Church in this Western world, but
ll his name high up among the greatest and best Bishops
ı which God has blessed His Church on earth.

EORGE WASHINGTON DOANE was born in Trenton, N. J.,
r 27th, A. D. 1799. Of humble parentage, his father a
enter by trade, the Bishop's position in life is to be attribu-
under God, entirely to his own exertions and persevering
. While yet a boy his parents removed with him to New
k, where he began his education, under the care of that
llent scholar and accomplished linguist, the Rev. Dr.
y, afterwards the Rector of St. Matthew's Church, Jersey
, N. J. Here he laid the foundation of his exact knowl-
› of the Ancient Languages—an accomplishment which he
ished until the end of his life—their choicest sayings, when
ng his Clergy, bubbling forth from his lips with an ease
rapidity which astonished his hearers. From New York
emoved to Geneva, where he was prepared for College by
Hubbell. "Here he showed (says Dr. Mahan) his zeal
the principles instilled into him from childhood, by
ining to learn his Christian duties from any other Cate-
n than that of the Church. For this he was whipped and
raced. But the firmness of the boy-martyr rallied many
s companions around him; and, in the end, those who pre-
d the Church Catechism were allowed to use it." During
period many of his leisure hours were spent in a printing
e, near his parents' residence, and the knowledge which he
e acquired of type-setting and proof-reading, was of great
ice to him in after years. In 1816, he entered Union
ege, Schenectady, the expense of his education there
ng been provided by a liberal Churchwoman, who has
y entered into her rest, after a life filled with good works.
›out this time he seems to have formed that habit of work-
late at night, which doubtless took something from the
th, but added more to the intensity and efficiency of his
-life. He usually studied till twelve o'clock, four of the
s thus gained, being given to extra-Collegiate reading."
ng his Collegiate course he was noted for his attention to
tudies, and his ability as a clear and beautiful writer; his

great diffidence and modesty, which always raised a blush upon his cheek every time that he recited and prevented him from finishing a single declamation which was required of him, alone giving him the second, instead of the first, place in a class of more than ordinary ability. This bashfulness continued to annoy him until several years after his Consecration to the Episcopate. Though in a College not under the influences of the Church, Mr. Doane was always most regular in his attendance at the Services of the Church, in the village; and an aged Presbyter, who was at that time his classmate and most intimate friend, has stated to us, more than once, that he was the purest minded young man that he ever met. In 1818, immediately after his graduation, he removed to New York, and began the study of the Law; but this not according with his tastes, he turned his attention to Theology, pursuing his studies in a class under the care of Bishop Hobart, Dr. Brownell, and Dr. Jarvis, which was the nucleus of our present General Theological Seminary. His leisure hours were, at this period, devoted to teaching, for the support of his mother and sisters; and the love and filial affection of the son is still spoken of by those who were in the habit of visiting him in his simple home. In 1821, Bishop Hobart Ordained him Deacon, and Priest in 1823. He received the appointment of Assistant Minister in Trinity Church, and united with the Rev. Mr. Upfold (now the Bishop of Indiana) in organizing what is now St. Luke's Church, the first Services being held in a watch-house.

"In 1824, he was elected Professor of Belles-Lettres in Washington (now Trinity) College, Hartford, and traveled, raising funds for the College, all through the South. In this place began his deep rooted intimacy, so tender and so enduring, with that noble Christian Pastor and soldier of the Cross, the Rev. Dr. WILLIAM CROSWELL;" a love which his loving nature cherished through life. Few of our readers will have forgotten the touching Memorial of Dr. Croswell from his pen, which was printed in this Review; and after the Bishop's death there was found in a little pocket-book, which he always carried with him, a lock of Dr. Croswell's hair. While holding this Professorship, the two were associated in editing a staunch Church periodical, called the "*Episcopal Watchman.*" In this paper many of the earlier poetical productions of these kindred spirits appeared.

In 1828, he removed to Boston, being chosen Assistant to Dr. Gardiner, Rector of Trinity Church. On the death of the Rector, he was elected to fill his place, the Rev. Mr. Hop-

kins (now the Bishop of Vermont) having been chosen his Assistant.* This was a post of great honor and usefulness. With a large congregation, comprising some of the first men in the country, in a community which appreciated his literary abilities, a salary ample for all his wants, and surrounded by devoted and admiring friends, it was a position which few men would not have coveted, and where he might have led a comparatively easy life, finishing his course with joy. But God had greater designs in view for him. Such a man was not to be left with any mere parochial charge. The Diocese of New Jersey became vacant by the death of its first Bishop, the Rev. Dr. Croes, in 1832. After several ballotings, Mr. Doane was elected and unanimously declared his successor on the third of October of the same year; and the readiness with which he assumed the fearful responsibilities of the Episcopate, giving up a most excellent position in the Church for the charge of what was then a weak and feeble Diocese, when convinced that it was the call of God, we regard as one of the remarkable ventures of faith in his life. The Diocese of New Jersey numbered at that time less than a score of Clergy within its limits, and its first Bishop had been compelled to eke out his scanty salary by assuming the entire pastoral charge of Christ Church, New Brunswick. And so poor indeed was the prospect of its growth supposed to be, that when the election of Mr. Doane was spoken of at a casual meeting of several leading Clergymen in Hartford, one of them did not hesitate to express his surprise that the Rector of Trinity Church, Boston, should think of taking charge of a Diocese which had been *dead and buried for twenty years;* and Bishop Croes, in his last Address to his Diocesan Convention, felt called upon to say, that they had cause to thank God that they had not *lost anything since they last assembled.* To decide the question whether he would resign a rectorship in every way to be desired, and accept the Episcopate of such a Diocese, less than a fortnight was allowed him. The first intimation that he had of his election was the appearance, October 6th, at his residence in Boston, of the Committee appointed by the Convention of New Jersey, to announce to him the fact; and the General Convention, at which it was desired that his Conse-

* At his institution as Rector of Trinity Church, Bishop Griswold preached, taking for his text, St. John iii, 30: "*He must increase, but I must decrease;*" and what was very remarkable in a Preacher of Bishop Griswold's impersonal character, he closed the sermon by applying the text to the newly instituted Rector and himself.

cration should take place, was to assemble in New York in less than twelve days from that date. "On the 19th day of October," as he describes it in his first Episcopal Address, "convinced, on principles which have been, long since, deliberately adopted as the rules of my life, and by the concurring judgments of those who were best fitted to form an accurate decision in the premises, that such was my duty to His Church, Whose soldier and servant I am,—I communicated to the Committee my letter of acceptance, and on the thirty-first day of the same month, was consecrated to the Office of a Bishop in the Church of God, by the venerable and Right Rev. Dr. White, the Presiding Bishop, assisted by the Right Rev. Dr. Onderdonk, of New York, and the Right Rev. Dr. Ives, of North Carolina. That the solemnities of that day may be propitious to this our portion of the Vineyard of the Lord, and promotive, now and hereafter, of the Kingdom and glory of our Divine Redeemer, let me have, brethren, as I most truly need, your fervent and continual prayers." And then, after detailing his visitation of all the Parishes, he makes the following remarks. The extract is somewhat long, but it exhibits so clearly the principles and spirit with which he assumed the mitre, and, may we not say, is so prophetic of what was, under God, fulfilled by his Episcopate, that it will be read with renewed interest.

"It might seem to a hasty observer, whose eye should for a moment rest on the small space which the Diocese of New Jersey fills on the map of the United States, that it was a light work, and soon discharged. It does not so seem to me; nor can it to any thoughtful Christian. 'Jacob,' indeed, 'is small.' The territorial limits of the Diocese are soon passed over. Our Churches are few. Our parishes feeble. Our people poor. But how much larger was the land promised to the fathers of the old covenant, the scene of the wonders, and the cradle of the glories, of the new? How much more in number were the Churches of Christ, which even St. John lived to behold established in the earth? How much more rich or powerful, as the world accounts of power and riches, were the primitive flocks, whose sheep,—nay, whose inspired, and now glorified, pastors,—were 'destitute, afflicted, tormented, wandering in deserts and in mountains, and in dens and caves of the earth?' My brethren, reverend and beloved, I need not remind you, that there is no restraint to the Lord, to save by many or by few. I need not remind you that small as Jacob then was, he has arisen and filled the earth. 'Jacob,' indeed, 'is small.' Temporal power and splendor do not, and cannot, appertain to the Churches of this Diocese. What then? Are our efforts to be discouraged? Is our hope of influence or usefulness in the Church to be repressed? Are we hindered thus in the promoting of our Master's great work, the care and the salvation of souls? Directly the reverse. There is no circumstance, it seems to me,—and should the conviction be the result of that partiality which is natural to one's own, you will not greatly blame me,—there is no circumstance, it seems to me, peculiar to our condition, which does not favor the growth of primitive piety, and, therefore, of primitive prosperity. There are many circumstances which encourage us peculiarly to zeal, to fidelity, to perseverance, in setting forth the GOSPEL in the

urch; in the sure confidence, that 'in due season, we shall reap if we faint .' Is our Diocese small? It can, and ought to be better tended, watered, and livated. It is the less exposed to internal division and distraction. It is the re easily defended from external evil and injury. We are brought more rly together. We feel, or ought to feel, more as brethren of one family. We more easily 'stand fast in one spirit, with one mind striving together for the h of the Gospel.' Are our parishes few and feeble? The sympathy of a d cause can the more easily pervade them. They offer nothing to tempt ambitious or the worldly minded. Their equality with each other preserves m from envying and jealousy. Are our people poor? They have the less m to hinder their pursuit of the 'true riches.' They are the nearer to His dition, and the better prepared to receive His Gospel, 'who made Himself of reputation, and took upon Him the form of a servant.' They have the easier roach to His favor, who has 'chosen the poor of this world, rich in faith, heirs of the kingdom which He hath promised to them that love Him.' Instead of repining then at our condition, or excusing ourselves from effort, on the und that we can do so little, let us rather thank God that He has put it in power to do so very much. . . . If it be asked then, 'how shall Jacob se, for he is small?'—how shall we best improve the ability which God given us, and bring forth richest fruit to His glory and the good of souls? I wer, by the diligent, faithful, constant exercise, with prayer to Him who alone give the increase, of all the means which He has put in our hands. Small our Diocese is, there are many fields 'white for the harvest,' that implore the kle of the reaper. . . . All that is needed is the love of Christ to move to the effort, faith to attempt, and to pursue it, and method, *Christian* method, its prosecution."

No wonder that with such a spirit at its head, the Diocese of ew Jersey should have become the center of much that is imitive and apostolic in our Branch of the Church. That Episcopate, entered upon with such principles, could be an sy one, were not to be expected. He gave himself to his ork. No one ever yet accused him of sparing himself. erything that he had, his time, his talents, his thoughts, his rsonal ease, his peace of mind, his home, nay, even life elf, he freely lavished upon the flock which the Good Shepard had committed to his care. No other Bishop, with a iocese ten times the size of his, ever worked harder. He set t with the highest view of his Office and responsibilities, and, essed with an energy and strength of constitution which few en possess, he labored to fulfill it by day and by night, in nshine and in storm. His visitations were made always two, d generally three, a day, each morning administering the oly Communion, being assisted only in the distribution of e consecrated elements, and at every Service catechising the ildren, preaching, and confirming. And frequently have we own him, in the midst of such laborious visitations, to work arly the whole night with Committees on some matter for the od of the Church, and yet be the first up in the morning in e house at which he was entertained. Ordinarily he would ork twenty hours out of the twenty-four, and then take his

rest in the remaining four wherever he might chance to be, on a sofa, or in the cars, or even a common country wagon, traveling from one point to another. Even in the earlier years of his Epispate, when he had much less to do than later in life, he has been known to keep the printers in Burlington at work all night by paying double wages, and correct the proofs himself as they were brought to his library, hour by hour. An appointment once made was never broken, if it could by any possibility be fulfilled. He would travel in an open wagon, or drive, as we knew him to do on one occasion, nearly fourteen miles in an hour, through the most violent storm, to catch a train of cars, that he might be where he was expected. No heat or cold ever detained him. Only let him see that some duty could be performed for the Church, and no privation or difficulty deterred him from the task. He has crossed the Delaware, opposite his residence, in an open boat, when even the stout-hearted ferryman tried to dissuade him from the attempt. When on a Visitation in Monmouth County, intelligence was brought to him of the death of the Rev. Dr. Barry, his honored teacher, just previous to the Evening Service, with the request that he would preach the sermon at the funeral in Jersey City, the next day, at two o'clock; though it involved his returning to Burlington for some papers which could furnish him with dates, he immediately promised to do it; and then, after the Evening Service, which had been appointed, he drove a number of miles to meet the night freight train on the Camden and Amboy Railroad, rode in an empty freight car to Burlington, where he arrived at 2 A. M., wrote the Sermon, and left by the cars at 8 A. M., arriving in Jersey City in time to preach the Sermon, at the hour appointed, in the presence of a large gathering of the Clergy and Laity. And on his last Autumnal Visitation, he left the Board of Missions in Baltimore at 5 P. M., arriving in Elizabeth at 3 A. M. Friday, took but two hours rest, then had three full Services, catechising, confirming, and preaching at each, and was up the following night writing until after two o'clock, though he had three Services, and twenty-five miles of driving arranged for each of the two succeeding days. Thus did he toil day after day, and month after month, crowding into a short Episcopate of twenty-six years, the work of three lives rather than of one. And yet did he say of himself in all sincerity, in his last Triennial Charge, so little did he count all that he had done,

"When I read of Paul, the scholar of Gamaliel, the leader of the leaders of Jews, and *facile princeps*, among the master minds of every age, going down

from Athens, where he had confounded their philosophy, by his revelation, to them, of 'The unknown God,' to work at Corinth, as a tentmaker, that he might preach the Gospel, without charge, to any man; . . . when I behold that wondrous photograph of his eventful life, which his indignant zeal flashed in, upon that old Corinthian page, 'in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness;' 'of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day have I been in the deep;' 'in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft;' 'besides those things which are without, that which cometh upon me daily, the care of all the Churches;'—when I contemplate these 'signs of an Apostle;' and consider, how little I have suffered, for the same Cross, how little I have done, and am doing, for the same suffering Lord, I sigh myself, into insignificance, and feel that I am not worthy to be called a Bishop: and, humbly pray, that He, the servant of Whose servants I desire to be, would enable me and dispose me to serve Him better, and make my service more promotive of the honor of His kingdom, and the glory of His Cross."

To describe Dr. Doane as a Bishop, we cannot do better than quote the remarkable words of Dr. Van Rensselaer, the noblest tribute which has been paid to his memory, and the more generous from the fact that the writer was the Bishop's theological opponent for many years, and that such a testimony was not demanded of him by his position. Of course we must make due allowance for the stand-point from which every Presbyterian must look upon the Episcopate, though we cannot but honor the heart that could thus bring his offering of May flowers to lay upon the new-made grave—"flowers plucked (in his own words) by a Puritan's hand, and placed *in memoriam* over the dust of a great Episcopal Bishop."

"As a Bishop, the departed Prelate will undoubtedly be acknowledged by his Church to be one of her greatest sons. So he was. He magnified his Office. His work was done on a great scale. He was personally everywhere in his own Diocese, and his writings were circulated widely in every other Diocese. He was the prominent man in the House of Bishops. He could outpreach, outvote, and outwork the whole of his brethren in the Episcopate. He was a sort of Napoleon among Bishops. It was after he crossed Alps of difficulties, that he entered upon the campaigns of his highest renown. The Bridge of Lodi, and the Field of Marengo, were to him the inspirations of heroism, and the rallying time of mightiest strategy. Bishop Doane was, perhaps, better adapted to the English Church than to the American. His Prelatical notions suited a monarchy more than a republic. In the House of Lords, he would have stood among the foremost of Lord Bishops. He of Oxford, would not have ranked before him of New Jersey. Bishop Doane was a good deal of an Anglican in his modes of thought and his views of Ecclesiastical Authority.* Had he lived in the days of

* Some seem to have supposed that he was more of an Englishman than an American, in his feelings. His persistent celebration of Washington's Birthday, and the Fourth of July, in his two Institutions for Christian Education, ought to have corrected this. In his Oration at Burlington College, on the Fourth of

Charles, he would have been a Laudean in Prelatical and political convictions; super-Laudean in intellect, and sub-Laudean in general Ecclesiastical temper. My own sympathies are altogether with the Evangelical, or Low-Church Bishops, as are those of the vast majority of this audience. I do not believe in the doctrines of lofty Church order, and transmitted grace, so favorably received in some quarters. But this is a free country; and the soul by nature is free, and has a right to its opinions, subject to the authority of the great Head of the Church. Bishop Doane had a right to his, and he believed himself to be, in a peculiar sense, a successor of the Apostles. He is one of the few American Bishops who has had the boldness to carry out his theory, and to call himself an Apostle. He delighted in his Office. Peter was to him the example of rigid adherence to the forms of the concision, whilst Paul was his example in enduring suffering for the extension of the Church. With an exalted view of his Office, he lived, and labored, and died. In this spirit, he encountered all his hardships and perils; and when, as in the case of danger in crossing the Delaware, he jumped into the frail skiff, inviting the ferryman to follow, it was in the same spirit of 'APOSTOLUM VEHIS.' Bishop Doane was, in short, as complete a specimen of High-Church Bishop as the world has seen, and, in some respects, he was a model for any class of Bishops, at home or in mother England."

To this it is perhaps scarcely necessary to add that, in his own Diocese, he gave a helping hand to every effort, and quickened all with whom he came in contact, with his own energy and life. This was one secret of his magic influence over men. He had the power, to an extraordinary degree, of instilling into others the energy which he possessed himself. It was shown in his Diocese, in his Parish, in his College, in his Schools. "He came to a poor and feeble Diocese, and how soon he infused into it the energy of his own vitality! He went into an humble country Parish, with just life enough to save it from dissolution, and soon the Church became the center of life to the place, and the sickly plant grew into the vigorous tree. He took an old worn-out School which had expired in the hands of Friends, and he gave to it that wonderful life which has animated St. Mary's Hall." He could be a Bishop and do the work of two Bishops, the Rector of a large Parish, the President and working Head of two Insti-

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July, 1851, '*Patriotism a Christian Duty*,' he thus speaks for himself: "I believe that Patriotism is a religious duty. I believe that it is to be taught, as such, from earliest childhood. I believe, that only second to their Saviour and His Church, our offspring should be trained to love and serve the land, which is their Providential heritage. And I would take these children now, and lay their hands upon the Altar which commemorates and certifies to their redemption, and demand their pledge, before the God who sees their heart, that they would never be the friend of him who would disturb this Union. I care not where he comes from, I care not what his plea be. As an American, I know no North, I know no South. One country is enough for me. '*Omnes omnium caritates patria una complexa est.*' The country of the Union, the country of the Constitution, the country of the Stars and Stripes, that is my country. I go for it, all. I go for it, as one. I go for it, as indivisible. And I would sooner tear my quivering heart-strings from their core, than see one Pleiad lost from all that glorious constellation."

tutions, familiar with all the details of their discipline, assuming the entire charge of their instruction in Declamation and English Composition, and yet be foremost in the General Councils of the Church, active in every scheme for her advancement, on every Committee of importance, and withal constantly preparing material for the press. And yet, we venture to say that no Bishop ever knew personally more laymen of his Diocese, or was more attentive to all their joys and sorrows, than Bishop Doane. If but a friend were sick, or a child died, none were sooner to note it by letter or by his presence, than the Bishop. And incredible as it even yet seems, it was his regular custom, at his Visitations, to enquire, by name, for families and individuals belonging to the Parish, whom he had not observed present at the Service.

His Visitations had a character peculiar to himself. Though every Church received at least an annual visit, the Visitation was looked forward to, as an high day in the Parish. Old and young flocked to hear him preach, and none could be otherwise than gratified to see how all classes of the congregations stopped to speak with him after the Services, and receive his friendly greeting, or his blessing. On such occasions, he loved to have his Clergy about him; he would give all he could a part of the Services to perform, and never rest until an host was found to entertain them as long as they could stay. And seldom did a Visitation Service fail to gather not only the Clergy, but the leading Laity of all the neighboring Parishes, so that they were, without the name, Convocations, at which many a Pastor's hands were strengthened, and many a plan devised for the welfare of the Church. At every Visitation, if he could gather but a dozen children, he would catechise them "openly in the Church," in the presence of the congregation. In this, he was always very happy, and many lessons of faith and duty did he imprint, not only on the younger, but on the older hearts of the flock. His Confirmations were most impressively administered. He never "addressed the candidates," as he thought that it detracted from the deep solemnity of the Service; and we must say, that we have never been more deeply impressed with the Service than in the Diocese of New Jersey. His Episcopal Addresses also had a character peculiar to himself. Instead of a mere detail of so many Services performed, and so many Confirmations administered, they were freely interspersed with the incidents of his Visitation, acts of kindness which he had received, deeds of charity done for the Gospel's sake, and constant

hints as to how and where the cause he had at heart might be advanced. Nothing escaped his notice. If a congregation had struggled out of debt, or any improvement had been made in its Church edifice, it was certain to secure his attention. And he never seemed happier than when he could speak a word of commendation for any of his Clergy or their Parishes.

As a Rector, he was most indefatigable. Even with the "care of all the Churches" on his shoulders, few flocks were better tended than his Parish in Burlington. "He was (says one who knew him well) earnest, active, fertile in expedients, a faithful visitor of his people, and a friend of the poor. He seemed always to be in the right place at the right time. He went about doing good, and was known in Burlington as Rector, more than Bishop." His chief delight was to labor among the poor; and he left no greater mourners, outside of his immediate family, than among the poor of his Parish. His heart was in the Pastoral work, and he continued to perform the duties of a Rector until his death. A sweet little piece of Poetry, written by him in Northfield Vicarage, England, in 1841,* reveals this desire of his heart, and we cannot refrain from quoting it here:

"HOC ÆRAT IN VOTIS."

"This was in all my prayers since first I prayed,
A Parsonage, in a sweet garden's shade;
The Church adjoining, with its ivied tower;
A peal of bells, a clock to tell the hour;
A rustic flock, to feed from day to day,
And kneel with them, at morn, and eve, and pray.
He, who 'doth all things well,' denied my prayer,
And bade me take the Apostle's staff and bear,
The scattered sheep o'er hill and dale pursue,
Feed the old flocks, and gather in the new;
Count ease, and health, and life, and all things loss,
So I make known the blessed, bleeding Cross.
These quiet scenes, that never can be mine,
This homebred happiness, dear friend, be thine;
Each choicest gift, and influence from above,
Descend on thee, and all that share thy love;
Peace, which the world gives not, nor can destroy,
The prelibation of eternal joy."

* His visit to England was made in consequence of an invitation to preach at the Consecration of the Parish Church at Leeds, one of the finest Ecclesiastical structures of modern times. He was the first American Clergyman who was allowed to preach in an English pulpit, and during his visit did very much towards promoting that intimate intercourse which has since grown up between the mother and daughter Church.

As a Preacher, he possessed great power. He made it a ile to write one Sermon every week, and but one; and he as published more Sermons than any other three men in is country. Upon the greatest variety of topics, of every rm which a Sermon can take, they will perpetuate his great tellectual power, consecrated to the GOSPEL IN THE CHURCH, id be an heritage of which the American Church will have ason to be proud. The felicity and clearness with which he ivided his subject, the conciseness with which his thoughts ere expressed, his perfect command of language, his power word-painting, the variety and appropriateness of his illus- ations, added to his powerful voice and energetic delivery, onstituted him one of the first of pulpit speakers. Though many f them were written during the night preceding their deliv- ry, or on Sunday morning before Service, they are as highly nished, as though he had spent days and weeks of labor upon em; and there is often more thought in one of his sentences an in pages of ordinary composition. Said a Clergyman to im, after hearing one of his Sermons, "Bishop, it always does e good to hear you preach; I can preach better, for it, for six onths to come." His Sermon before the General Convention Philadelphia, in 1856, was one of the triumphs of his life. he tone, the manner, the matter, made an indelible impression n all who heard it. At a time when the political horizon was arkened with the clouds of sectional strife, which threatened e dismemberment of the Union; when many did not hesitate o say that there never would be another *General* Convention, nd when fears were excited for the preservation of the Prayer ook in its integrity, his words lifted men above themselves, s he dwelt upon "THE GLORIOUS CHURCH, the purchase and e purpose of Christ's death," and roused them up to their esponsibility for its Faith, its Order, and its Worship. The ast Church was crowded with a congregation of more than ree thousand persons, many of whom were compelled to and; yet a pin might almost have been heard to drop during ny part of the delivery of the Sermon; and when he closed ith that noble peroration, which we are willing to place side y side with that of any pulpit orator in any age, so deep was e silence that you could hear yourself breathe. We venture o quote it, though, without his delivery and the occasion when was spoken, it cannot be fully appreciated:

"A GLORIOUS CHURCH! Men, brethren, and fathers, shall we not feel it, in e action, and show it in the issues, of this sacred Council? Shall we not lay ide every prejudice? Shall we not lose sight of every personal, of every local, onsideration? And, with a single eye to our great trust, in the promotion of

His Kingdom, Who bought us with His blood, seek nothing but His glory, in the salvation of the souls, for which He died? Oh, what a virtue will go out from us, if this shall be so! Oh, what an answer, to that blessed Eucharistic prayer, 'That they all may be one, as Thou, Father, art in Me, and I in Thee; that they also may be one in us, that the world may believe, that Thou hast sent Me!' Oh, what a hastening of the time, when those fond yearnings of His heart shall all be realized: 'Father, I will, that they also, whom Thou hast given Me, be with Me where I am, that they may behold My glory, which Thou hast given Me!' Blessed, glorious hope! To see His glory! To see Himself! To see Him, as He is! To be like Him, because we see Him as He is!'

"The issues of the Judgment Day are passed. The blast of the Archangel's trumpet, which waked all the dead, has died away, upon the air. The wailings of the lost are buried, with them, in the pit, which they digged for their own selves. The harpings of the Angels, all, are still. 'There' is 'silence, in Heaven!' One stands before us, in form, like unto the Son of Man; and, yet, His glory fills the Heavens. His hands are pierced; and, yet, they wield the sceptre of creation. His brow, still, shows the traces of the thorns; and yet it wears the crown of Heaven. His side drops blood; and, yet, it beats, with blessings, for the world, that pierced it. He stands, beside the Throne. He extends the arms, which once embraced the Cross. He takes, to His bursting breast, the spotless Spouse whom its own blood has washed. The Mediatorial work is done. The Marriage of the Lamb has come. He has presented, unto Himself, a 'glorious Church!' The conquest of the Cross is over. The coronation of the Crucified is consummated. 'Death is swallowed up in Victory!' And, 'God is all, in all!' Then, on the stillness at which Angels wondered, and which thrilled all Heaven with awe, like the voice of mighty thunderings, the song shall burst, which is to fill the echoes of eternity, forever and forever: 'Alleluia, for the Lord God Omnipotent reigneth!' 'Blessed are they which are called to the Marriage Supper of the Lamb!' Holy and merciful Jesus, as Thou hast called us to Thyself, so, we beseech Thee, keep us ever Thine; and unto Thee, with the Eternal Father, and the ever blessed Spirit, three sacred Persons, and one only God, shall be ascribed all glory, and all praise, now and forever more. Amen."

As a Teacher, he also stood preëminent. From first to last, part of each week was spent in a School. He had a natural turn for children. Everywhere they ran to meet him, as "their own dear Bishop:" and his tact in teaching them, was universally acknowledged. He had but little faith in modern systems of education. The soul was, to him, a trust Divinely committed, and he held the teacher's accountability to God only second to that of the Pastor. Hence he would not give his support to any system which proposed to teach the hand and the head, without the heart. What he longed for, and labored for, was the old-fashioned Parochial School, *in* and *of* the Church. To this he recurs year after year, in his Episcopal Addresses, urging them upon his Diocese, with every argument in his power. And it was with him no mere theory. St. Mary's Hall, and Burlington College, are the standing monuments of his faith in Christian Education, and everywhere have their fruits been scattered over the land. "There are instances," says the Bishop of Missouri, "where

woman, from St. Mary's Hall, has, under God, been the ens of a Church congregation in the wilderness."

ad Bishop Doane," says Dr. Mahan, "no other title to a fair fame among the work that has been done within a few yards of Riverside, would be sufficient. Were there no other proof that he was a wise and good man, uld be amply enough to say, that he lived and labored twenty years the scrutiny of those keen young eyes; that the more he was scrutinized m, the more he was admired; that to the last day of his life, St. Mary's and Burlington College, believed in him, and loved him, with a confidence shaken for a moment. Put an unreal man into a situation such as that, ear, he would tire of it; in less than a year, it would be thoroughly tired of I regard it, therefore, as Bishop Doane's peculiar glory, his most solid o the name of a true Shepherd, that all his life long he fed the lambs of ; that all his life long the lambs heard his voice, and followed him without And his noblest service to the Diocese of New Jersey, is, that he has d it with the same spirit."

ie Bishop's Address to the Graduating Class in St. Mary's , in March last, the last thing he wrote, shows so clearly perfect appreciation of the position of young Christian en in the world, contains so much timely counsel, and is vorable a specimen of his peculiar style, that we repro- a portion of it here.

gain the old hive swarms. There is a flush of life, upon the grass. There is, of Spring, upon the air. The birds are twittering, back, to their old nests. aple flings its crimson banner to the sky. The willow blushes, into green. fe-pulse can be stilled, no longer. The life-glow can, no longer, be repressed. is a restless heaving of the mass. There is a hum. There is a flutter. is a start. The old hive swarms, again. And they are off. Off, to the ern hills. Off, to the Western prairies. Off, to the sweet savannahs South. Off, to sip sweetness from the flowers. Off, to hoard sweet- for their homes. Off, to return, no more! It is the two and twen- annual swarm. And I stand, here, to follow them, while eye can reach, d their precious memories, in my heart of love, to pursue them, with my g; and to shield them, with my prayers. Wherever, they may wing their ring way, God guide them, keep them, comfort them! Poor things! They t, all!"

ien, after alluding to "the pathways of that inner life, whose issues are unchanging and eternal," he proceeds:

y children, upon this devious and eventful pilgrimage, you are to enter, now; lded, by the sacred home, which has, so long, been your shelter. From its y, its peacefulness, its purity, its piety, the sound of its continual Scriptures, sic of its continual songs, the fervor of its continual supplications, the fra- of its continual Sacraments, you are to go out into a world, which cares, tle, for these things. I thank God, for the inestimable confidence, that their have taken in your hearts. I look, to Him, to water, with His grace, these gs of His Word. I beseech Him, mercifully, to grant, that they may live, ow, in you, nurturing your souls, with spiritual and immortal food; sheltering oung heads, with their broad, cool, shadow, against the hot blasts of tempta- and cheering you on, with their refreshing fragrance, through whatever He rder, for your chastening, as His children, until they bring you, where, the

palms of Paradise spring up, forever green, by the pure river of the water of life. Remember, my beloved, you have not these inestimable blessings for yourselves, alone. You hold them, as a sacred trust, for your homes, for the Church, for your country, and for your kind. 'The times are out of joint.' Corruption stalks in our high places. Licentiousness has, well nigh, lost its shame. Infidelity is bold and brazen-faced. The wave of barbarism is rolling back, upon us. For these things, your own sex is greatly answerable. Women are not true, to themselves. They wink at vice. They make a compromise with worldliness. They tolerate irreligion. And they are the victims of their own unfaithfulness. The stronger sex look up, in best things, to the weaker. They have, all, had mothers. They have, all, had sisters. They own them, in the sex, to which, they owe them. And, if women were but true, to God, true, to their position, true, to themselves, they would have strength, from Him, to hold the world, in check. No woman ever fell, but by her own consent. As, at the first, the woman is the tempter. There is no man, that has not passed into a brute, to do as tigers do, that can resist the matchless majesty of a resolved woman. And, stronger than all law, stronger than anything, but God, when it is strong, in His strength, would be the power of woman, to put down rudeness, and to lay the bridle, upon license. But the age is self-indulgent. And, self-indulgence, grows by what it feeds on. Women are occupied by fashion. Women are slaves, to dress. Women are willing to be flattered. Women are careless of their companionship. Women are unscrupulous, in their amusements. Young women set up for themselves. They look upon their parents, as old-fashioned. They are impatient of domestic restraints. They are averse to domestic occupations. They vote their home, a bore. They congregate away from its control. They indulge in unseasonable hours. They meet the other sex, more than half way. They make themselves debtors, for their escort, to places of resort. They permit the approaches of familiarity. They tempt the hidden devil of their nature. They forget their Bibles. They neglect their Prayer Books. They are women of fashion. They are women of the world. What else they are is, rather shaped, by opportunity, than themselves. In this way, home is stripped of its sanctity. In this way, the female atmosphere loses its freshness and its fragrance. The woman is, no longer, what she was made to be; 'a helpmeet' for the man. And man ceases to be, what God designed him for: her partner, her prop, and her protector.

"I am well persuaded, by the report, which comes, to me, from every quarter of the land, that the women, who have gone out, from before this altar—counted now, by thousands—are, for the most part, women of another sort. I hear of them, as faithful wives. I hear of them, as devoted mothers. I hear of them, as loving sisters. I hear of them, as obedient daughters. They are centers, of good influence in society. They are stays and ornaments of the Church. It may be said, of them: 'Many daughters have done virtuously; but, these excel them all.' To join this hopeful company, beloved ones, you are to go out, now. You go, with the instructions, by which their minds were moulded. You go, with the influences, which God has sanctified, in the transformation of their hearts. You go, with the prayers, which have won down, from heaven, for them, the consolations of the Comforter. You go, with the blessing, which has commended them, to the care and keeping of the Holy One. 'Be strong, in the Lord,' dear children: 'and in the power of His might.' Keep your Bibles, ever, in your hearts. Have your Prayer Books, ever, in your hands. Be true, to yourselves. Be true, to your Church. Be true, to your God. Follow after her, who sat down, at Jesus' feet, and heard His word. Follow after them, who left His Cross, the last; and found His grave, the first. Follow after her, whose sacred legend gleams upon you, now; it may be, for the last time: 'behold the handmaid of the Lord.'* Remember, always, that you are women. Remember, always, to be 'holy women.' Keep your hands, ever, on the Cross. Fix your eyes, ever, on

* The legend in the chancel window of the Chapel of the Holy Innocents, attached to St. Mary's Hall.

crown. Lambs of THE LAMB, in meekness, and gentleness, and lovingness; dovelings of THE DOVE, in peace, and purity, and piety. Dear daughters of my art, God bless you."

As a Writer, his ability was of the highest order. He was e Chrysostom, or Jeremy Taylor, of our times. With a style culiarly his own, and a punctuation as unique as his style,* could express more thoughts, in fewer words, and never be isunderstood, than any man we have ever met. He held aphatically the pen of a ready writer, and he would prepare ore matter, ready for the press, in six hours, than most per- ns in as many days. At home in the best English literature, ith a mind clear and vivid, ever ready with its stores of ried learning, and always equaling the occasion which lled him forth, he would have shone conspicuous in any de- rtment of literature and science to which his time had been ven. If a preacher failed to meet his appointment for the ard of Missions or any other prominent occasion, who but could be relied upon to prepare a new Sermon with less an twelve hours' notice? What other man would, or could, ve stood up in Trinity Church, New York, before the ading men of the city, at the Atlantic Telegraph Celebra- n, and held that immense assemblage enchained with an ldress, which was telegraphed to every city in the Union, hen by some accident, the first intelligence he received of s being expected to deliver this address, was a newspaper porter asking the loan of his manuscript, as he entered the urch just before the Service ?† And who but he could sit, he often did, in the House of Bishops, continually writing tters, paying apparently no attention to what was before the ouse, and all of a sudden rise up in the midst of an exciting bate, and with a speech which showed that he had heard ery word that had been uttered, probe the subject to the ry bottom, whether it were a question on the practical orking of the Church, or of abstruse Canonical Law? With me persons this constant readiness was supposed to argue a perficial character to his mind. As if that were a super- ial mind, to which the first Lawyers in the land were some-

* It is but justice to him to say that his punctuation was the result of carefully nsidered rules which he laid down for himself, and it may not have been noticed at some portions of the Holy Scriptures, particularly the New Testament, (for ere is in the different books great variety,) are punctuated in a manner very nilar to the Bishop's writings.

† He went to the Church, expecting to be called upon, with other speakers, make a few remarks appropriate to the occasion, but had no idea that there uld be devolved upon him the duty of making the only address.

times compelled to yield, even on their own ground, and which, in debate, could hold at bay the ablest men in the Church. One who knew him well, and had a right to speak, does not hesitate to bear this testimony:

"His learning was extensive, accurate, and thorough. His intellect penetrated, to the bottom, every subject which he handled; and with such *rapidity* that slower minds may, hastily, have thought him *superficial*. But he was not so. He had, and could always bring to bear, the practical *results* of learning, while others no more learned than he are weighed down with the mere acquirements of the knowledge which they cannot use. Mere bookish men—not practical—not useful, and not great—but whom the unthinking call *profound*, because they are *heavy!* He *packed* his knowledge well. It was well *sorted*—well *distributed*; and he walked so easily along, with all his load of varied learning, that lesser minds—(whose bundles of *loose faggots* make the bearers stagger, and it may be, sometimes scratch the crowd) may have supposed his burden was not equal to their own."

As a Poet, if his time had not been given so entirely to the pursuits of his Sacred Office, he would undoubtedly have ranked very high. In 1824 he published a little volume, entitled "Songs by the Way," chiefly of a devotional character. Perhaps one of the best pieces in it is the following:

ON A VERY OLD WEDDING RING.

The Device—Two hearts united.

The Motto—"Dear love of mine, my heart is thine."

"I like that ring—that ancient ring,
Of massive form, and virgin gold.
As firm, as free from base alloy,
As were the sterling hearts of old.
I like it—for it wafts me back,
Far, far along the stream of time,
To other men, and other days,
The men and days of deeds sublime.

"But most I like it, as it tells
The tale of well-requited love;
How youthful fondness persevered,
And youthful faith disdain'd to rove,—
How warmly *he* his suit preferr'd,
Though *she*, unpitying, long denied,
Till, soften'd and subdued, at last,
He won his 'fair and blooming bride.'

"How, till the appointed day arrived,
They blamed the lazy-footed hours,—
How then the white-robed maiden train
Strewed their glad way with freshest flowers—
And how, before the holy man,
They stood in all their youthful pride,
And spoke those words, and vow'd those vows,
Which bind the husband to his bride.

"All this it tells; the plighted troth—
The gift of every earthly thing—
The hand in hand—the heart in heart—
For this I like that ancient ring.
I like its old and quaint device;
'Two blended hearts'—though time may wear them,
No mortal change, no mortal chance,
'Till death,' shall e'er in sunder tear them.

"Year after year, 'neath sun and storm,
Their hopes in heaven, their trust in God,
In changeless, heartfelt, holy love,
These two the world's rough pathway trod.
Age might impair their youthful fires,
Their strength might fail, mid life's bleak weather,
Still, hand in hand they traveled on—
Kind souls, they slumber now together.

"I like its simple poesy too;
'Mine own dear love, this heart is thine!'
Thine, when the dark storm howls along,
As when the cloudless sunbeams shine,
'This heart is thine, mine own dear love!'
Thine, and thine only, and forever;
Thine, till the springs of life shall fail,
Thine, till the cords of life shall sever.

"Remnant of days departed long,
Emblem of plighted troth unbroken,
Pledge of devoted faithfulness,
Of heartfelt, holy love the token:
What varied feelings round it cling!
For these I like that ancient ring."

lines on "*What is that, Mother?*" are too well known noted here. We add another piece, also from "Songs Way," which strikes us as of the highest merit:

THERMOPYLAE.

"'Twas an hour of fearful issues,
When the bold three hundred stood,
For their love of holy freedom,
By that old Thessalian flood;
When, lifting high each sword of flame,
They call'd on every sacred name,
And swore, beside those dashing waves,
They never, never would be slaves.

"And, O, that oath was nobly kept;
From morn to setting sun
Did desperation urge the fight,
Which valor had begun;
Till, torrent-like, the stream of blood
Ran down and mingled with the flood,
And all, from mountain cliff to wave,
Was Freedom's, Valor's, Glory's grave.

"O, yes, that oath was nobly kept,
Which nobly had been sworn,
And proudly did each gallant heart
The foeman's fetters spurn;
And firmly was the fight maintain'd,
And amply was the triumph gain'd;
They fought, fair Liberty, for thee;
They fell—TO DIE IS TO BE FREE."

A few years since he edited the First American edition of Keble's Christian Year, with valuable notes of his own; but he has published no second volume of poetry. His poems have all been literally *Songs by the Way*, thrown off in the midst of his toils and trials. Our space allows us to quote but two more.

ROBIN REDBREAST.

"*I have somewhere met with an old legend, that a robin, hovering about the Cross, bore off a thorn from our dear Saviour's crown, and dyed his bosom with the blood; and that, from that time, robins have been the friends of man.*

"Sweet Robin, I have heard them say,
That thou wert there, upon the day,
That CHRIST was crown'd in cruel scorn,
And bore away one bleeding thorn,
That, so, the blush upon thy breast
In shameful sorrow, was impressed;
And thence thy genial sympathy,
With our redeemed humanity.

"Sweet Robin, would that I might be,
Bathed in my SAVIOUR'S blood like thee;
Bear in my breast, whate'er the loss,
The bleeding blazon of the Cross;
Live, ever, with thy loving mind,
In fellowship with human kind;
And take my pattern still from thee,
In gentleness and constancy."

STAND LIKE AN ANVIL.

"*Stand like an anvil, when it is beaten upon;*" *St. Ignatius to St. Polycarp, both martyrs.*

"'Stand like an anvil!' when the strokes
Of stalwart strength fall fierce and fast
Storms but more deeply root the oaks,
Whose brawny arms embrace the blast.

"'Stand like an anvil!' when the sparks
Fly far and wide, a fiery shower;
Virtue and truth must still be marks,
Where malice proves its want of power

"'Stand like an anvil!' when the bar
Lies red and glowing on its breast;
Duty shall be life's leading star,
And conscious innocence, its rest.

"'Stand like an anvil!' when the sound
Of ponderous hammers pains the ear;
Thine be the still and stern rebound
Of the great heart that cannot fear.

"'Stand like an anvil!' noise and heat
Are born of earth, and die with time.
The soul, like God, its Source and Seat,
Is solemn, still, serene, sublime."

In Private Life he was the most disinterested, the most selfish of men. All that he had, and all that he was, were the service of his friends. He would give away the last wer that he had, if he thought any one wanted it. No man er had greater temptations to live a life of ease and social joyment. With every worldly surrounding that could make e happy, he loved his home more than any man we ever ew; yet nothing pleased him more than to have others par- ke of its hospitality. Who, that ever entered Riverside, went ay other than delighted? There was a simple, generous ality about him, which won the heart. You saw him just as was. There was no deception in his character, and as little alice. Whatever others might say of him, however hard ey might treat him, no one ever heard him speak of them ndictively, and no one can say with justice that he ever erished any ill feeling toward those who were lacerating his art. Though no woman's heart ever felt harshness more enly, yet, when stung to the quick in the house of his ends, the only sign which he gave to those who knew him st, was the relief which they found him seeking by some tle gem of verse, with the well-known signature, G. W. D. hen, in the midst of his trials, not a family could be found, Burlington, to entertain, during the sitting of the Diocesan nvention, a Clergyman, who had most violently opposed him, invited him to his own house. When, arraigned before his ers, he was pleading for that which was dearer to him than e, and harsher words were uttered than most men would have ndured, no expression escaped from his lips, (is the testimony a Bishop who was entirely impartial,) of which he would ve reason to be ashamed before the Judgment Bar. Charity, agnanimity, and good will, were written on all that he said d on all that he did.

But his chief delight, his greatest comfort, his never-failing urce of strength and consolation, was in continual prayer. He gave himself," reverently be it said, "unto prayer." He as always "glad to go into the House of the Lord." When s family were scattered, and only a little grandchild could be

found to pray beside him, still he never failed, the first thing in the morning, to kneel down with her and ask God's blessing on his household. Of such an occasion, he once remarked, in his simple way, "I never felt so near the angels." And no matter how pressing his cares, how innumerable his duties, he always found time to be twice, and frequently three or four times, daily, at the Services of the Lord's House. It was no uncommon thing for him, when the other Clergy were away, to read the Daily Morning and Evening Prayer, both at the Parish Church and in the Chapel of St. Mary's Hall, in addition to the usual Noonday Service at the latter, at which he was always present when at home. Here was the great secret of his strength. He realized the comfort and consolation of prayer. At these living wells he refreshed his drooping spirit in the days of his darkest sorrow. Often have we heard him lament that so few of those who profess and call themselves Churchmen, could be made to feel the privilege of the Public Daily Prayer. And, in the hour of his conflict with the last enemy, he again bore his most impressive witness in its behalf, "vindicating it by argument and eloquent appeals, as a fountain of health, an unfailing source of wide-spread spiritual blessing."

But perhaps the most remarkable trait in his character was the boldness with which he proclaimed what he felt to be the truth. There was no compromise of principle, nor yielding to mere expediency, in his life. Though fond of praise, exceedingly sensitive to blame, and always anxious for the approval of his friends, yet let him once make up his mind on any subject as to his path of duty, and no friend or foe could swerve him a hair's-breadth from his purpose. He set out, as we have said, with the highest view of the duties and responsibilities of his Office, and he maintained it unto the end. We had intended to have illustrated this by the manner in which he battled with, cost him what it might, many of the popular opinions of the day. For example, he did not believe in "Brotherhoods" in the Church, and did all he could to oppose the Ordination of unlearned Deacons. But we must confine ourselves to one subject, his opposition to the present popular system of the Sunday School. *Ex uno disce omnia.* As long ago as 1843, he thus stated his objections to them in an Address to his Convention,—objections which, we venture to say, have been painfully realized in the experience of every Pastor who has carefully observed the results of the system.*

* The Bishop's views on this subject will be found more fully developed in an Article he read before the Commission of Bishops, on the late Memorial of Dr. Muhlenburg, and published in the volume of Memorial Papers, in 1856.

"I should be sorry to think of the Sunday School, as such, as a permanent idea in the Church. I do not care to see it stereotyped in brick and mortar. It is the offspring of a superficial, labor-saving, self-sparing age. It has done some good, but hindered more, and brought with it much mischief. It has taken off from parents and sponsors, the sense of their responsibility in the religious care of children. It has cheated Pastors with the notion of an easier way of doing, what Jesus laid on Simon, as the highest test of love, the feeding of His lambs. It has puffed up multitudes with the conceit of knowledge, and almost of a new order in the Church. And it has substituted in the minds of children, the most superficial smattering, for that sound, patient, thorough instruction in the faith and practice of the Gospel, which Christ entrusted to His Church, for which He holds her accountable, and for which she makes the fullest and most adequate provision. How could it be otherwise? What office more responsible and difficult than that of teacher? For the Christian teacher, what long probation, what various acquirements, what careful preparation, what thorough scrutiny; and, when all these are done, the solemn laying on of an Apostle's hands, with invocation of the Holy Spirit? But, for the teachers of the Sunday School,—teachers, Christian teachers, the first Christian teachers, after their mothers, of the rising generation; whose privilege and opportunity it is to forestall the ministry, and give the first shape to their work,—whoever thinks of asking for any other qualification than willingness to undertake the office! In a Parish, which, with difficulty, finds one man to be the teacher of the men and women, twenty, thirty, fifty, in spontaneous growth, spring up to be the teachers of the children. Can they be qualified? Is it just to expect it of them? Is it safe to entrust it to them? And then, their opportunity! One, two, or at most, three hours, in any week—I had almost said, thinking what day it is, the more, the worse,—crowded in upon the proper duties, and maiming the precious privileges of the day of sacred rest: making a working day of it, a very treadmill of tasks, and teachers, and school books, and school rooms; a dismal day of drudgery, instead of the sweet, calm sabbath of the soul! Who could expect from nine days in a year—and more cannot be made of it—distributed at such disadvantage, any valuable result of knowledge or of discipline? Who will be answerable for the effects, in after life, of such associations, on the observance of the sacred day? Who could expect, from means so questionable, a valuable result? Who must not fear from grounds so neglected, the rankest overgrowth of irreverence and insubordination, of error and false doctrine, of heresy and schism? Does any ask, what is the substitute proposed? The natural, the reasonable, the divine provision. Children are born of parents. They are new born, with sponsors. To these, the first responsibility belongs. It cannot be delegated, it cannot be escaped from, it cannot be neglected, without fearful consequences, in time, and through eternity. But, though the first and chief, these are not the whole reliance. There comes in, as their delegated auxiliary, the Christian school master or mistress; the Parish school, as the joint nursery, to train the minds and hearts of children of one neighborhood. A Christian school; as it is sanctified by daily prayer. A Christian school; as Christian doctrines, and Christian duties, are among its daily themes. A Christian school; as it is taught by those who, in word, and deed, and good example, are tried Christians. A Christian school; as its design is to train Christians for whatever state of life it may please God to call them to. A Christian school; as it is under the entire control, and enjoys the constant supervision of the Christian Pastor. And, finally, the Christian Pastor's chiefest work, the catechising 'openly in the Church,' of the children, who, in the Parish school, are thoroughly instructed in the Catechism; and his preparation of them, in full and strict compliance with the requirements of the Rubrics, to be 'brought to the Bishop, to be confirmed by him.' This is the Church's plan. An old plan. A tried plan. A sure plan. It is wise in its provisions. It is responsible in its agencies. It is safe in its results. It is the plan of the Book of Common Prayer, and of the Holy Scriptures. It is God's plan, and it has the promise of His blessing. But it is old fashioned; it is troublesome; it is expensive; and so the Sunday School comes in, and crowds it out. Why stay in that old, dull, dry,

beaten road, when the new, short-cut, is so much more attractive? Why trouble the parents, and the sponsors, and the Pastor, with the care of children, when there are others to come in, and take it off their hands? Why provide a Parish school house, and maintain a parochial teacher, and multiply Ministers to be supported, when it can all be done for nothing? And this is an age which calls itself utilitarian! A new name, for what our forefathers, in their plain way, described, as 'penny-wise, pound-foolish.' The Christian care of children, to be faithfully discharged, calls for the establishment of thorough Christian schools, accessible to every child, in every Parish; and also calls for the increase of Clergy, so that every Parish Minister, who has the care of fifty to an hundred families, shall have at least one Deacon, to assist him in his duties. Men may refuse to do this, for a while; and will, most probably: although the morning of a better day is spread upon the mountains. And, while this is so, a Sunday School, carefully superintended by the Minister himself, taught by none whom he does not himself select, admitting no text-books but the Bible and the Prayer Book, and constantly subordinate to his stated catechising, 'openly in the Church,' may be of use, as a mere monitorial assistant in his labors."*

That Bishop Doane had his faults, no man will deny, and no one could have been more ready to admit it than himself. He was, as has been justly said, "strongly, manifoldly, perilously human." Like St. Peter, he was impulsive to the last degree. Like him, his faults were all upon the surface, known and seen of all men. With the most intense reality of character, he knew nothing of acting for the sake of appearance. He never could be made to understand the necessity of guarding against misrepresentation and misconstruction. That he had his enemies, was but the natural result of such a character. That many of them acted from the purest (though mistaken) motives, we have no disposition to deny. That he was often harshly judged, and frequently calumniated, most persons are now willing to admit. Though convinced, by intimate intercourse with him for several years, of the entire purity of his motives, it is not our purpose to enter into the particulars of his various accusations. History will put them in their proper light. We simply desire to place on record the just conclusion of Dr. Van Rensselaer, certainly an impartial judge, and one who had known and studied him, as a near neighbor, for twenty-three years. He says:

"There are three remarkable facts, which serve to commend, and to enforce charity, over his grave.

"In the first place, Bishop Doane's most intimate friends believed him innocent. Judges, lawyers, physicians, divines, intimate acquaintances, male and female, by scores and thousands, have placed the most implicit confidence in his motives and integrity.

"In the second place, his Church, in its Diocesan and General Convention, was

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* There are large Sunday Schools, bearing the name of the Church, in which the Church Catechism never is taught. When a conscientious teacher, in one of our City Schools, introduced it, it was ordered out by the Superintendent, a Layman, as "unsound in doctrine."

ever against him. Indeed, the House of Bishops formally declared his innocence; and this is presumptive proof that his religious character could not be impugned in the Church to which he belonged.

"In the third place, it cannot be denied that God showed no little favor to the Bishop in life and in death. He enabled him to accomplish a large amount of good; protected him in Providence from a varied and powerful opposition; and permitted him, after a long life of labor and trial, to die in peace.

"These three facts just mentioned, do not amount to absolute demonstration; but they must pass for all they are fully worth. To a person, like myself, outside of his Church, and an unexcited observer of passing events in the community, they afford evidence of no slight character. I am thankful, this day, that I have never felt it in my power to pass a severe judgment, in view of the whole aspect of the case, so far as it has been presented to my mind. I have seen enough, however, and have heard enough, to make me say with David, 'Let us fall into the hand of the Lord, for His mercies are great; but let me not fall into the hand of man.'"

That these trials prematurely whitened his locks, and shortened his life, every one must feel. But that he never quailed before them,* or ceased, the moment the storm had passed, to devote himself with still intenser energy to the manifold labors of his Episcopate, is one of the most remarkable features of his remarkable life. That noble saying of St. Augustine, "*Vincit qui patitur*," was a great favorite with him; and he acted out the exhortation of St. Ignatius to his brother martyr, Polycarp, "Stand like an anvil when it is beaten upon." Whatever fell upon him, he never swerved for an instant from what he felt to be the path of duty and of right. "RIGHT ONWARD," was the chosen motto of his public and private life. The principle which he so fearlessly and inflexibly pursued, amid so much misrepresentation and abuse, is one that was but little understood. But the day is not far distant when men will yet thank God for the stand he then maintained. It is ably described in the Sermon of Dr. Mahan:

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* The only exception, which can by any possibility be made to this, was that one "heart-wound," which went "with him," alas, "to the grave, and brought him sooner there." We allude to the submission of his first born, as he expressed it, "to the schismatical Roman intrusion." It was the sorrow of his life, which "brought [him] to know what that means, of which we read in Holy Scriptures, about cutting off the right hand, and plucking out the right eye." The statement which he made of the case, in his Episcopal Address of 1856, which brought tears to many eyes, we should have been glad to have found room for here; but we must content ourselves with quoting two sentences from it, and ask, with him, "the prayers of the faithful in Christ Jesus, that his erring child may be brought back to the way of Truth and Peace." He forcibly said for himself, "I challenge contradiction, when I assert that there is not a house in earth, that can be less imbued with sympathy with Rome, than that in which he lived for five and twenty years. And for myself, of all the falsehoods which have ever been imagined and alleged, a tendency towards Rome, is the one, which my deepest impressions, and clearest conclusions, not only, but the very instincts of my nature, make impossible."

"A man who lives for the public, whether in Church or State, who is much in the public eye, whose heart and brain are continually overtasked in the public service, labors, so far as his own good fame is concerned, under a double disadvantage. He is more exposed than other men to the shafts of calumny. He is less able than other men to guard and defend himself. Every hour that he gives to self-vindication, is so much taken from the cause to which all his time is devoted. For this reason, the true public man is bound in conscience to endure in magnanimous silence what to other men would seem simply unendurable. A sentinel cannot leave his post to chastise the insolence of the mob. A shepherd cannot leave his flock to answer the challenge of the wolf. In the same way, a public man, when he is assailed by accusations, true or false, is at liberty to meet them only in one way, and on one spot. He cannot go forth to meet them. They must come and meet him. They must come before him in a legally binding, responsible and authoritative shape. Thus our Lord, before Caiaphas, answered never a word until solemnly *adjured by the living God;* and when questioned by Pilate, declined answering till fully assured whether Pilate *spake of himself*, that is, magisterially; or merely uttered the idle questions of others. On the same principle, St. Polycarp declined to plead his cause before the crowd, because, as he alleged, they had no lawful commission to judge him. The public man, in fact, has a public cause to sustain. To that he is wholly pledged. His own cause, therefore, except so far as the vindication of it is forced upon him by due process of legal adjuration, he leaves to God, to time, to the sure, though slow instinct of justice in the human heart.

"This, my brethren, is the principle on which I believe Bishop Doane to have acted from the beginning to the end of that storm of accusation which has of late years raged against him. For one, I thank God that he saw the importance of this principle, so clearly; that he acted on it so firmly. At a time when irresponsible accusation is becoming more and more a great power in the land, the man who refuses to bow to it, who at his own peril holds up against it the standard of time-honored law, is doing good service both to the Church and country.

"Bishop Doane saw this. And when, in the face of a wide-spread clamor, and even against the wishes of many of his friends, he declared that he would do what he could *to make the trial of a Bishop hard*, he may, indeed, have injured his own cause for a while, in public opinion, but he at the same time delivered his own soul; he expressed honestly and boldly a settled and sound conviction."

But we must pass on from this imperfect sketch, leaving much that invites our pen, to his last illness and death. Like his life, it was so ordered, in God's good Providence, that it should be before the world. It can only be compared to one of those glorious sunsets, when the sun, having come forth from the clouds which had obscured it for a while, goes down in its full splendor, burnishing its pathway with every golden hue. So did his death scene surround his hoary head with a crown of glory, which shall never fade so long as his name is mentioned among men.

He left home on Friday, April 8th, to make his Visitation in Monmouth County. He had been suffering from a severe cold, and for the first time in his life it was remarked by his family that he expressed an unwillingness to go. Still he fulfilled

his appointments, preaching three times each day, though compelled, on part of the Visitation, to travel in a country wagon, through a heavy rain. Those who heard him, speak of the energy with which he delivered his Sermons, though suffering so much from rheumatism that he rose from his knees only with difficulty. On Tuesday, he returned home to attend the funeral of the Rev. Mr. Morehouse, the Senior Presbyter of the Diocese, at Mount Holly, on the following day. After partaking of a slight repast, he lay down on his bed, with no expectation of recovery, and, as he believed from the first, a dying man. His disease assumed a typhoid form, accompanied, during its earlier stages, by incessant nausea, which gave him great distress; yet no word of complaint was heard from his lips. He acquiesced in everything prescribed by his faithful attendants, though, through all, insisting that they would be of no avail. On one occasion when his devoted physician, who scarcely left him night or day, begged him to exercise his wonted energy and will, to aid the efforts of nature; his only reply was, that he had neither energy nor will, and could not *create* either.

During the Holy Week, the fever reached its height, and delirium ensued; a delirium which can only be described as *sublime*. His mind, retaining all its usual energy and power, was simply "unveiled." Not an undignified word or improper expression was spoken. The great heart which had so long struggled on the Lord's side, was merely running on in its accustomed channels; the Christian warrior—the ruling passion strong in death—was fighting his battles o'er again; the work of his life still the theme of all his thoughts. In those three days Sermons were preached with all his former eloquence, addresses of touching tenderness made to his theological class or the young ladies of St. Mary's Hall, earnest appeals to the Convention on topics of interest to the Diocese, his character vindicated from the charges which had been made against it, and the most logical arguments and remonstrances uttered against the corruptions of the schismatical Church of Rome. Those present who had revered and loved him for years, were never more deeply impressed with his greatness and goodness than during those hours which opened his inmost heart to the world.

As Easter-tide came in, his mind assumed its usual balance. Calm, submissive, quiet, and almost playful as of old, hopes of his recovery were aroused in all but himself. Though very feeble, he sent for some of his friends and gave them directions and requests in reference to his public and personal

affairs. On Easter-Tuesday, unfavorable symptoms again awakened the alarm of the family. In accordance with a promise which he had exacted from his physician in the early part of the attack, he was now informed that they believed him to be sinking. And then, the only calm person in that bereaved house, the few remaining hours of his life were occupied in devout meditations, in receiving the Holy Communion, which was administered to him and the other members of the family by his son, the Rev. William Croswell Doane, in expressing his charity for all, and sending messages of kindness and blessing to the absent. When everything else was done, there flowed from his lips that noble Confession of his Faith, true to such a life, and worthy of an Apostle of the Lamb:

"I DIE IN THE FAITH OF THE SON OF GOD, AND IN THE CONFIDENCE OF HIS ONE CATHOLIC AND APOSTOLIC CHURCH. I HAVE NO MERITS—NO MAN HAS—BUT MY TRUST IS IN THE MERCY OF JESUS."*

And then, when faith had triumphed, love came in to complete the work. With his last strength he raised his trembling hands and pronounced over his afflicted family the beautiful Levitical Benediction, from the Office for the Visitation of the Sick: "Unto God's gracious mercy and protection, we commit thee. The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore." And so he fell asleep in Jesus, and rested from his labors, at one o'clock in the afternoon of Wednesday, in Easter Week, 27th of April, A. D. 1859, within one month of sixty years of age.

Few men, not martyrs, have given or suffered more for the Church, than he did. A purer minded, a greater and a more misrepresented man, we have never met, and posterity will acknowledge it. "Few Fathers of the Church, when

* This has, by some who did not know the Bishop, been represented as though he gave up all thoughts of the Church when he came to die—in one word, professed a different faith from that he had preached. Perhaps the best answer to this is his Sixth Triennial Charge, 1848, "Christ crucified, the hope, the theme, the model of the Christian minister," in which these words occur: "*Our only rescue is the refuge of the Cross.* The fountain opened to our souls, 'for sin and for uncleanness,' flows from the pierced heart of Him Who suffered there. And to be gathered at His bleeding feet; and look, with smitten souls, upon the agony that wrings His yearning frame; and take into our hearts, cut through with penitential shame, the unction of His blood; this is *our only cleansing, our only health.*" Those who knew him well, see in this last Confession of his Faith, an epitome of his preaching and his life.

ey pass away, (said the Bishop of Georgia,) will leave as any hearts to mourn over their graves, or as many eyes that ill water them with their tears." And yet he died, says Dr. an Rensselaer, in the right time. God had spared his life ntil he had outlived all that had been said against him; ere was no man openly to accuse him; his honors had turned; men began to gather again about him; primitive iety, for which he had so earnestly longed in his first Epispal Address, had grown in his Diocese beyond his most rdent expectations; the number of his Clergy had increased om eighteen to one hundred; his work was done; and God ok him to Himself.

The Funeral Solemnities must not remain unnoticed. The tanding Committee of the Diocese had assumed their hole charge, and everything was arranged with as much implicity as possible. There was none of the pomp and show f grief; and yet it was *the triumph* of his life. No one who aw it can ever forget it. The sun shone forth in all its vernal eauty, and the day was one of those sudden outbursts of pring, which seem to quicken all nature to a renewed life. he body was laid out in the Episcopal robes, in a coffin of the ncient shape, covered with purple cloth, and having on its id a plain Cross. A small Cross was also laid upon his breast, nd the flowers, which he so loved to have around him, were trewn about the body. From early morning, vast numbers f the citizens, and strangers from a distance, came to take heir last look on all that remained to them of their beloved Bishop. At one o'clock, the coffin was covered with an appropriate purple pall, with a white Cross dividing it into four qual parts, and on it was laid the Bishop's crozier, which had been sent to him as a gift by English friends, and on that a wreath of violets. The body, preceded by the officiating Bishops, was borne on a bier all the way to the Church, and as the pall fluttered in the breeze, its white Cross seemed to be hovering just over the coffin. Sixteen pall-bearers, (the Standing Committee of the Diocese, and Delegates to the General Convention,) with scarfs tied with purple ribbon, walked on either side, and the body was followed, after the mourning family, first, by nearly one hundred Clergy of the Diocese and other Dioceses, in their surplices, with heads uncovered; then, by the students of Burlington College, and the young ladies of St. Mary's Hall, all dressed in the deepest mourning; and then, by a long line of citizens and friends, including the Governor, and other dignitaries of the State, and

delegations from the Vestries, not only of many Churches in the Diocese, but also of New York and Pennsylvania, all of whom had gathered, without any special invitation, to do honor to the lamented dead. The windows of nearly every house past which the body was borne, had the shutters barred and hung with a piece of crape, and, as the procession slowly moved along the green bank of the Delaware, every bell in the city tolling, the scene was one of sublime solemnity. "Everything was as *impressive as life and death could make it.*" As the procession entered the Church Yard, and moved through the dense crowd to the Church, the sentences of the Burial Service were said by the venerable Dr. Berrian. The bier was placed in the center of the Chancel, the Clerical pall-bearers remaining standing on either side. The large Church, which was draped throughout with purple and black, was soon filled in every part, though not one-third of the procession was able to enter. After the Psalm, which was chanted, and the Lesson, which was read by Bishop Southgate, the Priestly pall-bearers took up the corpse and bore it to the grave. The Service for the grave was then said by the Bishop of Vermont and the Provisional Bishop of New York, the Anthem being sung by three of the Clergy. It was estimated that there were more than three thousand persons about the grave. Such grief we have never witnessed. The Prayers could scarcely be heard for the sobs of the mourners. Old and young, the surpliced Priests, the leading Laity of the Diocese, who had stood by the Bishop in all the labors and trials of his Episcopate, the chief men of the State, the gradnates of St. Mary's Hall and Burlington College, the citizens of Burlington, the poor and needy whom he had so long befriended, and even the colored population, who came with their little ones, all seemed to mingle in a common grief, as one after another they passed slowly by the grave to take a last look at that coffin which contained the mortal remains of him whom they had loved so well. And those who had a right to speak, say that there has not been such a funeral in this country since that of Washington. Certainly, no Bishop has ever died in our branch of the Church, whose death has called forth so many tokens of sorrow from every Diocese in the land. One who was present at the Holy Communion in St. Mary's Church, the next day, the octave of Easter, says: "He who has ever participated in this most comfortable Sacrament by the death-bed of some dear friend, the idol of a stricken family, has witnessed on a small scale what was on this memora-

le Lord's day exhibited at large among the Church people of Burlington."* To this day, his grave is covered with a mound f flowers, kept fresh by the continual offerings of loving earts; and they who have often been in Burlington since he funeral, say they have never passed the grave, that they ave not seen at least one silent mourner, uncovered, standing here to weep. And almost every mail brings us, from Bish-ps, and Conventions, and Convocations of the Clergy in all uarters, fresh tokens of sorrow for his death, and testimony o the estimation in which he was held.

We close our Article with the testimony of the Bishop of ndiana, which came to hand after the preceding had been ritten. Addressing his last Convention he said:

"He was nearly my contemporary in the ministry, and my beloved and alued friend of forty years. Our intercourse for a time was almost daily. knew him well and intimately. He had his faults—and who has not?—great aults, as some even of his friends thought and lamented; but they were faults f natural ardent temperament, faults of manner, faults growing out of the depth nd strength of his convictions, combined with an iron will and resolute deter-ination in following out those convictions, and the exalted sense he en-rtained of official position, duty, and responsibility. They were, however, hrown into the shade, and more than compensated by his generous impulses, is affectionate disposition, his brilliant domestic, social, and Christian virtues. take a melancholy pleasure in bearing this public testimony to his noble, nselfish, self-sacrificing spirit, his warm and loving heart, his burning zeal and ntiring labors in the cause of God and His Church, and in every enterprise romising in any, even in the smallest way, to promote her weal and extend er influence. His superior talents, his richly cultivated mind, his brilliant enius, his profound and diversified learning, commanded my admiration. His oral worth, his deep and ardent piety, and his genial social virtues, won ny high esteem and strong affection. His work for God's Church, par-icularly in the cause of Christian education, was wise in conception, extensive in haracter, and eminent in success. No man of his day has done so much for he religious training of the children of the Church, and done it so well. His Episcopate of twenty-seven years was equally distinguished for its signal fficiency, and its glorious results. Amid much misapprehension of the purity of

* "Burlington, where so much of his life of action and suffering was passed, says Dr. Ogilby,) pronounced its judgment over the grave of Bishop Doane. The Church and the world will accept this verdict, founded on the best of estimony, that of neighbors and friends, those by whose hearth-stones he has ived and died. That dear lady, Mrs. Bradford, who loved the Bishop as er true nature loved every worthy object, said to one of the Bishops once ssembled in Burlington, 'Pray, Sir, tell me, for I am but a plain woman, nd have little understanding of such questions, how is it that you Bishops nd Clergy from a distance, can know more of our Bishop than we know, who see him every day, at whose doors he has lived so long?' This is the uestion of common sense, of simple honesty. And eternal truth and right an give to this question but one answer. On that answer, we would rest he Bishop's earthly fame. The judgment pronounced by Burlington over er loved and honored Bishop's grave, might stand against the verdict of the world!"

his motives, the honesty of his purposes, and the wisdom of his plans, by some even who were apparently personally friendly, and constant and cruel misrepresentation, malicious opposition and unmerited reproach from others, who, taking counsel of their passions and prejudices, were pertinacious in their machinations and denunciations, he, strong in the *mens conscia recti*, and in the faith and fear of God his Saviour, fearlessly pursued the great work conceived by his great heart, and planned by his sagacious wisdom, unmoved by pragmatical opposition, and undaunted by reproach and calumny. What his zealous and far-seeing spirit prompted, his judgment approved, and his conscience commended as duty, that he did, and persisted in doing, regardless of personal consequences. 'Right onward,' was his principle and practice. He lived an honest man, with no deceit in his tongue, no reservation of his convictions, no double-dealing, and no mean subterfuges in his conduct. He lived a true man, true to his noble instincts, true to the high and holy principles which prompted his acts and concentrated his energies, true to his official responsibilities, true to the Church which he loved, true to his God. He lived a devoted Christian man, an affectionate, sympathizing, faithful Shepherd of the flock committed, in the Providence of God, to his chief pastoral supervision, and which, under his laborious, acceptable, and efficient ministrations, had grown from comparative feebleness to extraordinary strength, 'the little one' he found, having under his assiduous nurture 'become a thousand.' He died as he had lived. The summons to depart was sudden, but it found him with his armor on, the Christian soldier clothed in the panoply of God, and ready for the final conflict, as he had ever been for the many and grievous conflicts which seemed to cluster about his course from earliest manhood until the day of his death. His last words were a truthful and impressive epitome of the faith in which he had lived; they embodied the principles which had ever actuated his proceedings, and sustained him amid his many trials and accumulated sorrows. * * * Thus he 'fell asleep in Jesus;' for 'so He giveth His beloved sleep.'"

Art. VII.—THE PLAIN COMMENTARY.

A Plain Commentary on the Four Holy Gospels. Philadelphia: H. Hooker. 2 vols. 8vo. 1859. pp. 938.

This Commentary is different, in its entire style, method, and tone, from any modern work which has been written on the Gospels—certainly from any that has been written since Quesnel's Reflections. In what, then, does this remarkable difference consist? Does it consist in the fact that other Commentaries are doctrinal, whereas the Plain Commentary is devotional? This does, in part, express the difference, but without qualifications, only to a very imperfect degree, for on some doctrines, as, for example, on the doctrines of the Holy Trinity, the Incarnation, and the Person of our Lord, the Plain Commentary is infinitely fuller and better than any and all of the others. If, however, by this difference is meant that other Commentaries on the Gospels (we are speaking of the best) are mainly occupied with doctrinal inferences which more properly belong to a work on the Epistles, while the Plain Commentary is mainly occupied in considering the meanings of the identical words and facts recorded,—in a word, that the one is occupied chiefly with doctrinal conclusions, the other with the Person of our Lord,—then much has been said, but much which needs qualification still.

For one mind, truly religious in its way, will handle the recorded facts of our Saviour's life after a very different manner from that in which another mind, truly religious in its way, will delay upon them. We remember to have heard an Easter Sermon, evidently *intended* to be constructed upon the true Ecclesiastical theory of the Homily, which, from the minute precision with which it manipulated the facts of the record, became painful "even as an operation,"—and yet we have read Homilies, in which the same incidents were dwelt upon with equal minuteness, and only to edification. He, who remembers that the Lord Jesus is the Son of God, may safely enter upon the holy ground of His "smallest" human acts; he who does not so remember, he who has not had it laid to his heart as no power on earth except the Church hath commission to lay it, that "God and Man is one Christ" in the unity of the Person of the Lord, is always in danger of losing his

reverence when he enters upon that holy ground. Not rightly or reverently will he think of the movements of the Lord Jesus, who neglects to remember that every motion of the Son of Man is the motion of the Son of God. If the primary fact, that the Word was made Flesh, be the great Mystery of Godliness, then every recorded act and bodily movement of the Saviour is a substantive part of the Revelation of that mystery. It surely were not necessary that the Son of Man should pass from place to place by walking,—the fact then that He, being the Son of God, did so pass in space during the period of His mortal sojourn, is a fact having simply an infinitely profounder significance than if it had been written, it might be of John the Baptist, that he passed through the wilderness after the manner of a spirit. The view of the Incarnate Word, walking, speaking, motioning with His Hand, is assuredly a view which is given by the inspired Gospels,—we mean, such is the form of the inspired record, and this record is assuredly its own justification. We are no more at liberty to neglect to notice the smallest act of our Lord, than we are to neglect to notice the smallest word. In the case of the merely human subjects of Inspiration, their common human acts may be of comparatively small importance—we know them to be men, and take for granted that they act accordingly; but in the case of that Man, Who was the Son of God, His every act and deed are a veritable part of the Mystery of Godliness: to say of any of these, in any disparaging sense, that they are small, is to use language, the implication of which can be little thought of by those who venture on it.

But we are too speedily anticipating the main body of our subject. It had been our intention, in these introductory remarks, to have exhausted a list of negatives, and in the process to have eliminated most of the attributes in which the Plain Commentary is *unlike* the Modern generally. After remarking that "*rationalistic*" was *not* in our list, for the reason that we wished purposely to keep out of comparison works so painfully distinguished in this respect as most of the later specimens of Biblical Interpretation are, and because the class of Commentaries we had in mind in running the contrast,—the so-called "Evangelical,"—are *not* to be included, without constant qualification, under this wretched term of rationalistic—we will pass over the several negative attributes set down in our list, and take up the two positive affirmations which we find at the bottom of it.

The words *Patristic*, and *Profound*, will give us, we think, the positive discrimination, whereby the Plain Commentary

hall be found essentially to differ from the general body of Modern Interpretation. The like characteristics will appear, of course, in the expository and devotional writings of such nen as Andrews and Herbert, and of our earlier writers gen-rally who really appreciated the Fathers, but, for the same eason that the modern habit produces no devotional forms onstructed upon the particulars of our Lord's Life and Per-on, Modern Comment has lost the power of habitual edifica-ion in the same line. Prayer now constructs its petitions ipon certain scholastic (particular) *doctrines*, such as Justifi-ation, the New Birth, experience of grace, &c. Ancient rayer constructed its petitions upon Christ, that it might *now Him*, the power of His Resurrection, the Fellowship f His Sufferings. Had it fallen to the modern habit to nake the Litany, (the mere supposition is startling,) the peti-ions commencing "By the mystery of thy holy Incarnation," vould never have been thought of. The ancient devotional Offices are marked by a spiritual articulation making them to liffer, in their way, from the elaborate abstraction which haracterizes the modern, even as the channeled shaft in Gothic cutting differs from the pragmatic tameness of the ilastered Italian pier. And so, remote, as we fear, our illus-ration may seem, the entire Patristic style and method, the vhole Body of their writings, differs from the modern. As he Gothic builders took the cue of nature, and followed her eadings, and produced a Style at once mystically glorious nd articulately real, so the Fathers, with a like child-like aith, bent over the very words of Inspiration, followed where hey lead, traced them where they marked, believed whatever esulted from their collation, and produced a Body of Com-nent which—to pursue the illustration—bears a like relation o the Scriptures that the Cathedral bears to Nature—it is its ounterpart. Now this cannot be said of the Modern Com-nentaries. The best that can be said of them is that they nay be the counterpart to a given portion of the subject-pas-age; we know of none that professes to take up each word f Inspiration and follow out its meaning in the way of Scrip-ural collation, as does the Plain Commentary. But this is recisely the method of the Fathers. They believed the vords of Scripture to be the words of God, and they believed ll that is implied when it is said of each and every word, 'that t is a word of God,' and they labored with reverent assiduity o ascertain the full meaning, in each instance, according to ts Scriptural usage, *not* according to the demands of a fore-one dogmatic conclusion,—not according to a habit which

places a mental process where Inspiration has placed a perpetual reality. When, for example, our Lord spoke of water to Nicodemus, the Fathers believed that water was meant,—what was further meant by water they ascertained by a careful study of the inspired symbolism. They never built up a spiritual interpretation by means of a process which destroys the letter, as is with such painful frequency the modern usage in building up a doctrinal interpretation. We venture to say, that no case of Patristic comment can be produced, even from Origen himself, in which the letter of Scripture has received such treatment as the Third and Sixth chapters of St. John have received at the hands of Modern Commentators. That the Patristic method has resulted in *mystical* interpretations, follows of course; such is the inspired method itself. There are very few quotations in the New Testament from the Old, which do not acquire their force from this fact. But if by *mystical* is meant unreal and vague, then we hold the term to be far more deservingly applied to the productions of the Modern School. In themselves they—the Modern Commentaries—may be straight-forward and four-square as a piece of Dutch gardening; but in the attempt to make them connect fully and exhaustively with the Scriptures commented upon, they will be found vague to the last degree, vague with the kind of vagueness which characterizes everything which is so extremely artificial. It is in fact the indefatigable reality of the Patristic Comment, which, more than anything else, confounds our present mental habits. We will venture to make the same remark as it respects the Holy Scriptures. It is easy enough, for example, to spiritualize the account of the temptation in Paradise, at the expense of the letter, in the same way that *water* is interpreted to be *spirit* in the Third of St. John and then dropt out as if the word were not there,—it is the literal fact which most confounds the prevailing method. It is easy to say of the incident narrated in St. John ix, 6, that it is symbolical of this or that; but to construct a spiritual comment of which the fact itself shall form the perpetual and substantial ground, is not an easy task. The modern method of spiritualizing the articulate realities of mystical Scriptures is of a piece—to revert again to our Architectural illustration—with the "Revived-Classic" way of idealizing the mystic precision of the Gothic groining into the smooth impertinence of the Roman ceiling! It is indeed wonderful to see with what ease the modern comment is able to ignore the outstanding facts of inspired Writ. Wonderful, that is, when we consider Whose words are the subject of comment—when considered

mere metaphysical ground, independent of the sanctions ıich we should suppose would operate to restrain it, and which t so operating, the modern comment is growing more and ›re *irreligious*—the phenomenon ceases to be wonderful. is part and parcel of the universal sway of a scientific ›thod. The spirit which is so analyzing the world and all ngs, that the concrete reality everywhere has come to stand our minds as the mere result of the operation of laws, ıtead of being the pure creations which they are,—even the ne spirit has entered the domain of Scripture, and hewed › living trees of Inspiration into timbers.

It is no part of our intention to cast unqualified disparagement upon the works of Modern Commentators. The pious ›ors of Henry and Scott in this line, are still most useful—›re so than most that have followed them. Nor do we deny utility to the modern school, strictly so called, and which s taken its growth from the German Exegesis. It is consedly of the utmost importance that we should know we ve the text of Holy Scripture, and that we should be acainted with the power of every word of the same, *so far as ience can help us*,—which we take to be the sum and substance what German scholars have been doing in the matter. As it ›pects the temper of mind in which they—the best of them have sat over their work, may we be saved from it! It is ly pernicious. It will communicate itself to minds otherse reverent of Holy Writ. We have never known a single ıtance of a Biblical scholar having to any extent devoted nself to the study of their labors, who has wholly escaped e contagion of their irreverent spirit. Neander, Olshausen, ıd Tholuck, we take to be the best of the German Comntators, but if we are to attain to the benefit of their labors ly at the expense of losing our dread of their irreverence, en it is our hope that we may remain in happy ignorance of ıt benefit. But now, both as it respects the strictly Modern tegetical School, and the less Modern "Evangelical" Exposi-y Schools of Biblical Interpretation, we feel compelled to r of the whole of them, that, on the score of a profound d fruitful comprehension of the Inspired Word, they are ıll nigh infinitely behind the Fathers. We do not, as we ve said, put down the labors of the Modern Commentators nothing; we cannot believe that any one generation has en without some useful cotemporary helps for the underınding of Holy Scripture, and we may hope that the toils en of infidel Lexicographers shall be made in some way to ntribute good service—we would thankfully admit the por-

tion of good in all—but we must maintain that in comparison with what the Patristic Commentators attained to, the whole body of the modern is but a portion—a fragmentary and superficial portion. The richest Comment of the Evangelical School has never found Christ in the Canticles as Theodoret has—all that has been written on St. John is fractional and superficial indeed, when compared with St. Augustine. What the modern way of Interpretation is to *result* in, we cannot tell,—we hope for the best; but that it shall result in much, except as it goes back to the Patristic *method* of handling Scripture, we can never believe. If we are not at present in a transitional condition which is to be perfected by a reverting to this method, then we are prepared to say, "let the Modern Comment go, let it pass away for nought, let us have the Fathers and nothing but the Fathers." Perhaps Owen on Hebrews, and Tholuck on St. John, are, on the whole, the most classical specimens of the post-Patristic school—we would be willing to test the whole question as to the comparative merits of the Ancient and Modern Comment, by placing St. Chrysostom along side the one, and St. Augustine along side the other. Or, we would be willing to test the question thus—take *any* Commentator who has written for the last two hundred years, and *he* will be found invariably the most instructive and the most profound, who is most familiar with the writings of the Fathers. Daillé on Colossians is altogether the richest piece of Comment which we have found among the Continental Reformed—its richness is due to its familiarity with Patristic exposition, a richness which Daillé's polemical attitude to the Fathers on other grounds, and which the hardening dogmatism of his theology could not wholly exclude. A man cannot range in *these* gardens without bringing away something of their fragrance and fruitage—a man may range, or tramp rather, over the beaten ground and amid the shingle glare of much modern comment, and bring away little but dryness in his spirit. What he *does* gather of "prosperous fruit" will generally be some waif from the Patristic field.

Or, yet again, we will offer one more test; let the devout man, and the man that is seeking to become more and more devout—let this man, whose devotional food among uninspired writers has been drawn from any of those commonly called evangelical—let him become familiar with the Meditations of Augustine, or the Imitation of a-Kempis—and we venture to say that in every case the thought of going back to his old favorites will be a thought as of dryness, dissatisfaction, and painfulness. And now we will go on to

say, that for the same reason the same result will follow the familiar (uncritical) use of the Plain Commentary. If the reader's hand-book on the Gospels heretofore has been among some of the later works, he will throw the volume from his hands and remove it from his house; if it has been in Scott, he will retain his Scott for occasional reference; but he will make the Plain Commentary his *vade mecum;* he will find the wonderful things of the Law set forth in a way he never saw before; he will find words, incidents, and events, surcharged with meanings, which he had passed over as common things; he will find his attention drawn to the most edifying meditation of divine mysteries; he will find Christ everywhere.

It may seem hard if we shall say that the Plain Commentary differs from the modern generally, in that it is full of Christ; but such is nevertheless the fact. The best that can be said of the best of Modern Comment is, that it is full of the doctrine of salvation. The Gospels, according to the will of the Spirit, are full of Christ; of the Epistles, it may be said, that they are full of the doctrine of Christ. The Gospels never leave us without the presence of the Lord; it is of Him that they speak from beginning to end, and speak in such a way as to keep the Person of our Redeemer in constant view. The Epistles may for a moment leave the Lord's Person, if we may so speak, in order to discourse of His work and the effects of it. But only for a short mental moment do even the Epistles thus hold the doctrine of Atonement apart from the Person of the Saviour. It is true that the Apostle to the Gentiles does, in one of his Epistles, stop to argue the question of Justification, but he argues in such a way as to show us that this, as well as every other doctrine, is nothing apart from His Body, Whom God raised up. Whatever of argumentation is done by inspired writers, upon the work of Atonement, is so done as to *unite* that work with the Flesh of the Word, never so done as to divide them. While, therefore, it is an obvious and allowable distinction to say that the Gospels give us the History of the Lord, and the Epistles give us the doctrines of salvation; yet it must ever be borne in mind that no inspired writing gives any doctrine of salvation apart from the Person of Christ; that the substance of the Gospels is the substance of the Epistles; that the beginning, middle, and end of the one is that of the other; Jesus Christ, of the Seed of David, the Son of God, crucified for our sins, raised for our Justification; God manifest in the

Flesh, made manifest by the Church in the Saints. In accrediting, then, to the Modern Comment a fullness of the doctrine of salvation, we must not be understood to admit that it has this fullness in a way analogous to the inspired Epistles. It has it somewhat as the early chapters of the Epistle to the Romans would have it, had the doctrine of the Resurrection and of Baptism been left out. *The Modern Comment has separated the doctrine of the Atonement from the Person of the Lord.* Of this, there can be no more certain evidence than the fact that we find so many of its readers who can speak much of Christ, and yet have little abiding impression of the Flesh of the Son of Man. We narrate a simple fact, when we declare that we were once put to it and found it no easy labor to help an aged believer, who had been living upon the "doctrine of Justification," to realize her Christian hope as existing in that Body which Thomas handled.

The doctrine of salvation is tied to the person of Christ, in the Epistles, by means of the doctrine of the Church and Sacraments. We are Justified by the Faith of Him, into Whom we are Baptized. Now, it is forever impossible for the critical method—and such is the method of all un-Patristic comment—to hold fast to this use of the Church and Sacraments. Nay, it is impossible for the critical mind to hold fast to the meaning of a New Testament symbol. How can anything short of Faith manage with such sayings as, "I am the Vine, ye are the Branches." "Inasmuch as ye have done it unto the least of one of these, ye have done it unto Me?" *The Church, Christ's Body; Do This in remembrance of Me; Baptized into His Death, Burial, and Resurrection;* these are the very instruments of the true comment, but these are the very instruments which the critical comment cannot possibly manage. It is possible to conceive such a commentator being doctrinally orthodox on the separate questions; it is *not* possible to conceive of his doing otherwise than laying each separate doctrine carefully away in a box by itself. Nothing short of a spirit of implicit faith in the words of inspired Scripture can understand that every *verbum Dei* of Holy Writ, is *verbum Deus* of the Holy Gospel; and such alone is competent to make a comment which shall be to any adequate degree a counterpart of that concerning which it undertakes to speak.

Take a single phase of this vast subject—that of the fact of our Lord's Resurrection. Now, what modern comment makes any such use of this Fact as the inspired writers of

e Epistles made? What substantive, ever-present place, example, has the fact of Christ's risen Body, in the scheme, now held, of Justification by Faith, or of the emotional se of the experience of Grace? Have we not heard ousands of sermons on justification and the new birth, that ve the hearer no bodily Christ—that left him with an ab-act of the doctrine of salvation? And is it not to this stract that but too often the name of Christ is given? The e word of invitation to sinful men, by the Gospel, is, Come unto Me and be saved." Now, if any man think he n discuss the doctrine of the atoning work of Christ, and ke it clear for men, otherwise than by discussing the same connection with the very Person of Christ, let him know at he is undertaking that which was not undertaken by spired writers, and that he is assuredly dividing what God s joined. Such doctrine *must* trouble men's souls Whoso ves a man with a doctrine of salvation which is not the ctrine of Christ's Person, assuredly he leaves the man in a y spot. And this is what the Plain Commentary does not , but does its opposite to a wonderfully successful degree. strikes us with constant wonder that *any* modern mind has en able so generally to attain to the Patristic method. We uld far rather put this volume into the hands of a person xiously inquiring after the way of salvation, than any lume of sermons or manual of directions we have seen. id for the same reason we should rejoice to see it in the nds of every one who is in any way called to give religious ching—parents, pastors, and trainers of Sunday School sses.

The other kind of teaching, doctrinal teaching, so called—ctrinal teaching done in any other way than that which the ain Commentary follows—is always exposed to the danger leaving the individual with a mere mental abstract of the th; with a formula, instead of the reality. However ful doctrinal formulas may be in Theology, they are of le use in holy living. It is assuredly of use to know that are Justified by Faith; it is of no use to know the doc-ne, if we hold it apart from Him into Whom we are ptized. Each and every doctrine of salvation possesses stantive truth only in Christ—the doctrine, or the preach-, or the thinking of it, which does not draw the individual Him, is an empty beating of the air. "O that I might t near Him, that I might touch but the hem of His gar-nt, that He would give me that living water, that He uld give me His Flesh to eat;" these are the demands of

the universal heart of man in his time of need; and these are demands which no *mere* doctrine of salvation can ever satisfy. It is the "*mystical* man," namely, the spiritual, which makes these demands; and the mystical man is that very man which perishes, if it have not reality and fact given to it. Of this word, *mystical*, we shall attempt no further definition than merely to say that it always and invariably has its foundation in that which is most express, actual and real; and that it is always destroyed by substituting a thought in the place of that foundation. Now, there is a system of religious teaching, the immediate object of which is to set forth union with Christ—and there is a system, the immediate object of which is to set forth union with the doctrine and experience, so called, of salvation. The one system makes constant use of the personal History of the Lord, and of His personal representatives, such as the Church, the Sacraments, His presence in the saints, in the poor, in the maimed, in little children. The *doctrines* with which this system operates, will be the doctrines of the Creed; which doctrines are remarkable in this respect, that they cannot be dealt with apart from the Person of the Redeemer. The other system makes little real use of the personal history of the Saviour; scarcely any of the doctrine of His Person. It rather esteems such kind of teaching to be unprofitable, possibly unspiritual. It would judge it more salutary, for example, to preach a course of sermons on the Attributes, abstractly considered, than to show forth the character of the Godhead as it shines in the face of Jesus Christ. It prefers thinking about "experiences," to meditating on Christ. It is more at home with the clouds of Sinai than with the Child in Bethlehem. It takes more naturally to the Sabbath than to the Day of the Son. The fact that the air we live in has felt the movements of the Incarnate Word, has no reality for it. It prefers to go back of the "Word made Flesh," and to pass by the "Word made Flesh," as if there were anything which has been made known to us of God, out of Christ. Of course this system makes little use of the Church as Christ's Body, or of the Sacraments, or of the poor, or of sufferers, or of children, or of the things of the natural world and of Providence, as His bodily and personal representatives. Indeed, it has no conception of the Symbol, "The Church Christ's Body," other than as a figure of speech! This, too, the system which complains of the figurative comments of the Fathers! Now, we say that the system which thus sets forth the doctrine of Christ, must, in the nature of things, often impart the figure of the doctrine without imparting any substantial Symbol of the

reality; in a word, must leave the individual with a subjective notion, to which he gives the name of One Who is the Son of God. We have no difficulty in saying that such is a most unwholesome system of teaching. If any man think he have warrant for it in the doctrinal teachings of the Epistles, let him see if he can find an Epistle without the Church, the Sacraments, the presence of Christ in the Saints, and in the world; let him consider that solemn charge of the Apostle, especially claimed to be doctrinal, "*Remember that Jesus Christ, of the seed of David, was raised from the dead according to my Gospel.*" The Plain Commentary throughout proceeds upon the principle that the doctrines of salvation are to be promulgated as growing out of Christ; in no sense out of human thought. It simply follows the lead of the Gospels on which it is commenting. And if at any time carried beyond its direct guidance, it is careful to proceed in an equal line of direction. When it ceases to represent the Lord in immediate connection with His personal history, it goes on to do so in the way directed at the close of the Gospels. Neither of these methods can the other system adhere to. The personal acts of the Lord stand rather in its way; its thought cannot comprehend them, its mind cannot dwell upon them, it is so accustomed to ideas that *things* are an obstacle to it, it is so used to figures that forms and deeds have little reality for it; much less, then, can it take its stand, in teaching, along side the Sacramental representatives of the Ascended Saviour. Not having learned to be at home throughout the Gospel History, it cannot be expected to find itself at home at its end. He who has not found the Lord in all which He has done, will not be likely to "make disciples" in all the way which He has commanded.

But more than this, and back of this—the modern system, (we continue to call it so merely for convenience, meaning, of course, the non-Patristic,) this Puritan system, which has effected the separation, of which we have been speaking, between the doctrine of salvation and the very Person of the Word, has made a deeper separation in the Lord's Person. It is no part of our intention to do more than refer again to this mysterious subject. But we feel that it is at this point more than any other that the modern way of dealing with the records of Inspiration, and especially with the Gospel History, comes short. There are many things which the critical mind can hold together: the two Natures of our Lord in one Divine Person, is what it cannot hold together. The critical mind, and by the critical mind we mean that which places its own

reasonings and figures where the words and the forms of Holy Writ alone have place and residence; this critical mind, this abstract doctrinal faculty, can never frame its speech rightly in speaking of the Incarnate Word and Wisdom of God. It ever speaks as if there were two Persons—as if the Son of Man were a separate Being from the Son of God. The modern view could by no conceivable possibility have framed the Athanasian Creed.

If for no other reason than that we might learn to think and speak rightly of the Divine Wisdom, would we rejoice to know that a copy of the Plain Commentary were in every Christian family. We know of no single book, certainly of no Commentary, which would promise so much. It is, by the way, a point very plainly to be noticed, that the right phraseology, as it respects the proper view of our Lord's Person, has been preserved by Church writers only. We do not mean to say, that Continental and Denominational Theology has entirely lost the true doctrine; we do mean to say, that neither in thought or speech is it familiar with the truth; nor are we able to see how this should be expected. We have already made the remark, that to the Church has been committed the keeping of the mystery. Blot out the Church, and assuredly there remains no Body on earth to say that God is Three in the Unity of One, and that God the Word, and Jesus the Lord, are One Christ. And if there were any other Body to say it, it would say it in vain, because human reason is not competent to say it otherwise than in vain.

There is no fuller test of the modern lack of a right familiarity with the orthodox Faith at the most serious point under consideration, than the almost utter incompetency of Modern Comment, in dealing with the narrative of our Saviour's life. It seems able to perceive readily the Divine Person, only in Its miraculous acts. The Saviour walking on the water, astounds it into adoration; Jesus walking on the land, excites no adoring wonder; it can only be because it sees in that Jesus some other than the Person of the Word of God! Whereas, if it looked rightly upon the One Lord, Son of David and Son of God, it could never forget that His acts are all Divine, all miraculous, and all infinitely significant. The right view sees the Son of God, our Lord and God, as readily seated at the well of Sychar, or standing by the grave of Lazarus in the hands of men,—as on the Mount of Transfiguration. Indeed, with a certain profounder readiness, inasmuch as it is more wonderful that God should be seen and handled, than that Christ should take on His own glory.

It is not, however, with the ordinary human acts of our Lord that the critical method owns itself at fault, it is able to make no more account of them than if they were the acts of a human person; nor is it with those acts which are more manifestly Divine, for these readily excite its wondering adoration. The class of incidents in the Life of our Lord, which reveals as by a touchstone this most serious incompetency of modern Interpretation, are those confessedly *mystical;* such as His action in curing the blind and the dumb with earth and spittle, in suffering virtue to pass through His garment, in taking Bread after His Resurrection. Of these acts, the most the Critical System can say, is that they are "symbolical;" and *symbolical*, on *its* lips, means—the shadow of a shadow—means simply *nothing*. The acknowledged mystical acts of our Lord the modern Comment can make nothing of, except by a process which evaporates the fact in which alone the mystery consists. And how should it be otherwise? Has it not done the same with the Sacrament, which is the very instrument of the mystical vision of Inspired Words? Has it not—we must ask it—has it not done the like with the very Body? Is it any wonder, then, that it should fail to recognize in the Human the ever Divine, and in the mystical the truly natural? It owns the Word, it sees the Flesh; the Word made Flesh it does not always see. It fears to worship Jesus in the tomb. It cannot remember that the Word made Flesh is the substance of the Revelation of God. It does not see that Word *in* the word; the word of inspiration, the word of creation, or the word of Providence. It is not aware of Christ as at the head of the whole Creature, does not behold Him in the Church, does not perceive Him by the Angels. How, then, should it not be put to confusion when it hears that from out His own Flesh He breathed on them the Holy Ghost, or when Thomas thrusting his hand into that Flesh was constrained to say, "My Lord and my God."

When the Word was made Flesh He took and made part of His Divine Person the dust of the ground. This earth is *not* the same that it was before the feet of the Son of Man trod upon it. This air is not the same that it was before the Son of God breathed it. This water is not the same it was before the Lord drank of it, and was baptized in it. This bread is not the same it was before the Lord ate of it, and took it into His hands and blessed and multiplied it. It is *something* that God the Son hath taken into Himself the creature which He made. *What* that something is, we cannot tell; but we know that it *is*, for there is

no profounder reality and truth than the Body of the Lord Jesus. If *this* be not so, if *He* rose not from the dead, then are we of all creatures most miserable. Such acts, therefore, as our Lord's healing, raising the dead, multiplying bread by the touch of His Hand; acts which must be symbolized into emptiness and made as if they were not by the critical mind, are those which are the very household Symbols of the Faith of His Divine Person. Every act, proper to the Human Nature of our Lord, was at the same time the Act and Deed of the Divine Person of the Word. If no word of God has ever been in vain, so no act of Christ was ever in vain. The movement of the Hand of Christ is the movement of that Being by Whom the worlds were made, in Whom all things subsist, and by Whom all things are reconciled unto God. It is forever impossible to acknowledge this, except by the Faith which acknowledges our God and Redeemer one Christ. That Faith, which is the Truth as *it is* in Jesus, sees equally in His natural and in His "supernatural" acts, one Redeemer, one Lord.

The entire Gospel History, and every iota of the same, is, to Faith, the History of EMMANUEL. It believes that in that History every word of God is real and true. It believes that when the Body of the Lord came into the world the Son of the Highest came. If it has been anxious to let no word of Jehovah, when the ministry was that of Angels, escape its reverent heed, it will be careful most surely that it shall lose no word of Him Who is the "Builder of this House." Every act, and deed, and incident of Christ, is such a word. It cannot sit when Jesus speaks, it cannot stand when Jesus walks, it will not sleep when Jesus kneels. It will think, and yearn, and meditate, over everything that is said of Him, as of a thing the most veritable, real, and true, of all the things it can bring into connection with its own being. To its view the whole period and enclosure of the Gospel History, every event, every incident, every movement, of the narrative—the air, the ground, the fields, the streets, of these and all, it is *something* that the God of Heaven came into personal contact with them through the Body of His Flesh. And such is, in reality, the virtual belief of the Christian world. Every Christian heart feels that Jacob did a natural thing in raising a monument on the ground made holy even by the vision of the Son of Man. The holy places of the Holy Land still attract the heart of Christendom. The stoutest Puritan that ever lived, if he really believed that Jesus of Nazareth was his Lord and God, would fall down before the authentic

mark of the footprint of his Saviour—would have the same feeling in view of the marks of the tracings of His finger on the ground, which he would have in view of the identical Tables written in the Mount. The air, the water, the ground, the winds and skies, the streets and cities, the houses and the tombs, and the whole era of the Gospel Histories, are, to the earnest and longing vision of Faith, filled with such tracings, even with the marks of the progress of the Son of God from Bethlehem to Olivet, in the work of man's salvation; and every such tracing is of the very Body, the very Hand, the very Breath, of God the Lord.

Is not the Gospel Record in some veritable way a counterpart of the Lord Himself? And is it possible that a Book, written on the "manly and sensible" scheme demanded by the age, could answer the religious needs of nineteen centuries of men, possibly to some extent of angels, and of the centuries yet to come? If a mere human book becomes universal in the proportion it is mystical, as all books containing true poetry are, must not every word of the Bible possess a mystical power? If the Word of Inspiration had been uttered from the Throne of God immediately, should we judge that any one of the words so spoken were merely a common word? How then any the more common, because given through the ministry of Angels and men? How any more common, because brought by the Word Himself? And because we say the words possess a mystical power, do we thereby unsettle their sense and reality? We do not, except to the mind which sees not that the breathing which conveyed the Spirit to the Apostles was the breathing with which the Saviour slept in the ship; and the mind which does not so see, makes the acts of Christ phantasmal, and much of the Inspired Word anecdotal! It must be remembered that these Fathers, who are so charged with *mystifying* the Word of Inspiration because they believed the Spirit of God in every word and incident, are the very men who cling to the Flesh and Body of Christ, in a way which the same school considers carnal! No, it was *because* they believed that the Flesh of Jesus was conceived by the Holy Ghost, that they believed it to be true Flesh; and it was because they believed the Words of Inspiration filled with the same Spirit, that they believed them to be real and living words. The modern world does not, as it seems to us, approach towards having the unconquerable sense of the divine reality of either the Word of Inspiration, or of the Flesh of the Word, which was patent to the Fathers.

We say, that the modern process obliterates the letter, sub-

stituting its own mental conclusions. The Patristic method finds the solution of the mystery *in* the letter, and ties it to the letter; in a word, the Patristic comment on the Word of Inspiration is precisely of the same nature with its comment on the Person of the Word. It separates not the doctrine of salvation from the Body of the Lord, it divides not the Person of the Word from the Flesh of the Son of Man. To them it was the very Words of Inspiration, which were Spirit and Life; it was *not* the human, mental conclusions concerning these words. The Fathers believed that the pronunciation of the Inspired Word had power; the modern spirit, where truly Christian, believes the same, and *gives* the Word to the sick when their minds are at the weakest, and to the insane and insensible, who seem to have no mind at all; but it goes directly in the face of its own theory, in so doing. If the Word of Inspiration is not a mystical Word, then it can be of no service to the man whose mind is not at the point of "manly thinking." Thanks be to God, that the heart of man need not in all things follow his head; blessed be God that we all know of humble saints to whom the Words of Inspiration are a power which Dictionaries and Grammars know nothing of! Thanks be to God, that that Book of Psalms, which no mortal man has ever written of with full intelligence, not even the Fathers who have done the most and best of all, can nevertheless be learnt upon the knees. But let the modern Comment undertake to teach one how to pray the Sixty-Ninth Psalm. The most it can do is to divide and insulate the parts: "this verse is Messianic; that portion belongs to the author alone; the imprecations are prophetic; this is theanthropical, that anthropological." On the other hand, hear St. Augustine: "We that are made the Body of Christ, let us not fail to recognize our own voice in the Psalms, and other Scriptures. Christ—wheresoever in those Books, wheresoever in those Scriptures, I am journeying and panting for breath, in that sweat of our face which is part of our sentence as men—Christ is there openly or secretly to refresh me. He only, who finds no pleasure in these holy manifestations of Christ, is *turned unto fables.*" The one, in phrases the very sound of which is chilling, can but apportion the passage into parts severally distinct and conflicting, as it respects any real unity of appropriation; the other, with a language whose every word savors of the unction of the Sanctuary, encloses the whole passage, still severally divided, in the one Ark, in relation to which, the man of prayer is both actively and passively *Theophorus.* Even so and always is the modern Com-

divisional throughout, and so it must be, because it is
the guide of the intellect; at the same time, therefore,
nd must be *visionary*. The Patristic alone is construc-
nd properly edifying, inasmuch as it is under the guide
ith. Union with Christ, by the Church His Body, by
ints His members, by the Sacraments His representa-
and by Faith His gift; this gives the key to its method.
lieves that every word of Scripture is a word of God,
very event and incident concerning the Saviour is an
and incident concerning Emmanuel, and with child-
ith it tarries by that word and meditates upon the in-
, until it feel a meaning. Now, this child-like faith in
ord of Inspiration, is that in which consists the im-
rable profoundness of the Patristic Comment, and which
manliness of the full stature of the "child of the King-
' The Patristic Comment has a sense and consciousness
very and everywhere present Word, and Wisdom, and
ess of God in Christ, the like of which is not known to
odern. It has a Body, and a Spirit, to which the ex-
e intellectualism of the modern is but as a Docetic vision.
ntil thought and prayer shall have become far more
coincident than they are in the present age, may we
t the prevailing modern Comment to give us any real
nce in the Psalms, or on the Gospels.

that we have said of the Patristic Comment, we have
saying at the same time of the *Plain Commentary;*
t that the Plain Commentary is restrained by the press-
the times from fully carrying out the Patristic method.
indeed, as it seems to us, rather too cautious, at certain
. We will give an example. Speaking of the miracle
loaves, page 691, "It cannot be without an object, that
hn has thus reminded us that these were '*barley* loaves.'
may that object therefore be presumed to be? Why do all the Evangelists so often state that the loaves *five* in number? Are we simply to see in the material
loaves an indication of the *season* of the year: in their
er, a careful distinction of the present miracle from that
occasion when *seven* loaves furnished forth a banquet
r thousand? The perfect safety of such criticism forci-
commends it to writers and readers of every description;
ery far are we from disparaging a style of remark which
lieve to be in itself perfectly true, and which is doubt-
ighly valuable also. But the question arises, Is this the
truth? May there not have been yet another object in
riter's mind for dwelling on the fact that the present

miracle was wrought with *five* loaves of *barley* bread? But we forbear to speculate. It shall suffice to have invited the reader's attention to the subject, and to have avowed our own suspicions. The reference of the present miracle to the coming Sacrifice of Christ, and to the benefits consequent thereon, is, however, something more than a mere matter of opinion."

We quote this passage as showing the Author's general carefulness in the above description of symbolism, and at the same time to enter a protest against the times, which necessitate such caution on the part of so competent a writer. Suppose that in these five loaves, or in the five perches, or in the five Books of Moses "the Prophet," or in the five stones which David drew from the water of the brook, we are reminded of our own five senses, and then of the Flesh of the Word to which we are united in our Baptism, in which we have the keeping of the Law, and conquer Satan, and have our healing, and live the life of Grace; is *this* of no utility! One certainly would not make the doctrine of the Incarnation to grow out of the number five; but in a Book which is characterized from Genesis to Revelation by mystical numbers, one is certainly at liberty to draw all possible edification from them. It is not mystification so to do, it is reverence, and the very highest good sense. Or suppose, in reading the other miracle of the loaves, the number *seven* should remind us that He Who wrought with the *five*, is One with Him by Whom the world was made? Again, we ask, have we gained nothing? Is it nothing if a *number* has brought us nearer to the truth that God and man are One Christ; that by the Flesh He gives, the world hath life; that He has overcome the Goliath who for "forty days" has been accursing our souls! The Comment which denies us this, is the Comment that sees no Spirit in the wind, finds no Christ in the water, gives no Angels to the children, and speaks with a conciliatory beseeching towards Science when it speaks of *any* miracle! We would rather be a child and believe all things, than be the grown man who can walk upon the earth once pressed by the feet of the Son of God, and have a care to diminish miracles!

But while the Plain Commentary, wisely, perhaps, for the sake of the times, abstains from a considerable portion of the field of Patristic symbolism, it does not by any means fail to find edification from those portions of the inspired Record which the critical method passes over as mere human accidents in the grammar of the narrative. One could make a very instructive volume of excerpts from the Plain Commentary on parts of the inspired Narrative, which the general method

usses over altogether. It is, indeed, this characteristic of the ook which makes it so singularly rich and edifying. And it this which gives it its proper name of *Plain* Commentary, id which results in its being so profound. We shall but re-eat ourselves in saying that it is because it bends over every ord as over a word of God. It is the same quality which akes the volume so exceedingly valuable to the sick. We ish not to go into the metaphysics of the matter, but we all now that we become recipients of truth by very different ental processes;—and among these the act of *meditation* is nfessedly the most fruitful kind of thinking done upon ivine things. It is characteristic of this act that it *is* done pon *things* rather than upon inferences and conclusions. ur Saviour is not only the Teacher of the Way, He is the Vay,—He is Truth, and Life, and Wisdom Itself. We shall ways do well to fix our view on the *things of Christ*, on the ncrete forms of divine realities, at least as much as the ospels simply followed will lead us to do. It is not upon octrines that we meditate, it is upon facts, incidents, looks—it upon Christ; a single, well-remembered look of a departed iend will do more than anything else to bring him to mind. Ve can confidently say that the Plain Commentary is a Book ever to be taken in hand without profit, when we are in that ate of mind which longs for spiritual refreshment and cannot ear the thought of mental agitation. Scott is far too *hard* a ook for such a state of mind. Doddridge is a weariness. What, then, shall we say of the rest? The Plain Commentary a blessing for the sick, for those who keep days of private sting, and for all who desire an inexhaustible fund of Devo-onal reading, and are tired of the private thoughts even of ie pious. We know of a Christian lady who lately died most remarkably pious death, from whose hands the Plain ommentary was never absent during the period of her illness. or the space of a year she read no other book, studying it roughly and verifying all the references. We have, in veral instances, recommended this Book to young persons hen in a more than usually serious state of mind—and ways with the same good effect—that of a most cordial terest in its pages, and an expression of gratified astonish-ent at its singular richness and suggestiveness. No Book we now of will so take the mind by the hand, so to speak, and ad one forth amidst the things of holy Inspiration. We have ready compared the word of inspired Scripture to the word vealed in creation. He who takes us by the hand and points nt to us the beauty of natural objects, does more for us than

the man who reads us a chapter on Aesthetics—so the Plain Commentary does more than the Modern Comment generally. Nor are we led under its guidance simply to the little rivulets and the narrow spots of the vast scene of the Gospel history—we are in the hands of a leader who follows whither *he is led*—and who, with the equal reverence and simplicity of one who knows no greater or smaller among the things of God, bends over the lily of the valley or lifts his believing vision upward from the base of the great mountains. For power of statement as to the great mysteries of godliness, and the practical bearings of the same, the Book is incomparable. If we were asked for a volume which should best tell one what may be known of the Holy Trinity, the Incarnation, and the practical bearing of the whole subject of the Atonement, we should unhesitatingly say the Plain Commentary is the best. If we were asked what would you recommend a commencing sermonizer to do with a view of enriching his discourses, and of avoiding the prevailing complaint of emptiness and tediousness of the modern sermon, we would propose that for the space of a year the Plain Commentary, with Augustine on St. John, should be the constant study.

Let us give an instance of the writer's habit of drawing instruction from those parts of the inspired narrative which we generally pass over as having no more than a *mere* narrative force. We will quote a short paragraph from page 675, where at the end of his comment on the fiftieth verse of the fourth chapter of St. John, he says—

> "It seems worth pointing out that as our Saviour abode for 'two days' at Sychar, and then restored the young man, so also when He heard that Lazarus was sick 'He abode two days in the same place where he was,' and then announced His intention of going to 'awake him out of sleep.' Were not these acts typical of His own Resurrection 'on the third day?' according to that of the Prophet,—'After two days will He revive us; in the third day He will raise us up, and we shall live in His sight.'

Again, we ask, is there nothing edifying in this—is there no gain here as compared with the method which finds no remembrancer of Christ in the incidents mentioned? 'But it adds nothing to the sum of my knowledge of Christ." Nay, but it does. It may not add anything which one could write down precisely, nevertheless it adds to the sum of your knowledge of Christ, whenever you make one more thing, experience, or want, to remind you of Him. When you awake from sleep and are reminded that of Christ it was said, "I laid me down and slept, I awoke, for the Lord sustained me,' when you see a little child eating bread and are reminded that Christ ate bread—you have increase to the sum of your knowledge of Christ.

Again: test the the Modern and the Patristic Comment in ıe following passage.

"They bring unto Him one that was deaf, and had an impediment in his ɜech; and they beseech Him to put His hand upon him. And He took him ıde from the multitude, and put His fingers into his ears, and He spit, and ɔched his tongue; and looking up to Heaven, He sighed, and saith unto him, phphatha, that is, Be opened." *

The Patristic method of dealing with a passage such as this, ı which every word is mystical and every word *was done*, is mply this—it believes the Incarnation to be a reality, namely, ıat the Word, or God, the Second Person of the adorable rinity, was made flesh, so as that God the Son and the Iuman Nature of Christ are One Lord in the Divine Person f the Saviour. It believes, therefore, the hand, the finger, the ıouth, the spittle, the eyes, the sigh, and every particular art of the action, to be the very property and deed of the econd Person of the Holy Trinity. So believing, and so *aving learned* to believe, the passage became full to overflow- ıg with Christ—the Messiah of whom the Law and the 'rophets spoke—it was to them what the account of the giving f the law is to us, but *with the Incarnation added!* The Iodern "Evangelical" Comment can make nothing of the assage, because it is too rationalistic to realize the terms in 'hich it is given, and it is too reverent of the Lord Jesus to ıake them mythical. It can do nothing but pass them by! ınd yet not thus can it stultify itself at *every* point—let us gain give thanks that it can *pray* these mystic words. It can n that ground cry to the Lord Jesus to stretch forth His right and—to touch the burdened heart—to lay His finger on the ıammering tongue and lip—to breathe upon the fainting pirit—to shed down the perpetual dew of His grace. Let us ɜe, then, if the Plain Commentary has been able to extract difying matter from these divine words. Alas, that it has to e so cautious—alas, that in the Psalms and Canticles the ıatures of our Lord should have come to shine so dimly, ıat, having arrived at the reality in the Person and Members f Him in Whom we live and move, we should be so blind to ıe glory, and so dead to the sweetness of the Flesh that iveth us our life—nay, that the fragrance of His mouth ıould have become a cause of offense!

"Wherefore did He proceed so to deal with him? Since bodily ailment is the ınstant type of spiritual infirmity, consider whether it may not have been ıpplied by this act of our Lord, that the deaf ears are *then* only effectually ıstopped, when they have received into them—been *penetrated* as it were y—the Finger, which is only another name for *the* SPIRIT, of God; as was

* Plain Commentary, p. 326. St. Mark, vii, 32.

explained in the notes on St. Luke xi, 20. Consider whether our Saviour, by this act of His, may not have been doing in symbol, what He is elsewhere declared to have done in reality,—when it is said of the Eleven Apostles, '*Then opened He their understanding.*' Further, by transferring the moisture of His own Divine mouth, twice to the eyes—once to the lips—of an afflicted creature, was He not satisfying, symbolically, those well-known petitions of the Psalmist,—'Open Thou mine eyes, that I may see the wondrous things of Thy Law;' 'Thou shalt open my lips, O Lord, and my mouth shall show Thy praise?' Were not those two acts an indication,—the one, that 'The commandment of the Lord' ('*The word of His lips*') 'is pure, *enlightening the eyes*;' the other, that 'the tongue of the stammerer is ready to speak plainly,' when the Redeemer hath fulfilled His covenant,—namely, that He will *put His Spirit in the mouth* of the seed of Jacob forever?"*

After commenting on the incident of Our Lord's looking up to Heaven, the writer proceeds to remark concerning that which is said "*He sighed*,"—

"This is more difficult to explain. But since, at the raising of Lazarus, our Saviour is said to have not only 'wept,' but also to have groaned in the Spirit, and been troubled; and since the occasion seems *then* to have been the tears of Mary and of the Jews who came with her, joined to the grief of His own human heart for Lazarus, His friend; may it not be that a feeling of compassion (excited by some unrelated circumstance) occasioned the sign of external emotion here recorded by the Evangelist? His notice of it will be felt to be the more affecting when it is coupled with St. Paul's assertion of our Lord's fellow-feeling with His creatures, and especially when the Origin and History of Physical Evil is considered. This last remark, indeed, suggests that the Human Sympathies of the Saviour were co-extensive with Human suffering and sorrow; and, (as it is said in another place,) that 'His tender mercies are over all His works,' to the end of Time. So that the sigh of 'the first-born among many Brethren,' here recorded, was expressive of His pity for every other child of Adam who shall be similarly afflicted forever."

It strikes us that these words promise to be words of comfort to the deaf to whom they may come, and that even those, who theoretically recoil from such a mode of interpretation, will devotionally press the same to heart, what time they feel themselves, by reason of infirmity, burdened in spirit. It also seems to us that such interpretation exalts the dignity of the Saviour, and is according to the analogy of faith, from beginning to the end of Holy Writ. The passage in hand also reminds us of the one point we are seeking to make in our entire discussion of this subject—that it is by patient meditation on the narrative given, every word of which is Divine, that the most fruitful and salutary views of Holy Scriptures grow up in the mind. Take the inspired words, "He sighed and looked up to Heaven"—let one think of them—and meditate upon them—especially let one who is burdened in spirit do so—let him dwell upon the Image of that Saviour, of Whose Body he is a member, as so doing—and will it not help the man in his sorrows, will it not add to his knowledge of

* Plain Commentary, p. 326.

Christ? It certainly strikes us that any Christian objector to the Patristic method, if set in the midst of infidel reasoners to defend the truth, would be glad enough to implore the Lord Jesus to lay His finger on his lips, nay, to touch his tongue with the moisture of His Divine Mouth. Just what it means, that the holy spittle from the Incarnate Word should have been applied to the flesh of the elect, we may not know, but since the Incarnate Word did Himself so apply it, and since God the Holy Ghost has taken care that we should know it, we might suppose no one of Christ's worshipers should find difficulty in *thinking of it*—we *know* that no one, who had learned to find Christ in the Book of the Law, the Prophets, and the Psalms, as the Christian Fathers may teach us, would ever stumble at *such* a record in the Holy Gospels.

We will indulge in one more extract. The author is commenting on St. Luke x, 42, 43.

"Mary had chosen *one* thing: Martha was troubled about *many*. The double repetition of her name is a note of special earnestness.*

"He reads the Gospel to little purpose who finds here nothing beyond the account of two sisters,—one engrossed with worldly business, the other devoted to Religion; of whom one incurs rebuke, and the other commendation. Martha is a great saint, no less than her sister; and St. John's record is express, that 'JESUS *loved Martha*.'† She is here engaged in the active service of CHRIST, and doubtless had chosen for herself a very blessed portion, when she determined to minister to the human want of her LORD. Behold, He has journeyed, and is weary, and 'hath not where to lay His head.'‡ She has invited Him to her dwelling, and He has come to bless 'her house' with His presence. Shall she not exert herself in an hour like this? and by the pains she takes to entertain Him well, seek to testify the largeness of her gratitude, and love, and joy? If hospitality be ever honorable,‖ how much more on an occasion like the present!

"Not until she seeks to draw her sister awayfrom CHRIST, therefore, is a syllable addressed to her in the way of reproof. The act of hospitality, which so occupies her, cannot but be most acceptable in the eyes of her Divine guest, who says not, that she has chosen a *bad* part, but only that Mary has chosen a *better*.

"'*Why* better?' asks Augustine. 'Because *it shall not be taken away from her*.' From thee, the burden of business shall one time be taken away, for when thou comest into the heavenly country, thou wilt find no stranger to receive with hospitality. But for thy good it shall be taken away, that what is better may be given thee. Trouble shall be taken away, that rest may be given thee. But in the meantime, *thou* art yet at sea; thy SISTER is in port.'

"These words prepare us for another remark of the same great writer; namely, that Martha was occupied, as the Church of CHRIST is occupied here below, in the active service of CHRIST; Mary, as the same Church, will be engaged hereafter in Heaven,—in devout adoration of His perfections. Our Fathers in the Faith, delighted in taking a somewhat similar view of the entire transaction,—when they pointed out, that these two sisters respectively symbolize the active and the contemplative side of the religious life; both excellent—yet the contemplative the more excellent of the two; for it is 'that good part which

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* Compare St. Luke xxii, 31. † St. John xi, 5.

‡ St. Matt. viii, 20, and St. Luke ix, 58.

‖ Rom. xii, 13; 1 Tim. iii, 2; Titus i, 8; Heb. xiii, 2; 1st Peter iv, 8.

shall not be taken away,'—but rather endure throughout the ages of Eternity, and become perfected by the presence of Him who is its object.* The practical life has its own honors, and its own reward. Those who pursue it are only *then* to be checked, when they would cast blame on the conduct of such as have chosen the Word of God for their study,† and CHRIST Himself for their portion."‡

It is time for us now to confess that all the above quotations from the Plain Commentary are of passages objected to in a late review of the work, and have been made accordingly with the view of showing what amount of legitimate and edifying comment the passages in question might contain. It would be impossible for us to attempt to set forth the merits of this remarkable Book, by way of a selection of extracts of our own. We have never read one page of the work without profit and delight,—we could not make selections where all is so excellent. For one who has never used the work, and is desirous of knowing what it is like, we would say, turn to any page in the Comment on the Gospel of St. John. For one who would become acquainted with most of its characteristic excellencies, without a regular reading, we would say, take the review of the work in the April Number of the *Protestant Quarterly*, and turn successively to every passage, against which the Reviewer has brought his objections, and *read the passage through.* We make the proposition in no spirit of disrespect towards the Quarterly's Article. There is good reason in some of its objections, and some reason in most—and as they go over a considerable portion of the Volume, a reference to the places will make the reader acquainted with the general character of the Commentary, and at the same time show what degree of force the objections really possess.

The Review in question contains one sentence, at which we must be allowed to express unqualified surprise and regret. In the thirty-fourth verse of the nineteenth Chapter of St. John's Gospel, it is written—"But one of the soldiers with a spear pierced His side, and forthwith came there out Blood and Water." In the thirty-fifth verse—the verse following—it is written, "And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe."

One of the most popular, and one of the most pernicious of Modern Notes on the Gospels, has affirmed of this remarkable passage, that what is here called water "*appeared* to be

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* Compare St. John xvi, 22.

† Ps. cxix, 18, 24, 54, 72, 97, 103, 105, 127, 162, &c.

‡ Ps. xvi, 5; lxxiii, 26; cxix, 57; cxlii, 5, &c. &c. Plain Commentary, p. 493.

such to St. John," but was in reality a "serous matter *resembling* water;" and that the "effect was a natural one, and would follow in any other case!" Of language such as this, the author of the Plain Commentary says, that they who use it "know not what they say." We should suppose that every orthodox believer in Inspired Scripture would agree with him, and say at least as much. Surely, it cannot be the deliberate purpose of the Author of the Review in question to take sides with an interpretation, which is no whit short of downright, willful Rationalism! And yet, he says, according to the reading of the sentence referred to, that "he [the author of the Plain Commentary] might have thrust aside, with somewhat less of abhorrence, the critical comments of men who have studied the Scriptures in no undiscerning or profane spirit," and "who may have thought they discovered a natural cause for the effect which followed the wound inflicted by the spear, without supposing they were to be dismissed with the sentence, 'they know not what they say.'" If the affirming that to be a resemblance of water, which the Holy Spirit with a solemnity of iteration which will scarcely find a parallel in the Records of Inspiration has declared and pronounced to be Water, is not a studying of the Scriptures with a profane spirit, we would ask what is. Is *this* a quality of that "Biblical criticism," which shall not only be diligent, reverential, and learned, but also open, honest, wise, and comprehensive; which shall not so seek for obscurer meanings and doubtful and distant relations as to pass by such as are broader and more obvious, and which shall never speak of a "pious supposition," and seek to exercise a kind of holy ingenuity where the question is but one of 'TRUTH?'" If so, may we keep to the suppositions of the Fathers, which at least are pious, and to the ingenuities of the Fathers, which at least are holy.

A short paragraph of the Commentary will help us to a concluding remark. The comment is upon the words, "Had ye believed Moses, ye would have believed Me; for he wrote of Me."

"A wondrous declaration, truly, if we consider who is the Speaker.* O! to have known what He said on this subject to Cleopas and his companions as they went to Emmaus! But the Books of Moses are in our hands. *Where* then does he write of CHRIST? Shall it suffice to appeal to ten or twenty places in the Pentateuch—such as the reader will find enumerated at the foot of the page?† Surely, those places do not come up to the largeness of our Lord's statement!

* Compare St. John i, 45; St. Luke xxiv, 27; Acts xxviii, 23.

† Gen. iii, 15; xii, 3; xviii, 18; xxvi, 4; xlix, 10; Numb. xxi, 9; Deut. xviii, 15, 18.

Where does Moses say that 'CHRIST should suffer?' or 'that He should be the first that should rise from the dead?' or that He 'should show Light unto the people, and to the Gentiles?' And yet St. Paul found some, if not all of these things in 'Moses.'* The plain truth is, that *we do not thoroughly understand the Bible;* and the next best thing to understanding it, is to know that we understand it not."†

It is very certain that we do thoroughly understand the Bible exactly in proportion as we understand it to testify of Christ. It is equally certain that, for some reason, the Patristic method of interpretation did find Christ spoken of in the Scriptures, far more frequently, and, we think, far more thoroughly, than the modern; "the Cross of Christ shines dimly" in the Modern Commentary. Our own belief is, that the reason of the difference between the two methods is to be found in the fact, that the Ancients had a *sense of the Church* which we have, comparatively, lost; which, in our case, seldom deepens to more than a sentiment. They use familiarly a language concerning the Church as Christ's Body, concerning the Elect as Christ's members, which strains our spirits to comprehend; except it be at such time as our spirits are at the point of prayer. Here, indeed, we can *feel*, what the Fathers were able to *write;* but what the prevalent Biblical apparatus gives little assistance in. We will venture to say, of all who make the Psalms their daily Manual, that they have found the Lord in a thousand places where no Modern Commentary finds Him. And this remark suggests another consideration, which must be taken into the account in seeking to make out the reason of the profound Messianic characteristic of the Patristic method; those Fathers commented on the Bible *from their knees*, modern scholars, for the most part, comment on the Bible *from their desks.*

This much, however, we can distinctly perceive as to the modus operandi of the Patristic method, that it sought after Christ in Holy Scripture by the aid of obscure intimations, of remote allusions, of those identical things which *we* call the "little things," and the "natural order" of the narrative—in a word, by the aid of that very class of things which we cannot doubt our Lord Himself brought to view for the two disciples on the way to Emmaus—cannot doubt, because such is the almost universal character of the Messianic verifications given in the New Testament. Let one take up the argument of our Lord's Messiahship with a view of convincing a Jew, and see what he would do if required to abstain from the so called

* See Acts xxvi, 22, 23. † Plain Commentary, p. 687.

"small things" of the prophetic fulfillment. It is at this point especially that the intellectual pride of the modern method, which goes by the name of sense and manliness, finds its chief cause of offense, and it is at this point it must return to faith and let the child teach the man. When modern criticism has bowed in reverent wonder, as it should, over the mystery of Godliness in the manger at Bethlehem, over the verification of prophecy in the unparted garment; when it remembers how its own heart has been sustained by what these Divine lips uttered concerning the sparrow's fall, and considers how the "small things" of the word of Inspiration have ever been the very strongholds of the whole earthly Body as it bears forward under its earthly trials—then perchance may arise the thought "what as yet have we, or could we bear, more than *intimations* of Heavenly and Eternal verities"—and so may it come to take a wise and salutary heed of that which is written, "If I have told you of earthly things and ye believed not, how could you believe if I told you of Heavenly;" then will it be careful never to call that common which has been sanctified by God, or that little which has come forth of His Son.

When such shall come to be the happy case with it, it will begin to find that its comment will make more of the analogy of faith than of the analogies of language, it will trace a prophetic hint with greater earnestness than now it traces a verbal form, and it will find the Lord Jesus in that very word which as yet it only takes to be one of the "parts of speech." The result will be that the Modern Comment shall become truly edifying where now it is "exceeding dry;" it will be spiritually profound, where now it is intellectually vain and superficial, it will be a delight where now it is a weariness; it will be everywhere as a natural, rich, and fruitful Garden, where now it is for the most part an artificial and most unsatisfying Plot. Of the truth of this, the Plain Commentary furnishes, we think, a most remarkable and triumphant illustration. It is our belief that, if we can be brought to that habitual meditation on the Life and Actions of our Blessed Lord, to which these precious volumes invite us, we shall be brought to that very thing which most we need, and in which the age we live in helps us forward least. May the Plain Commentary soon find a place in the hands of every family of the Church; we are sure its "comfortable words" will soon find their place in every heart.

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

JOURNAL

OF THE PROCEEDINGS

OF THE

BISHOPS, CLERGY AND LAITY,

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

UNITED STATES OF AMERICA,

IN A

CONVENTION,

HELD IN

The City of Philadelphia, from Tuesday, September 29th, to Friday, October 16th, 1789.

PREFACE.

AT a Convention of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, held in Christ Church, in the city of Philadelphia, from July 28th to August 8th, 1789; upon the consideration of certain communications from the Bishop and Clergy of the Church in Connecticut, and from the Clergy in the Churches of Massachusetts and New Hampshire, it was resolved to adjourn to the 29th day of September following, in order to meet the said Churches, for the purpose of settling articles of union, discipline, uniformity of worship, and general government among all the Churches in the United States.

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* Continued from Vol. XII, p. 334.

The following is a Journal of the Proceedings of both Houses, (viz. Bishops, and of Clerical and Lay Deputies) in the said adjourned convention.

JOURNAL, &c.

CHRIST CHURCH, *Tuesday, September 29th*, 1789.

THE Right Rev. Dr. White, the Rev. Dr. William Smith, the Rev. Mr. Robert Smith, the Rev. Mr. Bend, Robert Andrews, esquire, and Dr. Gerardus Clarkson met at Christ Church; but, not being a sufficient number to proceed to business,

Adjourned until ten o'clock to-morrow morning.

CHRIST CHURCH, *Wednesday, September 30th*, 1789.

The Convention met.

The Right Rev. Dr. White presided, ex officio.

The Rev. Mr. Bracken read prayers.

The Rev. Mr. Bracken, clerical deputy from the Church in Virginia, produced * testimonials of his appointment, which being read, and approved, he took his seat.

The Right Rev. Dr. Samuel Seabury, Bishop of the Protestant Episcopal Church in Connecticut, attended, to confer with the Convention, agreeably to the invitation given him, in consequence of a resolve passed at their late session; and the Rev. Dr. Samuel Parker, deputy from the Churches in Massachusetts and New Hampshire, and the Rev. Mr. Bela Hubbard, and the Rev. Mr. Abraham Jarvis, deputies from the Church in Connecticut, produced testimonials of their appointment to confer with the Convention, in consequence of a similar invitation.

Their testimonials were read and deemed satisfactory.

The Right Rev. Dr. Seabury produced his letters of consecration to the holy office of a Bishop in this Church, which were read, and ordered to be recorded. [See the Appendix.]

On motion, *Resolved*, That the Secretary, the Hon. Francis Hopkinson, esquire, be permitted and requested to appoint an assistant Secretary, who is not a member of this Convention.

Resolved, That this Convention will, to-morrow, go into a Committee of the whole, on the subject of the proposed union with the Churches in the states of New Hampshire, Massachusetts and Connecticut, as now represented in Convention.

Resolved further, That the hours of business in Convention shall be, from nine o'clock in the morning until three in the afternoon. Adjourned.

* This being an adjourned Convention, testimonials were only required from new members.

ant Episcopal Churches in the United States of America, reported as follows, viz:—

"That they have had a full, free and friendly conference with the deputies of the said Churches, who, on behalf of the Church in their several states, and by virtue of sufficient authority from them, have signified, that they do not object to the Constitution, which was approved at the former session of this Convention, if the third Article of that Constitution may be so modified, as to declare explicitly the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention; and to negative such acts proposed by the other House, as they may disapprove.

"Your Committee, conceiving this alteration to be desirable in itself, as having a tendency to give greater stability to the Constitution, without diminishing any security that is now possessed by the Clergy or Laity; and being sincerely impressed with the importance of an union to the future prosperity of the Church, do therefore recommend to the Convention a compliance with the wishes of their brethren, and that the third Article of the Constitution may be altered accordingly. Upon such alteration being made, it is declared by the deputies from the Churches in the eastern states, that they will subscribe the Constitution, and become members of this General Convention."

Upon special motion, the above report was read a second time; whereupon the following resolution was proposed, viz:—

Resolved, That this Convention do adopt that part of the report of the Committee, which proposes to modify the third Article of the Constitution, so as to declare explicitly "the right of the Bishops, when sitting in a separate House, to originate and propose acts for the concurrence of the other House of Convention; and to negative such acts proposed by the other House, as they may disapprove; provided they are not adhered to by four-fifths of the other House."

After some debate, the resolution, with the proviso annexed, was agreed upon, and the third Article was accordingly modified in the manner following, viz:—

Art. 3d. The Bishops of this Church, when there shall be three or more, shall, whenever General Conventions are held, form a separate House, with a right to originate and propose acts for the concurrence of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four-fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation, the latter, with their reasons in writing, within three days after the proposed act shall have been reported to them for concurrence; and in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member ex-officio, and

CHRIST CHURCH, *Thursday, October 1st*, 1789.

The Convention met.

The Rev. Mr. Rowe read prayers.

The Rev. Dr. Beach, from New York, the Rev. Mr. Frazer, and James Parker, esquire, from New Jersey, and James Sykes, esquire, from Delaware, took their seats in Convention.

Mr. Joseph Borden Hopkinson was admitted an assistant Secretary.

Mr. John Rumsey produced credentials as a lay deputy from the state of Maryland, and was admitted to his seat.

The meeting in Christ Church being found inconvenient to the members, in several respects—

On motion, *Resolved*, That the Rev. Dr. William Smith and the Hon. Mr. Secretary Hopkinson, be appointed to wait upon his Excellency Thomas Mifflin, esquire, the President of the state, and to request leave for the Convention to hold their meeting in some convenient apartment in the State House.

The Convention then resolved itself into a Committee of the whole, agreeably to the order of the day.

The Rev. Dr. Robert Smith in the chair;

And after some time rose, and reported the following resolve, viz:—

Resolved, That for the better promotion of an union of this Church with the eastern Churches, the general Constitution established at the last session of this Convention is yet open to amendments and alterations, by virtue of the powers delegated to this Convention.

The question being put on this report, and a division called for, it was determined in the affirmative.

On motion, *Resolved*, That a Committee be appointed to confer with the deputies from the eastern Churches, on the subject of the proposed union with those Churches: Whereupon,

The Rev. Dr. William Smith, Rev. Dr. Robert Smith, Rev. Dr. Benjamin Moore, Richard Harrison and Tench Coxe, esquires, were chosen for this purpose.

The Rev. Dr. William Smith and Hon. Mr. Hopkinson reported, that the President of the state had very politely given permission to the Convention to hold their meetings at the State House, in the apartments of the General Assembly, until they shall be wanted for the public service.

Adjourned, to meet at the State House to morrow morning.

STATE HOUSE, in the City of Philadelphia,

Friday, October 2d, 1789.

The Convention met.

The Rev. Dr. Robert Smith read prayers.

The Rev. Dr. William Smith, from the Committee appointed to confer with the deputies from the Churches of New Hampshire, Massachusetts and Connecticut, concerning a plan of union among all the Protest-

it Episcopal Churches in the United States of America, reported as llows, viz:—

"That they have had a full, free and friendly conference with the puties of the said Churches, who, on behalf of the Church in their veral states, and by virtue of sufficient authority from them, have nified, that they do not object to the Constitution, which was approved the former session of this Convention, if the third Article of that nstitution may be so modified, as to declare explicitly the right of the ishops, when sitting in a separate House, to originate and propose acts r the concurrence of the other House of Convention; and to negative ch acts proposed by the other House, as they may disapprove.

"Your Committee, conceiving this alteration to be desirable in itself, having a tendency to give greater stability to the Constitution, with- it diminishing any security that is now possessed by the Clergy or ity; and being sincerely impressed with the importance of an union the future prosperity of the Church, do therefore recommend to the nvention a compliance with the wishes of their brethren, and that the ird Article of the Constitution may be altered accordingly. Upon ch alteration being made, it is declared by the deputies from the hurches in the eastern states, that they will subscribe the Constitution, d become members of this General Convention."

Upon special motion, the above report was read a second time; hereupon the following resolution was proposed, viz:—

Resolved, That this Convention do adopt that part of the report of e Committee, which proposes to modify the third Article of the Con- itution, so as to declare explicitly "the right of the Bishops, when tting in a separate House, to originate and propose acts for the concur- nce of the other House of Convention; and to negative such acts pro- osed by the other House, as they may disapprove; provided they are ot adhered to by four-fifths of the other House."

After some debate, the resolution, with the proviso annexed, was greed upon, and the third Article was accordingly modified in the man- er following, viz:—

Art. 3d. The Bishops of this Church, when there shall be three or ore, shall, whenever General Conventions are held, form a separate louse, with a right to originate and propose acts for the concurrence of e House of Deputies, composed of Clergy and Laity; and when any roposed act shall have passed the House of Deputies, the same shall be ansmitted to the House of Bishops, who shall have a negative there- pon, unless adhered to by four-fifths of the other House; and all acts f the Convention shall be authenticated by both Houses. And, in all ases, the House of Bishops shall signify to the Convention their appro- ation or disapprobation, the latter, with their reasons in writing, within hree days after the proposed act shall have been reported to them for oncurrence; and in failure thereof, it shall have the operation of a aw. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member ex-officio, and

shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

On motion, *Resolved*, That it be made known to the several State Conventions, that it is proposed to consider and determine in the next General Convention, on the propriety of investing the House of Bishops with a full negative upon the proceedings of the other House.

Ordered, That the general Constitution of this Church, as now altered and amended, be laid before the Right Rev. Dr. Seabury, and the deputies from the Churches in the eastern states, for their approbation and assent.

After a short time, they delivered the following testimony of their assent to the same, viz:

October 2d, 1789.

WE do hereby agree to the Constitution of the Church, as modified this day in Convention.

Samuel Seabury, D. D. Bishop of the Episcopal Church in Connecticut.

Abraham Jarvis, A. M. Rector of Christ Church, Middletown,
Bela Hubbard, A. M. Rector of Trinity Church, New Haven,
} State of Connecticut.

Samuel Parker, D. D. Rector of Trinity Church, Boston, and Clerical Deputy for Massachusetts and New Hampshire.

After subscribing as above, the Right Rev. Bishop Seabury, and the clerical deputies aforesaid, took their seats, as members of the Convention.

On motion, the Rev. Dr. Parker and Rev. Mr. Jarvis, were added to the Committee for revising the Canons. Adjourned.

STATE HOUSE, *Saturday, October 3d*, 1789.

The Convention met.

The Rev. Mr. Ogden read prayers.

Mr. Charles Goldsborough produced the credentials of his appointment as a lay deputy from the Church in Maryland, and took his seat accordingly.

The Right Rev. Bishop White informed the Convention, that he had received certain letters from the Right Rev. Bishop Provost, with a request that they may be communicated to the Convention; which were read accordingly.

On motion, *Resolved*, That, agreeably to the Constitution of the Church, as altered and confirmed, there is now in this Convention a separate House of Bishops.

The Bishops now withdrawing, the President's chair was declared vacant; whereupon the House of Clerical and Lay Deputies proceeded to the election of a President by ballot, and the Rev. William Smith, D. D. clerical deputy from Maryland, (Provost of the College of Philadelphia) was duly chosen and took the chair accordingly.

Resolved, That seats be provided on the right hand of the chair, for accommodation of the Bishops, when they shall choose to be sent at the proceedings and debates of this House.

☞ Here ends the Journal of the Proceedings of the Convention, as consisting of a Single House. The Journals of the two Houses will now follow, separately; to which will be prefixed the General Ecclesiastical Constitution, as subscribed and entered on the Book of Records, which will answer the intention, as well of exhibiting a list of the Members of both Houses in Convention, as of defining their separate rights and powers.

e Constitution of the Protestant Episcopal Church in the United States of America.

ART. 1. THERE shall be a General Convention of the Protestant iscopal Church in the United States of America, on the second esday of September, in the year of our Lord 1792, and on the second esday of September in every third year afterwards, in such place as ll be determined by the Convention; and special meetings may be led at other times, in the manner hereafter to be provided for; and s Church, in a majority of the states which shall have adopted this nstitution, shall be represented, before they shall proceed to business; ept that the representation from two states shall be sufficient to ourn; and in all business of the Convention, freedom of debate shall allowed.

ART. 2. The Church in each state shall be entitled to a representation both the Clergy and the Laity, which representation shall consist of or more deputies, not exceeding four of each order, chosen by the nvention of the state; and, in all questions, when required by the rical or Lay representation from any state, each order shall have one e; and the majority of suffrages by states shall be conclusive in each ler, provided such majority comprehend a majority of the states repreted in that order: The concurrence of both orders shall be necessary constitute a vote of the Convention. If the Convention of any state uld neglect or decline to appoint clerical deputies, or if they should lect or decline to appoint lay deputies, or if any of those of either ler appointed should neglect to attend, or be prevented by sickness or other accident, such state shall, nevertheless, be considered as duly resented by such deputy or deputies as may attend, whether lay or rical. And if, through the neglect of the Convention of any of the urches which shall have adopted, or may hereafter adopt, this Constiion, no deputies, either lay or clerical, should attend at any General nvention; the Church in such state shall nevertheless be bound by acts of such Convention.

ART. 3. The Bishops of this Church, when there shall be three or re, shall, whenever General Conventions are held, form a separate use, with a right to originate and propose acts, for the concurrence

of the House of Deputies, composed of Clergy and Laity; and when any proposed act shall have passed the House of Deputies, the same shall be transmitted to the House of Bishops, who shall have a negative thereupon, unless adhered to by four fifths of the other House; and all acts of the Convention shall be authenticated by both Houses. And, in all cases, the House of Bishops shall signify to the Convention their approbation or disapprobation (the latter, with their reasons in writing) within three days after the proposed act shall have been reported to them for concurrence; and, in failure thereof, it shall have the operation of a law. But until there shall be three or more Bishops, as aforesaid, any Bishop attending a General Convention shall be a member, *ex officio*, and shall vote with the clerical deputies of the state to which he belongs; and a Bishop shall then preside.

ART. 4. The Bishop or Bishops in every state shall be chosen agreeably to such rules as shall be fixed by the Convention of that state: And every Bishop of this Church shall confine the exercise of his Episcopal office to his proper diocese or district; unless requested to ordain, or confirm, or perform any other act of the Episcopal office, by any Church destitute of a Bishop.

ART. 5. A Protestant Episcopal Church in any of the United States, not now represented, may, at any time hereafter, be admitted, on acceding to this Constitution.

ART. 6. In every state, the mode of trying Clergymen shall be instituted by the Convention of the Church therein. At every trial of a Bishop, there shall be one or more of the Episcopal order present; and none but a Bishop shall pronounce sentence of deposition or degradation from the ministry on any Clergyman, whether Bishop, or Presbyter, or Deacon.

ART. 7. No person shall be admitted to Holy Orders, until he shall have been examined by the Bishop and by two Presbyters, and shall have exhibited such testimonials and other requisites, as the Canons, in that case provided, may direct. Nor shall any person be ordained until he shall have subscribed the following declaration: "I do believe "the holy Scriptures of the Old and New Testament to be the word of "God, and to contain all things necessary to salvation: And I do "solemnly engage to conform to the doctrines and worship of the "Protestant Episcopal Church in these United States." No person ordained by a foreign Bishop shall be permitted to officiate as a Minister of this Church until he shall have complied with the Canon or Canons in that case provided, and have also subscribed the aforesaid declaration.

ART. 8. A book of Common Prayer, administration of the Sacraments, and other rites and ceremonies of the Church, articles of religion, and a form and manner of making, ordaining and consecrating Bishops, Priests and Deacons, when established by this or a future General Convention, shall be used in the Protestant Episcopal Church in those states which shall have adopted this Constitution.

ART. 9. This Constitution shall be unalteraole, unless in General Con-

vention, by the Church in a majority of the states, which may have adopted the same; and all alterations shall be first proposed in one General Convention, and made known to the several State Conventions before they shall be finally agreed to, or ratified, in the ensuing General Convention.

Done in General Convention of the Bishops, Clergy and Laity of the Church, the second day of October, 1789, *and ordered to be transcribed into the Book of Records, and subscribed, which was done as follows, viz.*

In the House of Bishops.

Samuel Seabury, D. D. Bishop of Connecticut.

William White, D. D. Bishop of the Protestant Episcopal Church, Pennsylvania.

In the House of Clerical and Lay Deputies.

William Smith, D. D. President of the House of Clerical and Lay Deputies, and Clerical Deputy from Maryland.

New Hampshire and Massachusetts. Samuel Parker, D. D. Rector of Trinity Church, Boston.

Connecticut. Bela Hubbard, A. M. Rector of Trinity Church, New Haven; Abraham Jarvis, A. M. Rector of Christ Church, Middletown.

New York. Benjamin Moore, D. D. Abraham Beach D. D. Assistant Ministers of Trinity Church, city of New York; Richard Harrison, Lay Deputy from the state of New York.

New Jersey. Uzal Ogden, Rector of Trinity Church, Newark; William Frazer, A. M. Rector of St. Michael's Church, Trenton, and St. Andrew's Church, Amwell; Samuel Ogden, Robert Strettell Jones, Lay Deputies.

Pennsylvania. Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia; Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peters', Philadelphia; Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peters', Philadelphia; Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's, and All Saints; Gerardus Clarkson, Tench Coxe, Francis Hopkinson, Samuel Powell, Lay Deputies from the state of Pennsylvania.

Delaware. Joseph Cowden, A. M. Rector of St. Anne's; Robert Clay, Rector of Emanuel and St. James's Churches.

Maryland. John Bisset, A. M. Rector of Shrewsbury Parish, Kent county; John Rumsey, Charles Goldsborough, Lay Deputies.

Virginia. John Bracken, Rector of Bruton Parish, Williamsburg; Robert Andrews, Lay Deputy.

South Carolina. Robert Smith, D. D. Rector of St. Philip's Church, Charleston; William Smith, William Brisbane, Lay Deputies from the state of South Carolina.

☞ Sundry other members attended this Convention at different times of sitting, but were absent on the day of signing the Constitution. See the names occasionally entered on the Journal.

JOURNAL

OF THE

HOUSE OF CLERICAL AND LAY DEPUT

STATE HOUSE, *Saturday, October 3d*, 1789.

THE Bishops, having withdrawn, and a President being c aforesaid, the House of Clerical and Lay Deputies proceeded to as follows, *viz.*

The Committee on the canons being called upon, reported and had leave to sit again.

Resolved, That a Committee be appointed to prepare a cale tables of lessons for morning and evening prayer, throug year; also collects, epistles and gospels;—and Rev. Dr. Pau Dr. Moore, Rev. Mr. Bend, Dr. Clarkson and Rev. Mr. Jar chosen for this purpose.

Resolved, That a Committee be appointed to prepare a mor evening service for the use of the Church.—The Rev. Mr. I Rev. Dr. Robert Smith, Rev. Dr. Blackwell, Mr. Rumsey Andrews were chosen.

Resolved, That a Committee be appointed to prepare a Lit occasional prayers and thanksgivings; and Rev. Dr. Beach, I Bracken, Rev. Mr. Bisset, Mr. Hopkinson and Mr. Goldsboro chosen.

Resolved, That a Committee be appointed, to prepare an ord administration of the Holy Communion;—and Rev. Mr. Pilm Mr. Ogden, Col. Ogden, Rev. Mr. Frazer and Mr. Sykes were a

Adjourned to Monday morning.

STATE HOUSE, *Monday, October 5th*, 1789.

The House met.

The Rev. Mr. Bisset read prayers.

William Smith, Esq. from South Carolina, took his seat in th

The standing Committee, appointed at the former session of t vention, made report as follows:—"That they had forwar address to the most Reverend the Archbishop of Canterbury an and that they prepared and forwarded answers to the Rever Parker, and the Clergy of Massachusetts and New Hampshi they answered, as far as was necessary, the letters of the Righ end Bishop Seabury; that they notified to the Church in the states, not included in this union, the time and place to which t vention had adjourned, and requested their sending deputies to t for the good purposes of union and General Government; and t

closed, in each of the communications mentioned in this report, a copy the minutes and proceedings of this Convention at their last session.
The Rev. Mr. Bisset and the Rev. Mr. Bend were appointed to assist e Secretary in preparing the minutes for the press.
The Committee on the morning and evening service reported a orning service, which was read, and afterwards considered by para-aphs.
Adjourned.

STATE HOUSE, *Tuesday, October 6th*, 1789.

The House met.
The Rev. Mr. Bend read prayers.
The Committee on the Litany, &c. reported a Litany, which was read, nd ordered to lie on the table.
Resolved, That a Committee be appointed, to report in what manner ne Psalms should be used; whereupon the following members were lected, by ballot, for that service: Mr. Andrews, Mr. Hopkinson, Rev. r. Moore, Rev. Dr. Parker, and Rev. Dr. Robert Smith.
The Convention then resumed the consideration of the report on the orning service, and having made farther progress therein,
Adjourned to Thursday morning.

STATE HOUSE, *Thursday, October 8th*, 1789.

The House met.
The Rev. Dr. Parker read prayers.
The Reverend Mr. Bloomer, from New York, Mr. Brisbane, from outh Carolina, and the Rev. Dr. Magaw, from Pennsylvania, took their ats in the House.
The Rev. Mr. Hubbard was chosen Vice President of this House.
The Convention resumed the consideration of the report on the orning service, and completed the same.
Ordered, That it be transcribed, and authenticated by the President nd Secretary, and that the Rev. Dr. R. Smith and Mr. Andrews carry it the House of Bishops for their concurrence.
Ordered, That the Rev. Dr. Parker and Rev. Mr. Bend, of the Committee on the lessons, calendar, &c. carry their report as far as they ave prepared it, to the House of Bishops, for their consideration.
Mr. Harrison and Mr. Rumsey obtained leave of absence.
Adjourned.

STATE HOUSE, *Friday, October 9th*, 1789.

The House met.
The Rev. Dr. Magaw read prayers.
The Committee on the morning and evening service reported an vening service, which was read and ordered to lie on the table.
The Committee on the communion service made a report, which was ad, and ordered to lie on the table.

The report on the Litany was then taken up, and some progress made in the consideration thereof.

Adjourned.

STATE HOUSE, *Saturday, October 10th*, 1789.

The House met.

The Rev. Mr. Frazer read prayers.

The Committee on the calendar, &c. brought in the remainder of their report, which was ordered to be laid before the House of Bishops.

The House then resumed the consideration of the report on the litany, and completed the same.

Ordered, That the litany be transcribed, and authenticated by the President and Secretary.

The proposed tables of lessons for Sundays and other Holy Days, were returned by the House of Bishops, with some amendments.

On motion, the tables of lessons for Sundays and other Holy Days, as amended by the House of Bishops, were re-committed to the Committee appointed to prepare them.

The committee appointed to report in what manner the psalms shall be used, made a report, which was read, agreed to, and directed to be transmitted to the House of Bishops.

The evening service was then considered, amended, and ordered to be transcribed and authenticated; and the Rev. Dr. Beach and Rev. Mr. Bisset were appointed to carry it to the House of Bishops, for their concurrence.

The report on the communion service was taken up, and some progress made in the consideration thereof.

A message was received from the House of Bishops, with their assent to the calendar, the epistles and gospels, and proposing certain amendments to the collects laid before them; which amendments were agreed to.

Mr. Ogden had leave of absence.

It having been notified, that the public service of the state of Pennsylvania would require the use of the State house during the present week;

Adjourned to meet at Christ Church on Monday morning next.

CHRIST CHURCH, *Monday, October 12th*, 1789.

The Convention met, and it being represented that convenient apartments might be had in the College of Philadelphia for the meeting of both Houses of Convention, during the remainder of the present session;

Adjourned, to meet at the College immediately.

COLLEGE of Philadelphia, *Monday, October 12th*, 1789.

The House met.

The Rev. Mr. Frazer read prayers.

message was received from the House of Bishops, returning the sed litany and form of morning prayer, with amendments, and sing a form of public baptism of infants.
e committee, appointed to consider the amendments of the House shops to the tables of lessons for Sundays, &c. advised a concur- of this house in the said amendments.
solved, That this report be agreed to, and that the said tables of is be authenticated.
e House then took up the amendments proposed by the House of ps to the form of morning prayer and the litany, some of which adopted, and others non-concurred.
dered, That they be transmitted to the House of Bishops, with the mination of this house.
message was received from the House of Bishops, proposing a form he solemnization of matrimony; also, amendments to the report rning the psalms. These amendments were considered, some d to, and others non-concurred.
dered, That the House of Bishops be informed of the said deter- ion.
message was received from the House of Bishops, proposing an for the visitation of the sick.
solved, That, in future, this house will meet at nine o'clock in the ing, and adjourn at two in the afternoon, to meet again at four.
journed till to-morrow morning.

College of Philadelphia, *Tuesday, October 13th*, 1789.

e House met.
e Rev. Dr. Beach read prayers.
e report on the communion service was resumed, considered by graphs, and agreed to.
message was received from the House of Bishops, proposing a form rial service, and the order in which the psalter shall be used; and requesting a conference with this house on the proposed amend- s of the morning prayer and litany.
was agreed that this request should be complied with, at five o'clock afternoon. The Secretary was ordered to inform the House of ps of this, and he returned with their concurrence. Adjourned.

Four o'clock, P. M.

e House met.
solved, That the intended conference with the House of Bishops be red to a future time.
e Rev. Dr. Parker and Rev. Dr. Moore, were desired to inform the e of Bishops of this resolution, and returned with the concurrence at house.
e additional collects, reported by the committee on the communion ce, were considered and agreed to, and with the communion

service, ordered to be transcribed, and transmitted to the House of Bishops.

A message was received from the House of Bishops, proposing the manner and form of setting forth the book of psalms in metre.

The committee on the litany, &c. reported certain occasional prayers and thanksgivings, which, with some few amendments, were adopted, and ordered to be transmitted to the House of Bishops.

The Convention then took up the form of public baptism of infants, which they amended, and returned to the House of Bishops.

On motion, *Resolved*, That the following clause be added to the seventh canon of this church.

Unless it shall be recommended to the Bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part; which recommendation shall only be for good causes moving thereunto, and shall be in the following words, with the signature of the names of the majority of such Convention:—

"*We, whose names are underwritten, are of opinion, that the dispensing*
"*with the knowledge of the Latin and Greek languages (or either of*
"*them, as the case may be) in the examination of* A. B. *for holy orders,*
"*will be of use to the church of which we are the Convention, in con-*
"*sideration of other qualifications of the said* A. B. *for the gospel*
"*ministry.*"

The above clause being sent to the House of Bishops, received their concurrence. Adjourned.

College of Philadelphia, *Wednesday, October* 14*th*, 1789.

The House met.

The Rev. Dr. Parker read prayers.

The form for the solemnization of matrimony was considered, and amended, and transmitted to the House of Bishops.

A message was received from the House of Bishops, informing, that they had passed the form of public baptism of infants, with the amendments of this house, and proposing a form for the private baptism of infants, and a form of baptism of those of riper years. Adjourned.

Four o'clock, P. M.

The House met.

The burial service was considered, amended, and transmitted to the House of Bishops.

A message was received from the House of Bishops, with amendments to the communion service, and with the form for the solemnization of matrimony, which they had passed, as amended by this house.

The amendments to the communion service were considered, amended, and transmitted to the House of Bishops; and the service, thus amended, was, with the six additional collects, assented to, and returned by the said house. Adjourned.

College of Philadelphia, *Thursday, October 15th*, 1789.

The House met.

The Rev. Mr. Pilmore read prayers.

The order in which the psalter shall be read was considered, and greed to.

The House then went into a conference with the House of Bishops, hich continued till two o'clock. Adjourned.

Four o'clock, P. M.

The House met.

The constitution, as copied in the book of records, was read and com-ared, and, having received an alteration as to the time of the future eetings of the Convention, was signed by both houses of Convention.

The committee on the canons reported certain canons, which, being onsidered and amended, were ratified, and transmitted to the House of ishops.

The House again went into a conference with the House of Bishops, the course of which it was agreed, that the book of common prayer be set forth by this Convention, shall be in use from the 1st day of ctober, 1790.

A message was received from the House of Bishops, proposing a atechism, confirmation, and forms of prayers for families, and contain-ig their assent to the burial service, except the first rubric; in their mendment to which this House concurred.

Dr. Parker obtained leave of absence after to-morrow noon.

On motion, the Rev. Dr. Blackwell, the Rev. Mr. Ogden, and Rev. fr. Bisset, were appointed a committee, to report what farther measures re necessary to perpetuate the succession of Bishops in America. djourned.

College of Philadelphia, *Friday, October 16th*, 1789.

The House met.

The Rev. Dr. Beach read prayers.

The House of Bishops returned the canons, with an amendment, in hich this House concurred; and they also proposed a title page to the ook of common prayer, which was read, and passed.

The canons now passed, together with those passed at the last session, eing collected into one body, and ratified by both Houses, were irected to be entered in the Book of Records, and printed with the ournal of this Convention.

[See the Appendix.] *

The Rev. Mr. Bend proposed a table of proper psalms for certain days, hich was passed and sent to the House of Bishops.

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* To be given in next No. of the Review.

A preface and table of contents were sent to this House by the House of Bishops, which, with their concurrence, were referred to the committee to be appointed to superintend the publication of the book about to be issued by the Convention.

Tables for finding the Holy Days, and tables of the moveable and immoveable feasts, which had been proposed by the House of Bishops, were passed.

The House of Bishops returned the order of evening prayer, with an amendment, to which this House agreed.

They also transmitted to this House amendments to the occasional prayers and thanksgivings, and a form for the churching of women, a form of thanksgiving for the fruits of the earth, additional prayers for the visitation of the sick, and a form of ratification of the Prayer Book.

The amendments of the House of Bishops to the occasional prayers and thanksgivings were considered, and assented to.

A message was received from the House of Bishops, with their assent to the table of proper psalms; and proposing a form of prayer to be used at sea, and a form of prayer for the visitation of prisoners; also an order for the communion of the sick.

The manner and form of setting forth the book of psalms in metre was considered, amended, and returned to the House of Bishops.

The additional prayers for the visitation of the sick were considered, and passed with an amendment, to which the House of Bishops agreed.

The order for the visitation, and the order for the communion of the sick, were agreed to.

The form of the ratification of the book of common prayer was agreed to.

The House of Bishops proposed, for the adoption of this House, articles of religion, which, with the concurrence of the House of Bishops, were referred to a future Convention.

The form of the visitation of prisoners was then passed.

The form of thanksgiving for the fruits of the earth was assented to; also the form of prayer to be used at sea.

A message was received from the House of Bishops, with their assent to the amendments proposed to the manner and form of setting forth the book of psalms in metre.

The order for the administration of baptism of those of riper years was considered, and passed; also, the form of private baptism of infants.

A message was sent to the House of Bishops, proposing that the Ash Wednesday service, as set forth in the proposed book, should be adopted, instead of the commination formerly used; to which the House of Bishops assented.

The confirmation, and the forms of family morning and evening prayer, were considered, and adopted.

A message was received from the House of Bishops, proposing an alteration in the litany, which was sent back, with an amendment, in which the House of Bishops concurred.

A message was received from the House of Bishops, with their assent o the morning prayer, and the report on the psalms.

Adjourned.

Four o'clock, P. M.

The House met.

The catechism was considered, amended, and transmitted to the House f Bishops.

The form for the churching of women was agreed to; and it was re-olved, with the concurrence of the House of Bishops, that the thanks-iving in the said form should be inserted among the occasional thanks-ivings, and used, at the discretion of the Minister, instead of the whole ffice.

Resolved, That the Rev. Dr. William Smith, Rev. Dr. Magaw, Rev. Dr. Blackwell, Mr. Hopkinson, and Mr. Coxe, be a committee, to super-ntend the printing of the Book of Common Prayer, as set forth by this Convention, and that they advise with any person or persons who shall e appointed by the House of Bishops for the same purpose.

Resolved, That the committee appointed to superintend the printing f the Book of Common Prayer, &c. be instructed to have the selections f psalms, set forth by this church, printed immediately before the alter; and, besides a full and complete edition of the said book, rinted in folio or octavo, or in both, to have an edition published, to ontain only the parts in general use and the collects of the day, with eferences to the epistles and gospels.

A message was received from the House of Bishops, with their assent o the catechism, as amended; and with information that the Right Reverend Bishop White consents to advise with the committee appointed y this House to superintend the printing of the Book of Common Prayer, &c.

Mr. Tench Coxe was elected Treasurer of the Convention.

The following gentlemen were appointed a standing committee to act luring the recess of the Convention: The Reverend Dr. William Smith, x officio, Reverend Dr. Parker, Reverend Mr. Hubbard, Reverend Dr. Beach, Mr. Harrison, Reverend Mr. Ogden, Mr. Jones, Reverend Dr. Blackwell, Mr. Hopkinson, Reverend Mr. Clay, Mr Sykes, Reverend Mr. Bisset, Mr. Carmichael, Reverend Mr. Bracken, Mr. Andrews, Reverend Dr. Robert Smith, and Mr. Brisbane.

Resolved, That this committee, or a majority of them, have power to ecommend to the Bishops the calling of special meetings of the Con-ention, when they think it necessary.

Resolved, That it is the opinion of this House, that the Bishops have right, when they think it necessary, to call special Conventions.

The committee on the means of perpetuating the Episcopal succes-ion in the United States of America, made the following report, which as read and adopted, viz.

The committee on the means of perpetuating the Episcopal succession n these United States, are of opinion,—

That the standing committee, which, agreeably to the constitution, is chosen, as above, to act during the recess of the General Convention, ought, in the name of the Convention, to recommend for consecration any person, who shall appear to them to be duly elected and qualified for the Episcopal office: That should any person, elected and qualified as above, be proposed, and should the answer from the English Archbishops be favourable to the intended plan of consecrating by the Right Rev. the Bishops Seabury, White and Provost, the committee shall write to the said three Bishops, intimating that it is the will and desire of the General Convention, that such consecration should, as soon as convenient, take place: That should the answer from England be unfavourable, or any obstacle occur, by the death of either of the three Bishops, or otherwise, the said committee shall recommend any Bishop elect to England, for consecration.

Resolved, That, with the concurrence of the House of Bishops, the next meeting of the Convention be in the city of New York.

Resolved, That the Right Rev. Bishop Seabury be requested to preach a sermon at the opening of the next Convention.

Signed by order of the House of Clerical and Lay Deputies.

WILLIAM SMITH, President.

Francis Hopkinson, Secretary.

JOURNAL

OF

THE HOUSE OF BISHOPS.

In Convention of the Protestant Episcopal Church in the United States of America, held at the State House, in the city of Philadelphia, on Monday, the 5th day of October, in the year of our Lord 1789.

AFTER divine service in the House of Clerical and Lay Deputies, the House of Bishops met in the committee room of the honorable House of Assembly.

PRESENT.

The Right Reverend Samuel Seabury, D. D. and
The Right Reverend William White, D. D.

The following Rules are agreed on, and established, for the government of this House, viz:

1st. The senior Bishop present shall be the President; seniority to be reckoned from the dates of the letters of consecration.

2d. This House will authenticate its acts by the signing of the names of, at least, the majority of its members.

3d. There shall be a Secretary to this House.

In addition to the above, it is now established as a temporary rule, that this House will attend divine service, during the session, in the House of Clerical and Lay Deputies.

The Rev. Joseph Clarkson, A. M. is appointed the Secretary of this House.

This House went into a review of the morning and evening prayer, and prepared some proposals on that subject.

Adjourned till ten o'clock to-morrow morning.

STATE HOUSE, *Tuesday, October 6th*, 1789.

After divine service,

Adjourned till nine o'clock on Thursday morning.

STATE HOUSE, *Thursday, October 8th*, 1789.

Divine service being over,

The House went into the consideration of the litany, and of the other parts of the service connected with the morning and evening prayer, and completed their proposals on that subject, excepting a few particulars, which they have noted as queries for their further consideration.

This House then proceeded to the consideration of the collects, epistles and gospels; and from them to the order for the administration of the holy communion; and having prepared their proposals on these parts of the service,

Adjourned till nine o'clock to-morrow morning.

STATE HOUSE, *Friday, October 9th*, 1789.

Divine service being over,

This House went into a review of the service for the public baptism of infants, and prepared proposals on that subject.

The House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, and the Rev. Mr. Bend, informing, that they had prepared tables of lessons for Sundays, and other holy days, to be laid before this House, which were accordingly presented.

The House went immediately into the consideration of the above, during which there was received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Robert Smith and Robert Andrews, Esquire, with information, that they had prepared a form of morning prayer, to be laid before this House; which was accordingly presented.

The House then proceeded in their examination of the tables of lessons, and having prepared some amendments of the same,

Adjourned till nine o'clock to-morrow morning.

STATE HOUSE, *Saturday, October 10th*, 1789.

After divine service,

The House completed the instrument of amendments of the tables of lessons, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies.

This House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, and the Rev. Mr. Bend, with information, that they had prepared proposals in regard to the calendar, and in regard to the collects, epistles and gospels; which were accordingly presented.

The House then went into the consideration of the proposed form of morning prayer, during which they received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Beach and the Rev. Mr. Bisset, with information, that they had prepared the litany to be laid before this House; which was accordingly presented.

The House then went on with the consideration of the morning prayer, when they received another message from the House of Clerical and Lay Deputies, by the Rev. Dr. Robert Smith and the Rev. Dr. Moore, with information, that they had prepared a selection of psalms; which was laid before the House.

The House, after preparing their amendments of the morning prayer for engrossing, proceeded to the consideration of the proposed litany, and prepared their amendments of that service, also, for engrossing.

They then proceeded to the consideration of the proposed calendar, and having assented to the same, returned it by their Secretary.

The House then proceeded to consider the proposals respecting the collects, epistles and gospels, and having prepared their amendments, sent them, by their Secretary, to the House of Clerical and Lay Deputies.

A message was received by the Rev. Dr. Parker, from the House of Clerical and Lay Deputies, representing, that if this House were prepared to originate any parts of the service, it would be agreeable to the House of Clerical and Lay Deputies to receive them on Monday morning.

Accordingly the Secretary is desired to prepare a copy of the proposed form of public baptism of infants.

The public service requiring the use of the room where this House sit,

Adjourned to the apparatus room of the College, there to meet on Monday morning, at nine o'clock.

COLLEGE of Philadelphia, *Monday, October 12th*, 1789.

Divine service being over,

The House of Bishops sent, by their Secretary, to the House of Clerical and Lay Deputies, their amendments of the morning prayer, and of the Litany, together with the alterations, originated in this House, of the ministration of the public baptism of infants.

This House received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, informing that they agree to the amendments proposed in regard to the tables of lessons for Sundays, and other holy days, excepting the fourth amendment, on which they desire a conference.

This House withdrew the said fourth amendment, and desired Dr. Parker to report the same to the House of Clerical and Lay Deputies.

This House then prepared alterations of the form of solemnization of matrimony, which were accordingly reported by their Secretary to the House of Clerical and Lay Deputies.

The House of Clerical and Lay Deputies returned to this House, by the Hon. Mr. Hopkinson, their amendments of the morning prayer and litany, with their concurrence in some articles, and non-concurrence in others.

This House prepared alterations of the order for the visitation of the sick, which were accordingly reported to the House of Clerical and Lay Deputies.

The House of Clerical and Lay Deputies returned to this House the proposed amendments of the selection of psalms, with their concurrence of some articles, and non-concurrence of others.

Adjourned till to-morrow at nine o'clock.

COLLEGE of Philadelphia, *Tuesday, October 13th*, 1789.

Divine service being over,

The House of Bishops proceeded to prepare—the order how the psalter is appointed to be read—the order how the rest of the holy scriptures is appointed to be read—and the order for the burial of the dead—which being prepared, were sent by the Secretary to the House of Clerical and Lay Deputies, together with a message, requesting a conference with that House on the amendments of the proposed morning prayer and litany, at such time, and in such manner, as they shall agree upon.

The House then proceeded to prepare a commination service, &c. when they received a message from the House of Clerical and Lay Deputies, by their Secretary, informing, that, agreeably to the request of this House, they had appointed five o'clock this afternoon for a conference on the proposed morning prayer and litany.

The room in which the House of Clerical and Lay Deputies meet was mutually agreed on, as most convenient for the business.

Adjourned till four o'clock this afternoon.

Four o'clock, P. M.

The House of Bishops received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker and the Rev. Dr. Moore, with information, that, if agreeable to this House, the House of Clerical and Lay Deputies would postpone the conference, agreed to be held this

afternoon, until further communication; with which this House concurred.

This House then prepared the form and manner of setting forth the psalms in metre, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies; together with the form of commination, &c. and tables of moveable and immoveable feasts, with tables for finding the holy days.

The House then received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Beach, with information, that they had to propose prayers and thanksgivings for several occasions; which were accordingly presented.

Adjourned till nine o'clock to morrow morning.

COLLEGE of Philadelphia, *Wednesday, October* 14*th*, 1789.

Divine service being over,

This House received a message from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, with amendments of the alterations of the burial service, originated in this House.

The amendments being concurred in, the alterations were passed, and returned.

This House then originated alterations of the services for private baptism, and for the baptism of adults, and sent the same, by their Secretary, to the House of Clerical and Lay Deputies.

A message from the House of Clerical and Lay Deputies, by the Hon. Mr. Hopkinson, was received by this House, which accompanied amendments of the alterations of the marriage service, originated in this House; which amendments being concurred in, the alterations were passed, and returned.

This House received from the House of Clerical and Lay Deputies a proposed communion service, and made amendments.

Adjourned till four o'clock in the afternoon.

Four o'clock, P. M.

The House originated alterations of the catechism—of the order of confirmation—and a form of family prayer—and sent them to the House of Clerical and Lay Deputies, with the amendments of the communion service; which last were concurred in, except one, which being withdrawn by this House, the service was passed, and returned.

Adjourned till to-morrow morning, nine o'clock.

COLLEGE of Philadelphia, *Thursday, October* 15*th*, 1789.

Divine service being over,

This House had returned to them from the House of Clerical and Lay Deputies, by the Rev. Dr. Parker, the order how the psalter is appointed to be read, and the order how the rest of the holy scripture is appointed to be read, with amendments; all of which were concurred

, except one, which was left for the conference, into which the house ow went, agreeably to a former appointment, and in which they were mployed during the morning of this day.

Adjourned till four o'clock this afternoon.

Four o'clock, P. M.

This House originated, and proposed to the House of Clerical and ay Deputies—alterations of the title page—a form of ratification of the ook of Common Prayer—a table of contents—a form or manner of rinting the former preface—and those called "Of the Service of the hurch"—and "Of Ceremonies"—these, with the form of thanksgiv- ng of women after child-birth, before prepared—and the amendments f the occasional prayers—were sent by the Secretary to the House of lerical and Lay Deputies; after which the two houses proceeded in heir conference.

Adjourned till to-morrow morning, nine o'clock.

COLLEGE, *Friday, October 16th*, 1789.

Divine service being over,

This House received from the House of Clerical and Lay Deputies, by)r. Blackwell, canons, as reported by a committee appointed at the)rmer session.

This House acceded to the Canons proposed, except the amendment f one, in consequence of which it was proposed to withdraw the canon, hich being acceded to, this House passed the canons.

This House received, by Robert Andrews, Esq. the proposed order for vening prayer, of which they made an amendment, by proposing the nsertion of two hymns, as alternatives to the psalms already in the ervice; which being agreed to, the order for evening prayer was passed.

The House received, by the Rev. Mr. Bend, a table of proper psalms; hich was passed.

The House received, by the Rev. Dr. Beach and Robert Andrews, Esq. the table of contents, and the other initial parts of the book of ommon prayer, with a proposal, that they should be referred to a com- nittee, to sit in the recess of this Convention; which was agreed to.

The House received, by the Rev. Mr. Ogden and Rev. Mr. Bend, mendments of the form of ratification of the book of common prayer, nd also the form of churching of women, which are to lay over for onsideration.

This House originated, and sent to the House of Clerical and Lay)eputies, as follow—a proposed ratification of the thirty-nine articles, vith an exception in regard to the thirty-sixth and thirty-seventh arti- les—a form for the communion of the sick—a form for the visitation of risoners—a form for thanksgiving for the fruits of the earth—and rayers to be inserted in the visitation of the sick.

The House of Clerical and Lay Deputies returned, by the Rev. Mr. Bend, the proposed form of printing the psalms in metre, with hymns,

and proposed amendments of the same, which were agreed to, and the whole passed.

This House received, by the Rev. Mr. Bend, the visitation office and additional prayers, which being concurred in, the whole were passed; as was also the form of the ratification of the book of common prayer.

This House received, by Robert Andrews, Esq. the ratification of the articles, with a proposal for postponement, which was agreed to, the proposal for the communion of the sick being first presented and passed.

This House received, by the Rev. Mr. Bisset, a proposal for retaining the service for Ash-Wednesday, as in the proposed book, with one alteration, which was agreed to.

This House returned the occasional prayers, passed.

The House then passed the morning and evening prayer, the litany, the selection of the psalms, and the orders how the psalter and the rest of the holy scripture is appointed to be read.

Four o'clock, P. M.

The House received from the House of Clerical and Lay Deputies, amendments of the catechism; which being agreed to, the service was passed.

This House returned to the House of Clerical and Lay Deputies, the office for the churching of women, and the occasional prayers, the amendments mutually proposed having been agreed to.

It is understood, that the services originated in this House, and not returned with amendments, have been agreed to.

This House received from the House of Clerical and Lay Deputies, a message, informing, that they had appointed a committee, to join with any person to be appointed by this House, in setting forth the Book of Common Prayer. In consequence of which, the Right Reverend Bishop White agrees to assist the committee in preparing the book for publication.

The House of Clerical and Lay Deputies signified to this House, that they were about to adjourn, to meet, the next stated time, in the city of New York, having previously appointed a committee to act, if necessary, in their recess. On which this House adjourned to the same time and place.

Signed as the Journal of the Convention, the sixteenth day of October, one thousand seven hundred and eighty-nine.

SAMUEL SEABURY, D. D. Bishop of Connecticut, President.

WILLIAM WHITE, D. D. Pennsylvania.

Attested. JOSEPH CLARKSON, Secretary.

(*To be continued.*)

BOOK NOTICES.

THE HISTORY OF THE RELIGIOUS MOVEMENT OF THE EIGHTEENTH CENTURY, CALLED METHODISM, considered in its different Denominational Forms, and its Relations to British and American Protestantism. By ABEL STEVENS, LL. D. Volume II. From the death of Whitefield to the death of Wesley. New York: Carlton & Porter. 8vo. pp. 520.

Dr. Stevens is writing his defense of Methodism with a good deal of adroitness. He is something of a rhetorician, and understands the *argumentum ad populum* pretty well. The miserable quirk with which, in his Newspaper—for, very conveniently, he is Editor as well as Author—he dodged our examination of his First Volume, is a fair specimen of the manner in which, in his History, he avoids the real difficulties of his subject. That there are such difficulties, he knows as well as we; insurmountable difficulties, and which are all the while leading many of the very best men among the Methodists back to that Church which neither John nor Charles Wesley ever deserted. The following are among Wesley's most solemn words, which we commend to the attention of Dr. Stevens, if he is really undertaking to write an honest and truthful "history" of the "Methodist Movement."

"Carefully avoid whatever has a tendency to separate men from the Church. O! use every means to prevent this. 1. Exhort all our people to keep close to the Church and Sacrament. 2. Warn them all against nicety in hearing—a prevailing evil. 3. Warn them also against despising the prayers of the Church. 4. Against calling our Society 'the Church.' 5. Against calling our preachers 'ministers,' our houses 'meeting houses;' call them plain preaching-houses, or chapels. But some may say, 'our own service is public worship.' Yes, but not such as supersedes the Church Service. If it were designed to be instead of the Church Service, it would be essentially defective, for it seldom has the four grand parts of Public Prayer, Deprecation, Petition, Intercession, and Thanksgiving. If the people put ours in the room of the Church Service, we hurt them that stay with us, and ruin them that leave us. *Let this be well observed: I fear, when the Methodists leave the Church, God will leave them.*"

In the last sermon he published, (1789,) within two years of his death, and more than four years after the "American Schism," of which we hear so much, he says:

"I hold all the doctrines of the Church of England. I love her Liturgy. I believe one reason why God is pleased to continue my life so long, is to confirm the Methodists in their present purpose not to separate from the Church."

And he exhorts them with the solemn emphasis of a dying man:

"Though ye have and will have a thousand temptations to leave it, and set up for yourselves, regard them not; be Church of England men still. Do not cast away the peculiar glory which God hath put upon you, and frustrate the design of Providence, the very end for which God hath raised you up. * * * Remember what I said, 'are we not unawares, by little and little, sliding into a separation from the Church? Oh, use every means to prevent this! Exhort all our people to keep close to the Church and Sacrament. How can you, how dare you suffer yourself to be called Bishop? I shudder, I start at the very thought! Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content; but they shall never, by my consent, call me *Bishop!* For my sake, for God's sake, for Christ's sake, put a full end to this! Let the Presbyterians do what they please, but let the Methodists know their calling better.'"*

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* Wesley's Works, Vol. VII, p. 188.

We observe that Dr. Stevens gives as a frontispiece of this volume a portrait of Charles Wesley! Does he mean that his readers shall infer from this that Charles Wesley, also, was a Methodist, in Dr. Stevens' acceptation of the term! If Dr. Stevens expects to quiet that earnest spirit of enquiry, which is more and more pervading the Methodist denomination, with such sophistry as he is elaborating in this work, he certainly will be disappointed.

NATURE AND THE SUPERNATURAL, AS TOGETHER CONSTITUTING THE ONE SYSTEM OF GOD. By HORACE BUSHNELL. Fourth Edition. New York: Charles Scribner. 1859. 8vo. pp. 528.

Since the publication of Dr. Bushnell's work entitled "GOD IN CHRIST," comprising his Three Discourses on "The Divinity of Christ," "The Atonement," and "Dogma and Spirit," which were delivered in 1848, at New Haven, Cambridge, and Andover, we have ceased to have the slightest confidence in, or to feel any very great respect for, anything which may come from Dr. Bushnell; and yet, in one way or another, he has kept pretty constantly before the public. For that work was nothing more or less than a revamping of the old Sabellian, or, more strictly, Paulian Heresy, disguised, somewhat, under a Mosaic gloss of Orthodox, Pantheistic, and Transcendental forms of expression. Portions of the work before us we have heard very highly commended, especially the Christological and Churchly elements, which are illustrated and brought out in it with great distinctness. And yet, both these elements are, after all, of the Bushnellian type and order. Rationalism is quite willing to have positive Doctrine and external Institutions; but it is careful, like Dr. Bellows and his new Unitarian Church and Liturgy, to have them in its own way, and after its own fashion; not as an original, authoritative, binding element of a Supernatural system, or of the Church of Christ and the Apostles.

Dr. Bushnell, as we see in the volume before us, has discovered that "the personality of Satan" is simply a mistake, a theological error; that there is no such person; though he has not, we believe, got as far yet as the Rev. Dr. Donaldson, of Cambridge University, who has found out that the whole doctrine of angels, as "intermediate intelligences" between the Creator and man, was learned by the Jews of the heathen nations during the Babylonian Captivity!

Dr. Bushnell's theory of the *origin of evil* falls in very naturally with his notion of the character of Satan. His theory we regard as no more orthodox, and much more dangerous, than the *preëxistent* theory of Beecher. According to Dr. Bushnell, sin is not only a *necessity* in the disciplinary process of man's moral being, but, on the whole, a very good sort of thing; inasmuch as it will conduce to the highest perfection of that being. Even the good angels, he says, "for aught that appears, have all been passed through nd brought up out of a fall, *as the redeemed of mankind will be.*" We have italicised these words, and the reader will see what Dr. Bushnell may be supposed as aiming to teach in them.

But we shall not review the book. Indeed, we did not intend to touch it. We fully agree with Bishop Burgess, that the book is "one of the most adventurous, and the crudest, which our age and country have originated." We freely confess that we are sick of all this rigmarole, and have no patience with it. Churchmen, especially, have in an age like this, truths and duties claiming their attention, instead of chasing this *ignis fatuus*, this *will-o'-the-wisp* of modern speculation. What it has of truth, is better taught elsewhere. Its errors we certainly can dispense with; while its habits of thought and methods of reasoning are both the creature and creator of mere will-worship.

THE TYPES OF GENESIS, briefly considered as revealing the development of Human Nature in the world within and without, and in the Dispensations. By ANDREW JUKES. London. 1858.

The basis of exposition in this volume, is, in the main, that contained in the old, and, in one clause at least, mischievous couplet:

> "Litera gesta docet; quod credas allegoria;
> Moralis quod agas; quo tendas anagogia."

The extent to which this principle of a mystic sense is carried, is shown in these words of the writer: "Genesis then reveals to us all that can spring out of Adam. In the letter, it gives us the story of Adam and his sons. In spirit, we may learn how old Adam behaves, what the old man is in each of us," &c.

It is impossible for a person of pious and cultivated mind, and such is our author, to dwell in this way on Holy Scripture, without producing much that is edifying and instructive. Neither can we expect all persons to be agreed as to the extent of the typology and spiritual signification of the Old Testament Scriptures.

Still, while we do not at all hold the principle, the fallacy of which Dr. Fairbairn has so well exposed, that there are no types but those expressly declared to be so in the New Testament; and while we entirely respect the author's spirit and purposes, we cannot but think his work dangerous in some respects to believers, and putting, in others, weapons into the hands of infidels.

THE HEROES OF THE LAST LUSTRE. A Poem. New York: Daniel Dana, Jr. 1858.

The author of this graceful little poem does not believe that the heroic either has died out in the world, or is likely to do so. Wherever he finds a man who recognizes "the moral grandeur of duty performed," there he finds a hero. He says:

> "Dream not of glories of the days of yore—
> Not all the day is sped,
> Thy sun gleams overhead,
> In the bright hollow of the evermore."

And again:

> "Oh say not that the martyr spirit's dead!
> Or that the hero heart
> Will e'er from earth depart,
> Or we shall ever weep true manhood fled."

This has the true ring, and we welcome it heartily. For we are inclined to think there is more cant just now about heroes and heroism, than about most other things. Some treat the hero as a fossil remains of ages long gone by. Others, and we like them least, make him out what the Boston merchant described the transcendentalist, "one of those men who have soarings after the infinite, and divings after the unfathomable, but who never pay cash."

Now, we believe that there is always found in the true hero, and we trace it from Achilles down, an abiding basis of common sense, practical tact, and straight forward resolution. Perhaps we must beg pardon of the school-boys and school-girls, but we do believe it, and our author does, too.

So he selects as types of the heroism of the age, the heroes of the Arctic Expedition, of the Crimean War, and of the Norfolk Pestilence. The selection seems to us a significant one. For though the heroic spirit is ever the same, it develops itself in new forms. But the old spirit is here; that spirit which from the plains of Shinar has driven men over the world, not for conquest only, nor yet for gain, but for adventure and knowledge; that spirit which lives in the immortal verse of the Iliad, and in many another lay since then; that spirit which only Christianity brings to its full life and stature, which "lays

down its life for its friend," and finds a friend in every son of Adam. Franklin, Vicars, Nightingale, Chisholm, in these our author brings us noble examples of what he, and we with him, regard as the truly heroic.

The Poem is well worked out. We trace in it, indeed, something of the "*copia superabundans*," but that is a good fault. It is easier to trim off the branches of a too luxuriant growth, than to bring growth out of a barren stock. There is exhibited in it, it seems to us, great power of versification. Indeed, if we were to enter any *caveat* here, it would be, that ease should not be allowed to degenerate into that "fatal facility" which so soon wears itself out.

We commend the Poem to our readers, feeling sure that they will rise from its perusal both pleased and profited, and desiring to meet the author again in the field of letters. His wish, so modestly expressed in his concluding note, will, we are confident, be more than fulfilled.

The volume is dedicated by a son to the memory of a father. And when we say that that father was the late Rev. Flavel Mines, we know many hearts will feel that not filial piety alone can speak of him as "a valiant soldier of the Cross, who fell on the field during the last Lustre."

THE TEACHING OF THE CHURCH OF ENGLAND ON CONFESSION AND ABSOLUTION. By the Rev. JOSEPH BARDSLEY, M. A., Incumbent of St. Silas, Liverpool. London: Hatchard & Co. 1859. pp. 55.

This is a paper read before the "Liverpool Clerical Society," in November last, and published at their request. It is written with care, and a full understanding of the subject, and seems to have been drawn forth by a work of the Rev. WILLIAM GRESLEY, entitled "The Ordinance of Confession;" a work recommending and defending the "*Ordinance*," not for special and exceptionable cases only, but for general use, and as a privilege afforded by the Church of England to her Lay members. The historical question is thoroughly examined in this pamphlet, and many of the authorities cited by Mr. Gresley, in support of his peculiar views, are shown to have been unfairly quoted, and to be, in their integrity, against the whole practice of Auricular Confession. We have no patience with these men whose sympathies are with Rome, and who seek to introduce the Romish Confessional, or something like it, into the Church of which they are Ministers. Mr. Gresley, as well as Dr. Pusey, on this question and others of equal importance, has undoubtedly abandoned the impregnable ground, Primitive and Apostolic usage, on which Cranmer, Latimer, Ridley, Jewell, and other eminent divines of the Reformation stood, in defending the "Faith once delivered to the Saints."

The pamphlet of Mr. Bardsley will do good. It is learned, lucid, and logical, and imbued with the true Christian spirit. This is his conclusion:

"In answer to the question, 'What is the teaching of the Church of England on Confession and Absolution?' I am satisfied that a correct reply will be found in the resolution which was passed at the meeting last Friday evening:

"'That while we recognize humble and penitent confession of our sins before God, as an essential part of our Christian worship; and hail with thankfulness the authoritative declaration of our Ministers, that Almighty God pardons and absolves all them that truly repent and unfeignedly believe His Holy Gospel; and while we rejoice in the privilege of consulting our Ministers concerning what may at any time perplex our minds and wound our consciences, we are at the same time fully assured, and desire to give unequivocal expression to our conviction, that Auricular Confession, as formerly practised in this realm, or as recently introduced by a few mistaken Clergymen, has no real foundation in the standards of the Church of England.'"

THEODORE PARKER'S EXPERIENCE AS A MINISTER, with some Account of his Early Life and Education for the Ministry. Contained in a Letter from him to the Members of the Twenty-Eighth Congregational Society of Boston. Boston: Rufus Leighton, Jr. 8vo. pp. 182. 1859.

We have so thoroughly and so recently examined the views of Theodore Parker, that we do not care to take him up again so soon. It is an odious subject. We always feel as if we had been touching pitch, after reading him. Early in the present year he was "attacked with bleeding in the lungs or throat," and compelled to seek a more genial clime. A Letter of sympathy from members of his Society in Boston, was the occasion of the "Letter," which was written at Santa Cruz, and forms most of the present volume. It is his own rehearsal of his own life. It is full of self-conceit, self-laudation, blasphemy against God, hatred of the Bible and the Church; it is, in a word, a resumè of Parkerism; and yet, there is in it an abyss of unbelief which makes one's soul shudder. This whole matter is utterly unworthy of our attention, except for one single reason. There is, in the way of argument, nothing new in anything that Theodore Parker has said or written. He has only said and written old things in new places; and how he has come to say and write these old things in these new places—this is the problem for men to solve. Yet there is no mystery in it. Theodore Parker is the natural outgrowth of Puritanistic Calvinism developed under the influence of German infidel speculation; that is, it is New England Puritanism Germanized. We find a single passage in this Letter which contains such an epitome of Parkerism that it is worth quoting. "All the six great historic forms of religion, the Brahmanic, Hebrew, Classic, Buddhistic, Christian, Mohammedan, profess to have come miraculously from God, not normally from man; and, spite of the excellence which they contain, and the vast service the humblest of them has done, yet each must ere long prove a hindrance to human welfare, for it claims to be a Finality, and makes the whole of human nature wait upon an accident of human History; *and that accident, the whim of some single man.* The Absolute Religion which belongs to man's nature, and is gradually unfolded thence, like the high achievements of art, science, literature, and politics, is only distinctly conceived of in an advanced stage of man's growth. To make its idea a Fact, is the highest triumph of the Human Race."

This is Parkerism; yet it is vastly like a great deal of stuff which comes to us from more orthodox quarters. It may be well to mention, that in this Letter Theodore Parker acknowledges the sympathy which he has received in the utterance of his sentiments, from Greeley's *Tribune*, and the *Evening Post.*

THE GREEK TESTAMENT: With a Critically Revised Text; A Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. By HENRY ALFORD, B. D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. In four Volumes. Vol. I. Containing the Four Gospels. New York: Harper & Brothers. 1859. 8vo. pp. 835. New Haven: E. Downes.

We have on hand an Article discussing pretty thoroughly, this large, and, in several respects, very important work, which we shall publish in an early No. of the Review.

THE NEW AMERICAN CYCLOPEDIA. A Popular Dictionary of General Knowledge. Edited by GEORGE RIPLEY and CHARLES A. DANA. New York: D. Appleton & Co. 1859. 8vo. Vol. VI. Cough—Education. pp. 772.

This New American Cyclopedia has advanced far enough in its publication to show that it is not one of the catch-penny publications of the day. Its Articles

on Physical Science and the Useful Arts, in which our age is advancing with rapid strides, are carefully written, and cover the very latest discoveries and improvements. Its Biographical Sketches, both of the living and the dead, are numerous; and the work, when completed, will be the best Biographical Dictionary extant. The Author of the sketches of Oliver Cromwell and of Archbishop Cranmer, however, should never have written them for such a work; for Cromwell is white-washed after the ultra-Puritan fashion; and the portrait of Cranmer is but a daub. The writer has no just conceptions of the great principles at issue in those troublous times. We observe, also, that in speaking of the doctrines of Popery, the most sectarian of all the sects, he uses the terms "Catholic," &c. It is time such nonsense were done away even in the penny papers of the day; but in an American Cyclopedia, such language is unpardonable.

LECTURES ON THE EARLY HISTORY OF CHRISTIANITY IN ENGLAND, with Sermons; by THOMAS WINTHROP COIT, D. D., LL. D., Rector of St. Paul's Church, Troy, New York. Daniel Dana, Junior, 381 Broadway, New York. 1859. 12mo. pp. 334.

The circumstances under which these Sermons and Lectures have been published, are as creditable to the Author as the Volume itself. Last Christmas day, a subscription list, to meet the expense of such a publication, was handed to Dr. Coit, as a Christmas gift on the part of his parishioners; and it was therefore proper that a selection from his Sermons should appear in such a Memorial; but we suggest to these parishioners and to the publishers, that they cannot now do the Church, or the author, a greater service, than to publish the Lectures in a separate volume, at the cheapest possible price, and to scatter them freely all over the Church. One of the Sermons, on "The Standard of Appeal on doubtful points, where the Bible fails to produce Unity," might well be included in the volume. This would make just such a work as the Church needs.

The Lectures, five in number, are on the following subjects:

I. Christianity in Britain derived from the East, and not from the West. As old in Britain as in Italy.

II. Sketch of the Christian History of Britain, to the Invasion of Pagan Saxons, and the retreat of the Christian Britons into Wales and Cornwall.

III. The Italian Mission of Gregory the First, to East England, at the close of the Sixth Century—its motives and early fortunes.

IV. Bearing of the New Religion from Rome towards the Old Christianity which it encountered in the British Isles.

V. Means by which Romanism intruded and fastened itself upon the British Isles.—Proof that it was not the principal means of converting the Pagans there, and was not at all necessary for converting them.

It will be seen that the Lectures cover an important point in the controversy between us and Rome; and the Author's plain English and racy style, which are only the expression of his clear and definite conceptions, leave the reader in no doubt as to the strength and point of the argument. On half a dozen points in the "Early History of Christianity in England," our own reading has not led us to precisely the same statement of opinion with the learned Author; but these are only upon incidental matters. The conclusion to which Dr. Coit comes, as the result of his careful investigation, is this: "All this goes to demonstrate, (*to demonstrate* is my phrase, because the proof is cumulative and irresistible, like that of a proposition in mathematics,) that the old Church of England was no child of Rome—had nothing whatever to do with Rome's paternity, or relationship, or wardship—but *was* as independent, and *had been* as independent, as providential circumstances and untrammeled Christian liberty could make her." Dr. Coit is right in saying that "demonstrate" is the word. The man who will doubt the above proposition will doubt whether $2+2=4$; or whether the whole is greater than a part. There is no room for doubt. And the pretension of Rome in this matter is an outrageous insult to the intelligence of the man to whom she makes

it. The copious foot-notes to the Lectures, which exhibit the thoroughness of Dr. Coit's reading and his rare accuracy, will, by many, be regarded as not the least valuable portion of the volume.

TRACTS FOR MISSIONARY USE. Edited by the Author of "Letters to a Man bewildered among many Counselors." Two Volumes. 12mo. New York: Daniel Dana, Jr. 1859. pp. 262, 246.

These two volumes contain twenty-two Tracts; three of which were written by the Right Rev. Bishop Cobbs, D. D., of Alabama; one, by Bishop Atkinson, D. D., of North Carolina; one, by a Lady; one, by the Author of "Bessie Melville;" and the remaining sixteen, by the Rev. Dr. Lay, of Huntsville, Ala.

In the warfare of the Church Militant, our weapons must be adapted to the new positions, defenses, and methods of the enemy. In each age, error, whether doctrinal or practical, while essentially unchanged, does, notwithstanding, change its outward forms, puts on new disguises, has its new modes of attack. Hence it is, that new modes of illustration, not new arguments, are called for; and the man who has the knowledge of human nature, and the tact to reach the popular mind and heart through some story like "The Dairyman's Daughter," has the talent for eminent usefulness. It is these "small arms" of the Church which we are in danger of forgetting; just as a preacher may attain great eminence as a mere preacher, and yet, after all, spend his life almost in vain. Dr. Lay has this rare gift in a high degree. Some of these little stories, which reveal the inner struggle of one in doubt and difficulty in the Christian life, are worth more, in their way, than a ponderous folio; and we assure those of our faithful Clergy who, in their ceaseless, unostentatious round of parish duty, are making up their jewels for the last great day, that they will find something to aid them in one or another of these diversified and beautifully written Tracts. They are Churchly in their tone and teaching; and, at the same time, there is in them all, a vein of deep spirituality.

They are published separately, and at a trifling cost.

COSMOS: A Sketch of a Physical Description of the Universe. By ALEXANDER VON HUMBOLDT. Translated from the German by E. C. OTTE, and W. S. DALLAS, F. L. S. Volume Fifth. New York: Harper & Brothers. 1859. 12mo. pp. 462. New Haven: E. Downes.

This last volume completes a work which contains the results of Humboldt's observations in the whole field of Physical Science. The present volume is devoted wholly to telluric phenomena. The first section treats of Size, Form, and Density of the Earth, its Internal Heat and Magnetic Activity, considered with regard to its intensity, Inclination, Declination, and Polar Light. The second section treats of the reaction of the interior of the earth upon its surface, as exhibited in thermal, gas, and naptha Springs; Volcanoes, their localities, number, phenomena, &c., &c. The whole work contains a vast fund of information, and, as a source of accurate information for thorough reading and constant reference, it is invaluable.

LIVES OF THE QUEENS OF SCOTLAND AND ENGLISH PRINCESSES CONNECTED WITH THE REGAL SUCCESSION OF GREAT BRITAIN. By AGNES STRICKLAND. Vol. VIII. New York: Harper & Brothers. 1859. 12mo. pp. 379. New Haven: E. Downes.

With the present volume the second series of these royal biographies is brought to a close. It contains the lives of Elizabeth Stuart, afterward Queen of Bohemia, and of her daughter, Sophia, Electress of Hanover, whose eldest son was George I. The biography of the Princess Sophia has drawn out all the graphic beauties of Miss Strickland's pen. She was a woman of rare beauty, and intellectual and moral strength and culture. She spoke five languages, and she was the protector of Leibnitz, and of other learned men. The whole series now concluded, is well fitted for a course of reading on this portion of European history.

Notwithstanding the strong partisan bias running through the volumes, and occasional instances of careless composition, the whole work is a valuable contribution to our historical literature.

ANTHON'S CICERO DE OFFICIIS. M. T. Ciceronis de Officiis Libri Tres. With Marginal Analysis and an English Commentary. Edited for the Syndics of the University Press, by the Rev. HUBERT ASHTON HOLDEN, M. A., Vice Principal of Cheltenham College, late Fellow and Assistant Tutor of Trinity College, Cambridge. First American Edition, Corrected and Enlarged, by CHARLES ANTHON, LL. D., Professor of Greek in Columbia College. New York: Harper & Brothers. 1859. 12mo. pp. 315. New Haven: E. Downes.

The text of this edition is that used in the best English Schools and in the University course. The Marginal Analysis is a valuable feature of this edition; and the Commentary has been much enlarged by Prof. Anthon, whose object has been to present the American student with a good *Variorum* edition, containing every thing necessary to clear up the difficulties of the original.

THE PASHA PAPERS. Epistles of Mohammed Pasha, Rear Admiral of the Turkish Navy, written from New York to his Friend Abel Ben Hassan. Translated into Anglo-American from the Original Manuscripts. To which are added sundry other letters, critical and explanatory, laudatory and objurgatory, from gratified or injured individuals in various parts of the planet. New York: Charles Scribner. 1859. 12mo. pp. 312.

These "Papers" are said to be from the pen of William Wirt Howe, Esq., a lawyer of New York city, and first appeared in one of the daily papers. They are written in a sort of mock-heroic, grandiloquent, oriental style, and are intended as a satire on the follies of American institutions, manners, customs, men, poets, orators, politicians, courts, &c., &c. The book seems to be an imitation of the Bigelow Papers of Professor Lowell, and the Potiphar Papers of G. W. Curtis. The provincial conceit of a certain little clique at Boston, the cockneyism of New York Snobocracy, the popular doctrine of Manifest Destiny, &c., &c., are, undoubtedly, fair game for the shafts of irony; but it needs more trenchant wit to save a whole volume of such reading from being insufferably tedious, though, as a series of newspaper articles, the "Papers" attracted some attention.

THE POET PREACHER. A brief Memorial of CHARLES WESLEY, the eminent Preacher and Poet. By CHARLES ADAMS. Five Illustrations. New York: Carlton & Porter. 1859. 12mo. pp. 234.

We thank the publishers for this brief Memorial of Charles Wesley. It does no injustice to his character as a true and loyal son of the Church of England, in whose communion he lived and died. We commend the volume as a good one for Sunday School Libraries.

A COMMENTARY, EXPLANATORY, DOCTRINAL AND PRACTICAL, ON THE EPISTLE TO THE EPHESIANS. By R. E. PATTISON, D. D., late President of Waterville College. Boston: Gould & Lincoln. 1859. 12mo. pp. 244.

While all Scripture is "profitable for doctrine," &c., yet of the shorter Epistles, none contains so complete a summary of Christian Doctrine and Duty as St. Paul's Epistle to the Ephesians. The Author of the Commentary before us is ecclesiastically a Congregationalist, doctrinally a moderate Calvinist. The work shows the Author to be a man of orthodox views on several of the vital doctrines of the Gospel, as the Trinity, the Atonement, &c., but not a man well read in polemic theology. Thus that famous passage, "On this rock will I build my Church," he regards as referring to the individual Apostle, St. Peter; a construction unwarranted by the text, as the Author ought to have known, and rejected by the best interpreters, ancient and modern. The Author says, "the work is not designed for the learned." We do not commend it as a work adapted to all the wants of the unlearned.

ULTIMATE OBJECTS OF NAPOLEON III. A Pamphlet considering the Future in view of the Past, and judging it by the light of the Present. By M. HENRI ST. BERNARDE. Boston: Mansfield & Co. 1859. 16mo. pp. 61.

The "ultimate objects of Napoleon III" are supposed, by M. Bernarde, to be, "vengeance upon Britain, and her forcible, unquestionable humiliation. Vengeance for Waterloo, for Paris captured, and for St. Helena." What the "ultimate objects" of Napoleon III may be, we think of much less importance than the part which he is evidently made to play in the hand of a Power much greater than his own. The little pamphlet before us does not seem deserving of much attention. Louis Napoleon is not stupid enough to entertain any such proposition just now; and yet Lord Lyndhurst's Speech in Parliament, and the tone of the English press, are enough to prove the terror which the Emperor's name is able to inspire in England. We may, perhaps, in this place, with propriety allude to a most sensible and noble Speech of Mr. Gladstone, in the British Parliament, on the evening of August 8th. It proves him to be one of the first of British orators, and the best of British statesmen. We commend the speech to our readers. We rejoice that there is an English Churchman capable of making such a speech, on such an occasion, on the affairs of Central Italy.

THE FRENCH REVOLUTION OF 1789, as viewed in the light of Republican Institutions. By JOHN S. C. ABBOTT. With One Hundred Engravings. New York: Harper & Brothers. 1859. 8vo. pp. 439. New Haven: E. Downes.

Whatever it is that is necessary to make a capital story-teller, that Mr. Abbott has to a greater degree than most writers. How much of embellishment, and how much of strict historical fidelity, there is in his story, is quite another question; and as long as the public buy such books and pay for them, perhaps there is not much use in asking the question. The French Revolution of 1789, is a good story to tell; and Mr. Abbott is not mistaken in the general causes which he assigns for that event. Were he less of a Bonapartist than he is, he could find in those same causes the only apology possible for the wholesale massacres, the cold-blooded tyrannies, the wanton inflictions, and perjured villanies which have marked the career alike of Napoleon I, and Napoleon III. The least that can be said of them, is, that they are God's awful judgments with which He scourges an unrighteous people. They are the price of national infidelity. We need not say of Mr. Abbott's book that it is readable, and that it will doubtless have a large sale.

ANCIENT MINERALOGY; or an Enquiry respecting Mineral Substances mentioned by the Ancients. With Occasional Remarks on the uses to which they were applied. By N. F. MOORE, LL. D. Second Edition. New York: Harper & Brothers. 1859. 12mo. pp. 250. New Haven: E. Downes.

Dr. Moore's "Ancient Mineralogy" is a very curious, and, in some respects, an instructive book. His pursuits, as Professor of Greek and Latin in Columbia College, made him familiar with all that the ancients wrote on a subject which has its own natural taste invested with the charm of interest. As the result of Prof. Moore's investigations, it appears that, comparatively, we greatly overrate our own knowledge of Mineralogy, and underrate that of the ancients. If they lacked classification and systematic arrangement, yet in knowledge of the properties and many of the uses of many mineral substances, and in their conception of the beautiful, the ancients have not been surpassed in modern times. Theophrastus and Pliny both wrote on Minerals, and the work of the latter is made the basis of Prof. Moore's volume. Another pleasing feature of this work, is the Author's examination of all the "Mineral Substances mentioned in the Bible." The Author concludes by endorsing the sentiment of Sir H. Davy, 'that the ancients were in all pursuits, which require only the native powers of the intellect or the refinements of taste, preëminent; that their literature and

their works of art offer models which have never been excelled; that they possessed, as if instinctively, the perception of everything beautiful, grand, and decorous; and that, as natural philosophers, they failed, not from want of genius and application, but merely because they followed a mistaken path."

We will not fail to add, here, that how far the Inductive Method is really based on true scientific principles, and how much it has added to our real knowledge, is, after all, a good deal more of a question than it is generally thought to be.

RAMBLES AMONG WORDS: Their Poetry, History, and Wisdom. By WILLIAM SWINTON. New York: Charles Scribner. 1859. 12mo. pp. 302.

As an illustration of the English Language, its history, growth, philosophy, corruptions, &c., the work of Mr. Swinton is better adapted to the use of American students than any as yet published. It has been prepared with the labors of Trench, Horne Tooke, Pegge, Nares, and others, in view; and yet, of the fifteen hundred words which the "Rambles" illustrate, the large majority have not before been used in the way of etymologic translation.

The following, from "Ramble Eleventh," on the "Growth of Words," is a good specimen of the Author:

"The causes of that marvelous identity we call the English Language, lie deep in the manifold influences that have made the English nation. The History of a Language is measurable only in the terms of all the factors that have shaped a people's life. A nation's history is the result of the double action of internal impulses and external events. And Language expresses the infusions from all these—subtily absorbing the ethnology of a nation, its geography, government, traditions, culture, faith. Shooting its deep tap-root into eldest antiquity, drawing from the pith and sap of that grandest of all families of races and tongues—the Indo-European stock; receiving living grafts from France, and Italy, and Scandinavia, this divine tree of the English Speech has grown up into its sublime proportions, nurtured by the history of a thousand years.

"Of this superb Speech—the grandest in the world—we have no adequate treatment. There is no history of the English Language. Nor any Dictionary of the English Language. We have no such work on the English Language as the Germans possess in the 'Teutonic Grammar' of Jacob Grimm, who has, with masterly method and largest appreciation of modern Philology, traced the formative influences of the German speech, as it has shaped itself into conscious individuality."

HOURS WITH MY PUPILS; or Educational Addresses, etc. The Young Lady's Guide, and Parents' and Teachers' Assistant. By Mrs. LINCOLN PHELPS, late Principal of Patapsco Institute, of Maryland. New York: Charles Scribner. 1859. 12mo. pp. 363.

Mrs. Phelps' marked success through a long course of years, as an educator, did not depend merely on her facility in imparting literary instruction. Education, in its true sense, means more than this. It means not only the head, the intellect; it means the heart, manners, opinions, views of life, present and future. The Addresses of which this volume is composed were delivered weekly in presence of her teachers and pupils, by Mrs. Phelps. They are worthy of being repeated by other teachers, and of being read widely. We notice incidentally mentioned in the volume, an exhibition of Miss Martineau's character, which does not surprise us. Miss Martineau, besides being a charlatan and a quack in her social theories, it seems, in her manners and feelings is not even a lady.

HE IMMORTALITY OF THE SOUL, and the Final Condition of the Wicked, Carefully Considered. By ROBERT W. LANDIS. New York: Carlton & Porter. 1859. 12mo. pp. 518.

The "old foes with new faces," by whom the Faith in our times is so strenuously assailed, are calling forth defenders of all sorts, good, bad, and indifferent. We have not, in twenty years, seen a really new objection against, or argument for the Gospel of CHRIST. Mr. Landis, in the volume before us, attempts a refutation, not only of modern Materialists and Annihilators, but of Deism, Sabbatarianism, Rationalism, &c., &c., in all their protean forms. The work is rather a summary of facts, statements and opinions, than a clear and compact argument.

HE LIFE OF GENERAL HAVELOCK, K. C. B. By J. T. HEADLEY, Author of "Napoleon and his Marshals," etc. Illustrated. New York: C. Scribner. 1859. 12mo. pp. 375.

The hero of Lucknow, the valiant soldier, the bold and chivalric leader, and yet the humble Christian, is a theme full of interest, and Mr. Headley has succeeded in making out of it an entertaining volume, notwithstanding its latitudinarian tone and tendency. The style of Mr. Headley, which is of the "spread eagle" sort, we do not admire.

HE CONVALESCENT. By N. PARKER WILLIS. New York: Charles Scribner. 1859. 12mo. pp. 456.

Mr. Willis is too well known to need any introduction to our readers. The present volume is made up of jaunty, sketchy-Letters first contributed to "THE HOME JOURNAL," from Idlewild, Nantucket, and Virginia. The author has seen enough of the world to appreciate the coarse, self-satisfied vulgarity, the impudent snobism of our American Aristocracy, and the elements of future greatness which enter into the warp and woof of American character.

IGHT AND HEARING; How Preserved and How Lost. By J. HENRY CLARK, M. D. Fifth Thousand, carefully revised. With an Index. New York: C. Scribner. 1859. 12mo. pp. 351.

A sensible book for popular use, on the Eye and the Ear, their structure, abuse, diseases, loss of power, remedies, &c.

HE ART OF EXTEMPORE SPEAKING: Hints for the Pulpit, the Senate, and the Bar. By M. BAUTAIN, Vicar-General and Professor at the Sarbonne, etc., etc. With Additions by a Member of the New York Bar. New York: Charles Scribner, 124 Grand Street. 1859. 12mo. pp. 364.

A really good treatise on Extempore Speaking, by one who knows its difficulties and its true method, who can sympathize with the preacher in all his embarrassment, and teach him how to attain success in this great Art—such a work is this, from the eloquent M. Bautain. His suggestions on the Selection and Division of the subject, the Preparation of the Plan of the Discourse, the Arrangement of the Plan, Preparation before Speaking, the Exordium, the Development, the Peroration, &c., are minute and sensible. If our Clergy would thoroughly study this work, and follow its teachings, they would develop powers of usefulness which would surprise both themselves and their congregations. If the "Pulpit is losing its hold on the public mind," as is sometimes said, so far as the Clergy of the Church are concerned, the neglect of Extempore Speaking is the principal cause, though it is not the only one.

The following is the substance of the author's direction, as to the manner of preparation:

"When there is time for preparation, never undertake to speak without having put on paper the frame of what you have to say, the links of your ideas. Do this the moment you feel your idea matured, following your inspiration to the end; after which, let things alone for a little season. Then read it over and amend it, so as to render the principal features well marked, and the divisions of the discourse clear, and the links firmly wielded. Leave nothing obscure, doubtful, or vague: and admit no feature which does not indicate something of importance. Then, the last thing before speaking, let it be reviewed; gather up the energies and hold them in the spring and direction whither they are to flow. But reliance must not be placed on the notes to keep from breaking down. Having prepared to the best of your ability, allow yourself, filled with the subject, to be borne along by the current of your ideas, letting the heart, rather than the memory, give the tongue its utterance."

THE HISTORY OF A POCKET PRAYER BOOK, WRITTEN BY ITSELF. Fifth Edition, revised and enlarged. Philadelphia: Burns & Sieg. 1859. 18mo. pp. 261.

Aside from the clever and entertaining manner in which Dr. Dorr has told the story of a Pocket Prayer Book, the great secret of the usefulness of this little volume, is in the fact that most of the scenes and incidents recorded were occurrences of actual life; and were connected with the experiences of such men as Dr. Johnson, Father Nash, Bishop Hobart, and others like them in earnestness of character. It is a little volume that cannot fail to awaken interest and remove prejudices concerning the Church, and should be found in every Parish and Sunday School Library.

THE ORIGIN AND COMPILATION OF THE PRAYER BOOK, with an Appendix, containing various Historical Facts and Documents connected with our Liturgy. By Rev. W. H. ODENHEIMER, D. D. Fourth Edition, enlarged. Philadelphia: Burns & Sieg. 1859. 18mo. pp. 128.

A good History of the Prayer Book is its best commentary; and the little work of Dr. Odenheimer, while it contains information, facts, and documents, which can be gleaned only from a large library, is also an unanswerable argument for our own branch of Christ's One, Catholic, and Apostolic Church.

THE WARS OF THE ROSES; or, Stories of the Struggle of York and Lancaster. By J. G. EDGAR, Author of "The Boyhood of Great Men," "The Footprints of Famous Men," &c. With Illustrations. New York: Harper & Brothers. 1859. 16mo. pp. 470. New Haven: E. Downes.

No period of English History has in it more of romance than that embraced in this little volume. It was a struggle of thirty years between York and Lancaster, which cost a hundred thousand lives, emasculated the old nobility, and utterly destroyed the House of Plantagenet, and which ended at last in the marriage of Henry Tudor with Elizabeth of York, celebrated by poets and chroniclers as the "Union of the two Roses,"—a "spurious prince" with an "illegitimate daughter." The story is told in a manner to attract the young, for whom especially the book was written.

SCIENCE AND ART OF CHESS. By J. MONROE, B. C. L. New York: Charles Scribner. 1859. 12mo. pp. 281.

Whether the Boston "Mutual Admiration Society" did or did not make themselves ridiculous in their ado over Paul Morphy, yet that the Game of Chess is both a Science and an Art is taken for granted, and is sufficiently illustrated by Mr. Monroe, in the volume before us.

MY SISTER MARGARET. A Temperance Story. By Mrs. C. M. EDWARDS. Four Illustrations. New York: Carlton & Porter. 1859. 12mo. pp. 328.

HE MOTHER'S MISSION. Sketches from Real Life. By the Author of "The Object of Life." Five Illustrations. New York: Carlton & Porter. 1859. 12mo. pp. 311.

HE LORD'S SUPPER. By Rev. SAMUEL LUCKEY, D. D. With an Introduction by Rev. Bishop JANES, (Methodist.) New York: Carlton & Porter. 1859. 12mo. pp. 284.

The above three volumes are published by the Methodist house in New York, d are all written in the spirit and interests of that denomination.

HE HALIFAX, GENTLEMAN. A new and illustrated edition. New York: Harper & Brothers. 1859. 12mo. pp. 485. New Haven: E. Downes.

ALTER THORNLEY; or, A Peep at the Past. By the Author of "Allen Prescott." New York: Harper & Brothers. 1859. 12mo. pp. 486. New Haven: E. Downes.

HE BERTRAMS. A Novel. By ANTHONY TROLLOPE. New York: Harper & Brothers. 1859. 12mo. pp. 528. New Haven: E. Downes.

OMSON'S FIRST LESSONS. Mental Arithmetic. 12mo. pp. 120.

THMETICAL ANALYSIS; or Higher Mental Arithmetic for Advanced Classes. 12mo. pp. 192.

ACTICAL ARITHMETIC, Uniting the Inductive with the Synthetic mode of Instruction, for Schools and Colleges. 12mo. pp. 384.

HER ARITHMETIC; or the Science and Application of Numbers; Combining the Analytic and Synthetic Modes of Instruction. Designed for advanced classes in Schools and Academies. 12mo. pp. 422.

These four volumes form what is called "Day and Thomson's Mathematical Series" School Books, commencing with the elementary principles, and covering "a l development of the philosophy of Arithmetic and its various applications to mmercial purposes." The success of the work—one of the editions before us the *one hundred and twentieth*, and another the *one hundred and twenty-fifth*—is ough to show that it has solid merits and is adapted to the popular wants of our hools.

The Author is JAMES B. THOMSON, LL. D.; and the Publishers, Ivison & Phiny, New York.

OGRAPHY FOR PRIMARY SCHOOLS ON THE TRUE METHOD. By WORTHINGTON HOOKER, M. D. New Haven: Peck, White & Peck. 1859. 12mo. pp. 144.

The Author's "true method" is this—"what the child is already familiar with made the basis of the extension of his knowledge."

HREE CONGREGATIONAL SERMONS. 1. "Congregationalism;" preached in the Plymouth Church of St. Paul, Minn., March 20th, 1859. By BURDETT HART, of Fair Haven, Conn.

"The Fast of Nineveh and the Fasts of Connecticut;" preached in Enfield, Conn., April 22d, 1859. By C. A. G. BRIGHAM.

"A Plea for Union of the Evangelical Church." By Rev. L. BRIDGMAN, Pastor of the Congregational Church of Middlefield, Mass.

We have grouped these three Sermons together, as being three distinct portits of three distinct phases of Congregationalism, at the present day. They are cleverly done in their way; that is, they are all plain and outspoken; neither the Preachers has dodged the points at issue, or hesitated to call things by what thinks are their right names. Yet the Sermons are thoroughly unlike each her, in aim, sentiment, tone, and opinion. The first Preacher named, Mr. Burtt Hart, has before this, signalized himself by an attack on the Church in gener-

al, and Liturgies in particular; in which he showed himself to be a very small man, but very pugnacious; a very porcupine, bristling all over with very sharp weapons, yet extremely harmless. His Sermon at St. Paul was designed to push the Congregational element among the ultra-protestants at the Northwest; and a greater mass of reckless assertion, historical perversion, doctrinal radicalism, ecclesiastical vandalism, and stupid impudence, we have never met with in so small a compass. Every page, and almost every sentence, is open to attack; but really "the game is not worth the powder."

The second Sermon, by Mr. Brigham, is a *jeremiad* over the waning power, the loss of *caste*, influence, and position, on the part of Congregationalism in good old Connecticut. The occasion of this tirade, was the fact that the Governor had appointed the late State Fast on Good Friday; which fact, we confess, taken in connection with the old Puritan Laws on such matters, is somewhat ominous. But if one-half that the Preacher says as to the decline, both in doctrine and in morals, among the descendants of the Puritans is true, we have an argument for our own Diocesan Missions, which Churchmen ought not to disregard. He says, "the Church is large in the number of her membership, but her moral influence against such things is a mere cipher. She winks at these vices, rather than rebukes them. Her converts are daily multiplying, but her moral power is declining. * * * The new doctrines which promised to impart such a purity of life, have gone to seed in the vices which deface the appearance of society," &c., &c., &c. Aside, however, from the sad degeneracy of old fashioned Calvinistic Puritanism, this "Good Friday Fast" seems to have been the fatal ounce on the camel's back! And as a specimen of the intelligence, as well as depth of his grief, he breaks forth in the following language of gloomy apprehension: "Perhaps it will come to this, that some of the Sabbaths will be thought to have a superior sanctity and solemnity above others, as the *Passion*, Palm, or Easter Sunday!" "This is as good soil for the devil to till as any that he ever turned." "All this boast of our puritanical paternity is ridiculously tumid. Who that is acquainted with father and son, would notice the least resemblance?" All this is certainly rich; and, we think, not a little significant.

The last Sermon, by Mr. Bridgman, is a "Plea for Union;" and is a masterly presentation of the evils and the unscripturalness of *denominationalism*. The Sermon is a noble illustration of a man rising above the contracted genius, the petty proportions of his own little sect, and looking out after a Church as Catholic as the Love of God in Christ, and as comprehensive as the wants of humanity. May he have Grace to see, that just such a Church already stands with its doors wide open to receive the multitudes who, like him, are seeking for a city of refuge.

THE REV. DR. WILLIAM BACON STEVENS' SERMON, in Trinity Church, Pittsburgh, Penn., May 8th, 1859. "The Book of Prayer for the House of Prayer." 8vo. pp. 32.

With the strange anomaly before us of an almost universal dissatisfaction with extemporaneous prayers and of a desire to return to Liturgical Worship among the sects around us, and at the same time of a persistent disparaging of Liturgies on the part of a few prominent men in the Church, we are glad to see so admirable a Sermon as that of Dr. Stevens now before us. The thorough acquaintance with Liturgical literature, the true tone of Catholic culture, the manly and Christian sympathy with the Gospel as something broader than a mere petty sect—all these, which are reflected in this noble Discourse, are worthy of special commendation. We wish all our Clergy would give it a careful reading.

THE REV. DR. BELLOWS' ADDRESS to the Alumni of the Divinity School of Harvard University, July 19, 1859. "The Suspense of Faith." New York: C. S. Francis. 8vo. pp. 46.

We have alluded to this singular "Address" in the department of Domestic Intelligence.

Rev. Dr. C. M. Butler's Sermon: "Private Revenge;" in Trinity Church, Washington, D. C., May 8th, 1859. 8vo. pp. 20.

Rev. Dr. G. S. Coit's Convention Sermon, in Christ Church, Hartford, Conn., June 14th, 1859. "Priestly Fidelity to the Church of Christ." 8vo. pp. 23.

True, pointed, and pertinent.

The Rev. B. H. Paddock's Sermon before the Christian Knowledge Society, June 14th, 1859, in Christ Church, Hartford, Conn. 8vo. pp. 15.

Large portions of this excellent Sermon have already appeared in the Church papers.

Rev. Horace Hill, Jr's, Sermon on the Death of Bishop Doane; "A great man has fallen;" in St. Paul's Church, Rahway, N. J. May 1, 1859.

Rev. C. F. Hoffman's Sermon, at the laying of the Corner Stone of St. James' Church, Hackettstown, N. J., April 26th, 1859.

The Rev. Richard Cox's Farewell Sermon, in Zion Church, New York City, June 12th, 1859. 8vo. pp. 17.

Rev. Dr. R. H. Clarkson's Tenth Anniversary Sermon, in St. James' Church, Chicago, Ill.

A startling and praiseworthy record of parochial life and duty.

Thomas M. Brown's Address before the House of Convocation of Trinity College, June 29th, 1859. 8vo. pp. 25.

Ninth Annual Reports, &c., of the "Church Home," Charleston, S. C., at St. Philip's Church, June 16th, 1859. 8vo. pp. 15.

Sixth Annual Address of the Rector, and Parish Statistics, of Christ Church, Elizabeth, N. J., April 24th, 1859. 8vo. pp. 27.

Seventh Anniversary Meeting, Reports, &c., of the Missionary Society of St. Paul's Church, New Haven, Conn., May 15th, 1859. 8vo. pp. 16.

Sixth Pastoral Report of the Rector of Trinity Church, Pottsville, Penn' Epiphany. 1859.

Catalogue, Reports, &c., of General Theological Seminary, New York City. 1859.

The number of Students on the Catalogue is *forty-three*.

Catalogue of the Theological Seminary, and Kenyon College. 1859. Gambier, Ohio.

There are, Theological Students, 21; Undergraduates, 127; Grammar School, 81; in all, 229.

Register of the College of St. James. 1859.

The number of Students in the College is 51; in the Grammar School, 63; in all, 114.

Tenth Annual Announcement of the Female Medical College of Pennsylvania, Philadelphia. 1859.

The whole number of Students in the Session of 1858–'59, was thirty-six; and the Degree of Doctor of Medicine was conferred on six ladies.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Alston, W. J.	McIlvaine,	June 25,	Rosse Chapel, Gambier, Ohio.
Brooks, Philippe,	Meade,	July 1,	Chapel, Alexandria, Va.
Clarke, Hugh L. M.	Whittingham,	July 20,	St. Barnabas, Burlington, N. J.
Clemson, Thomas G.	Lee, A.	July 10,	Ascension, Claymont, Del.
Crystall, James S.	Whittingham,	July 20,	St. Barnabas, Burlington, N. J.
En-me-gah-bowh, J. J.	Kemper,	July 8,	Good Shepherd, Faribault, Minn.
Erben, W. B.	Bowman,	June 19,	St. Matthew's, Philadelphia, Pa.
Finch, Peter Voorhees,	Potter, H.	July 3,	Trinity, New York City.
Ganter, R. L.	McIlvaine,	June 25,	Rosse Chapel, Gambier, Ohio.
Gesner, Abm. Herbert,	Potter, H.	July 3,	Trinity, New York City.
Gilliam, Edward W.	Atkinson,	July 11,	Emmanuel, Warrenton, N. C.
Gray, Wm. Crane,	Otey,	June 26,	Christ, Nashville, Tenn.
Greene, Wm. Wallace,	Meade,	July 17,	Old Chapel, Clarke Co., Va.
Hare, Wm. Hobart,	Bowman,	June 19,	St. Matthew's, Philadelphia, Pa.
Henderson, George D.	Kemper,	Aug. 14,	————, Leavenworth, Kansas.
High, N. Rue,	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
Hubbard, George,	Payne,	Jan. 23,	Epiphany, Cavalla, Africa.
Kidder, Joseph,	Meade,	July 1,	Chapel, Alexandria, Va.
Lewis, George S.	Whittingham,	July 20,	St. Barnabas, Burlington, N. J.
McCarty, John W.	McIlvaine,	June 25,	Rosse Chapel, Gambier, Ohio.
M'Kim, John Linn,	Lee, A.	July 10,	Ascension, Claymont, Del.
Monro, Geo. Nugent,	Potter, H.	July 3,	Trinity, New York City.
Morrill, Charles Wm.	Potter, H.	July 3,	Trinity, New York City.
Olds, M. L.	Kemper,	June 22,	Gethsemane, Minnesota.
Paddock, Wilbur F.	Meade,	July 1,	Chapel, Alexandria, Va.
Parker, Henry M.	Boone,	July 10,	Ascension, New York City.
Purdon, Henry,	Boone,	July 7,	St. George's, New York City.
Reilly, T. M.	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
Schereschewsky, S. I. J.	Boone,	July 7,	St. George's, New York City.
Seymour, Edward,	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
Smith, Dudley D.	Boone,	July 7,	St. George's, New York City.
Stewart, George,	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
Strong, George A.	Meade,	July 1,	Chapel, Alexandria, Va.
Thompson, E. H.	Boone,	July 7,	St. George's, New York City.
Townsend, Hale,	Meade,	July 1,	Chapel, Alexandria, Va.
Watson, Edw. Shippen,	Whittingham,	July 20,	St. Barnabas, Burlington, N. J.
Weller, M. Leander,	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
Wilson, Wm. Thomas,	Potter, H.	July 3,	Trinity, New York City.
Yocom, Thomas S.	Bowman,	June 19,	St. Matthew's, Philadelphia, Pa.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Curry, Charles R.	Whittingham,	June 19,	St. Timothy's, Catonsville, Md.
" Etheridge, S. S.	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
" Fearns, C. W.	McIlvaine,	June 5,	Trinity, Columbus, Ohio.
" Gasman, John G.	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
" Galusha, M. H.	Johns,	July 1,	Chapel, Alexandria, Va.
" Holcomb, T. J.	Kemper,	June 19,	Nashotah Chapel, Delafield, Wis.
" Holden, Richard,	McIlvaine,	June 25,	Rosse Chapel, Gambier, Ohio.
" Jacobs, W. F. M.	Johns,	July 1,	Chapel, Alexandria, Va.
" Keeling, R. J.	Lee, A.	July 6,	St. Thomas', Newark, Del.
" Loring, Henry H.	Hopkins,	July 16,	St. Stephen's, Middlebury, Vt.
" Maltby, B. K.	McIlvaine,	June 5,	Trinity, Columbus, Ohio.
" Wiley, A. M.	Bowman,	June 19,	St. Matthew's, Philadelphia, Pa.
" Willes, D. Ellis,	Potter, H.	July 3,	Trinity, New York City.
" Williams, W. W.	Johns,	July 1,	Chapel, Alexandria, Va.
" Wingfield, J. H. D.	Johns,	July 1,	Chapel, Alexandria, Va.

CONSECRATIONS.

Name.	*Bishop.*	*Time.*	*Place.*
Calvary,	Atkinson,	July 30,	Buncombe Co., N. C.
Christ,	Davis,	June 5,	Mars Bluff, S. C.
St. Helena,	Davis,	July —,	St. Helenaville, S. C.
St. Luke's,	Potter, H.	July 10,	East Hampton, N. Y.
St. Mark's,	Kemper,	June 22,	North Minneapolis, Minn.
St. Matthew's,	Polk,	June 2,	Houma, La.
St. Paul's,	Kemper,	June 29,	St. Paul, Minn.
St. Paul's,	Hawks,	June 19,	St. Louis, Mo.
St. Paul's,	Kemper,	Aug. 11,	Wyandott, Kansas.
Trinity,	Kemper,	July 29,	Lawrence, Kansas,
Trinity,	Potter, H.	July 31,	Sharon Springs, N. Y.
———,	Meade,	July 23,	Fauquier, Va.

OBITUARY.

The Rev. WILLIAM W. BOSTWICK was born in Whitestown, Oneida county, N. Y., on the 19th February, 1797. His father, originally from New Milford, Ct., sought a home in the wilds of Western New York, and when his son was two years old, he removed to Auburn, where he resided twenty-seven years, until his death in 1826. He was the principal founder of the Church in that village, acting as Lay reader long before there was either Clergyman or House of Worship. His *thirteen* children grew up in earnest attachment to the religious principles of their parents, and the family was a rare example, not only of domestic happiness, but of those Christian virtues which win universal respect, and, when associated with the early history of a Parish, are remembered as a part of the heritage of the Church.

William, the oldest son, evinced a love of study at an early age, and, his diligent application having mastered all the ordinary parts of a school education, the establishment of the Auburn Academy afforded him the opportunity, without leaving the parental roof, of prosecuting the higher branches of learning, and under the instruction of Mr. N. D. Strong, he pursued the study of the Latin and Greek languages. It was not until he was near twenty-one years of age, that he left home to complete his academic studies. After the removal of the Rev. Dr. McDonald from Auburn to Fairfield, in Herkimer County, young Bostwick followed him, in the winter of 1818, and in about two years completed his collegiate course at that institution, having had every advantage except the honor of a degree. He then commenced the study of Theology, in company of several

others, candidates for the Ministry, remaining at Fairfield for that purpose, and enjoying the wise counsel and able instruction of Dr. McDonald until he was called, in 1821, to take charge of the new academy established at Geneva. Thither several of his former pupils followed him, and among them Mr. Bostwick, who, for the next three years, divided his time between the labor of teaching, and the more congenial work of completing his Theological course. He was admitted to the Order of Deacons on the 15th April, 1825, at the city of New Brunswick, by the Bishop of New Jersey acting for Bishop Hobart, who was then in Europe. In June following, he entered upon that career of Missionary labor to which, for twenty years, he gave himself with great devotion, until arrested by the hand of death, in the then distant outpost of an infant parish in the Diocese of Illinois. But although the last three years of his Ministry were passed in another Diocese, he was in the truest sense a son of Western New York. He had identified himself with the Academy at Geneva while it was struggling into the higher position of a College, and when the first Commencement was held in September, 1826, he, together with three others in similar circumstances, received the Baccalaureate Degree, and became an alumnus of the College, although he was not a member of the College Class; and if we regard the purpose of his life, and the fidelity with which he made the acquisitions of learning minister to the interests of religion, few were more worthy of college honors. The course of the humble missionary in the new settlements of our country is not apt to be a brilliant one. The laying of foundations is not commonly a work which excites admiration. But he who forsakes the cloisters of learning, and foregoes the charms of quiet study, that he may carry the blessings of the Gospel to the scattered hamlets and rustic villages of a newly settled country, submitting to the discomforts of an unsettled life, and fatiguing journeys and scanty means of support, is an honor to his nursing mother, not less than he who from the retirement of his closet, sends out the productions of his pen to do battle against error and to defend the truth. No graduate of Geneva College has been more faithful, or perhaps more successful, than the subject of this memoir; and his work was not an offering that cost him nothing. His paternal home had been a pleasant one, and surrounded by every comfort. He had not been brought up to hardships. He had not struggled with poverty in acquiring his education. And yet, from the time when he was set apart to the sacred Office, he entered zealously into the pioneer work of the Church, and never looked back from the plough to which he had put his hand. His first field of labor was in the counties of Yates and Steuben. From the pleasant village of Bath as a center, he extended his services over a district of country fifty miles in diameter—officiating at Penn Yan, Wayne, Tyrone, Hopeton, Pleasant Valley, Painted Post, Prattstown, Jerusalem, Dresden, and Bologna. In less than a year congregations were fully organized at Bath and at Penn Yan. In the beginning of 1827, his labors were extended into the county of Alleghany, and resulted in the organization of a parish at Angelica, to which, although forty miles distant from his residence, he ministered one half the time for the next eighteen months. In the early part of the following year he made missionary visits to Olean and Ellicottville, in the county of Cattaraugus, seeking out the scattered members of the Church, baptizing their children, and preparing the way for fully organized Societies and regular services. In April, 1828, Mr. Bostwick was married to Miss Mary Lewis, in Litchfield, Connecticut. In June of that year a new congregation was organized in the little village of Hammondsport, six miles from Bath, and at the head of Crooked Lake. The one Sunday a month given to that little flock was soon increased to two. In 1833, a neat Church edifice was consecrated, and twenty-five communicants reported, where, four or five years before, only a single voice responded in the services of the public worship.

The two congregations at Bath and Hammondsport continued to receive the equally divided services of the missionary for seven years; other villages adjacent, in the mean time, not being neglected.

In midsummer, 1840, the society at Bath needing the services of a settled Pastor, Mr. Bostwick left it in other hands, and for the next two years, Wayne, Hornelsville, and other villages received his ministrations instead. The entire

riod of his ministry at Bath was fifteen years. But although Hammondsport as a less important town, there were circumstances of a domestic nature which ade it more truly the home of the missionary for about fourteen years. On the t January, 1829, he purchased a lot in this village, and subsequently built upon a dwelling for his family. Here he had a garden gently sloping toward the aters of the Lake, and a great part of his leisure hours was devoted to horti-ulture. His father before him had set an example in his garden at Auburn, hich might have inspired a taste for what the Christian poet terms "Relics of den's Bowers." Although he was able to surround his family with the comforts home, he never indulged in luxuries that he could not procure thus by his own bors; and by far the greatest enjoyment with him was imparting happiness to hers. The fruits and flowers that made his home so delightful were used to inister not only to the pleasure of visitors, (for he delighted in hospitality,) but ey were sent far and near, cheering many a sick room. The wine which he ade from his grape harvest was stored for that purpose, and for sacramental es, nor was it ever used for mere indulgence at home.

In the summer of 1842, Mr. Bostwick's attention was drawn to the West as important field for missionary labor, and he made a journey of exploration. the autumn of that year he removed his family to Illinois, and assumed the storal care of the congregation at Joliet. Here he continued to labor with his customed diligence, performing much missionary work in addition to his stated rvices at Joliet, until the autumn of 1845. On the 28th September in that year, s wife, after a long and painful illness, endured with the greatest Christian for-tude, departed this life. Mr. Bostwick was taken ill with a bilious fever, a week evious to her death, and his sickness was aggravated by fatigue and anxiety, d the sad scenes of her decease and burial. On Sunday, the 5th October, after lling his children around him, he requested his friends to sing the 28th Hymn. heir full hearts permitted them only to reach the end of the first verse:

"With joy shall I behold the day," &c.

At the conclusion of the verse, he exclaimed, "Come, Lord Jesus, come quickly," d then fainted. Reviving, however, he lived until the next evening, uttering thing audible, but retaining his consciousness to the last. Thus, in the confi-nce of that Faith which he had preached to others, and in his 49th year, he sted from his labors. His dying message to his distant friends evinced the nor of his life: "Assure my mother," said he, "of my love and dutiful regards, d say to her that I die trusting alone in the merits of my Saviour, that I have work or merit of my own to plead, but the atonement of my Saviour is my st for salvation; and to my dear sisters and brothers say, I hope they may all ld on their Christian course unto the end, that we may all be united in aven."

The Rev. Ezra B. Kellogg, who had been his friend and classmate at the East, me from Chicago, forty miles, (being the nearest clergyman,) to preach and liciate at the burial, first of Mrs. Bostwick, and then of her husband. On the llowing Sunday, Mr. Kellogg, by request of his congregation in Chicago, again nounced a discourse, commemorating his departed friend as one who, by the hole course of his ministerial life in the pioneer work of the Church, had merited e title of "The faithful and industrious missionary."

Mr. Bostwick was not a brilliant scholar nor a popular preacher; but he had the ements of a useful clergyman. Studious, sedate, devout, he gave himself from an rly day, with great sincerity, to the work of the Sacred Office. Unaffected piety d purity of life were the fragrance which embalmed his memory in the hearts all who knew him. His three orphan children were left to the care of friends, o rejoice to see them walking in the way their father led. The oldest, having ceived his education in part at Jubilee College, is now a clergyman in the Dio-se of Illinois.

This brief record, too long delayed, is due to the memory of one who, we believe, ll not be forgotten in the day when the Lord will come to make up His jewels;

when human judgments of greatness will be reversed; when the last will be first and the first last.

The Rev. HENRY B. GOODWIN died at Norton, Mass., June 2d, at his residence, aged fifty-seven, of the Diocese of Maryland, a resident of Charles Co. He graduated at Brown University, in 1825, studied Theology at the Alexandria Seminary, and was Ordained by Bishop Meade. He commenced his ministry at Nottingham, Prince George's Co., Maryland; and although for many years he has held no Parochial charge, yet he continued in the occasional performance of Ministerial duty till near the time of his death.

The Rev. CHARLES S. WILLIAMS, D. D., died at Philadelphia, Pa., June 12th, 1859, aged sixty-seven years. He was born on the 11th of June, 1791, in the County of Kent, England, where his father, the Rev. William Williams, was Rector of a Parish. He entered the army when very young, and passed some time in India. On his return, he joined the dragoons, and served with them during part of the Peninsular War. On the field of Toulouse he was severely wounded, and was left all night among the dying and the dead. He graduated at St. John's College, Cambridge, and was Ordained in 1820, by the Lord Bishop (Tomline) of Lincoln. In 1823, he came to this country, and became Rector of St. John's Church, York, Pa. He was unanimously elected President of Baltimore College, and continued in this Office about eight years, having, at the same time, charge of the Parish at Elk Ridge, where the most affectionate relations existed between him and his parishioners. For the last twenty-two years Dr. Williams resided in Philadelphia, devoting himself to the cause of education, and officiating almost constantly on Sundays for his brethren of the Clergy. His last Ministerial act was at Emmanuel Church, Holmesburg. He went to officiate for the Rector of that Parish, on Sunday, the 15th of May. During the Sermon he was attacked by paralysis. He lingered until the 12th of June, when he calmly sunk to rest, having just reached his sixty-eighth year.

The Rev. LEVI BULL, D. D., died at Marsh, Chester Co., Pa., August 2d, in the seventy-ninth year of his age. For many years his position in the Diocese was a prominent one. Unhappily, his clear, vigorous intellect, became disordered a few years ago, and though there were frequently long periods in which there were no signs of derangement, yet all felt that his career as a Minister was virtually ended. His last public Ministerial act was to assist at the Ordination of his grandson, Mr. Thomas G. Clemson, at Claymount, Delaware. He has been Rector of St. Mary's, St. Andrew's, and St. Mark's Churches, in Chester Co.; St. Thomas', Berks Co.; and Bangor Church, Lancaster Co.; all of which, we believe, were organized and built up by his exertions.

The Rev. JOSEPH SCOTT died at Naugatuck, Conn., August 17th, aged fifty-nine years. Mr. Scott graduated at Trinity College, in August, 1827; studied Theology at the General Theological Seminary, was Ordained Deacon, June 1st, 1831, and Priest, September 28, 1832, by Bishop Brownell, in Christ Church, Hartford. He has officiated in Woodbury, Roxbury, Bethlem, Derby, Stratford, Naugatuck, and North Haven, Conn. On Sunday, April 18th, 1858, he was stricken down with paralysis, since which, he has been incapacitated for active duty.

ELECTION OF THE BISHOP OF MINNESOTA.

At the Second Annual Convention of this Diocese, held in St. Paul's Church, in the city of St. Paul, June 29th, on the second ballot of the Clergy, the Rev. HENRY B. WHIPPLE, Rector of the Holy Communion Church, Chicago, was elected Bishop of the Diocese, by a vote of 14, to 4 for Rev. Mr. Patterson, of St. Paul, and by the unanimous vote of the Laity.

On the first ballot, the vote stood as follows:

Of the Clergy: Rev. Dr. Tucker, Troy, N. Y., 11; Rev. Dr. Patterson, St. Paul, Min., 3; Rev. Dr. A. H. Vinton, Philadelphia, Pa., 2; Rev. Dr. Littlejohn, New Haven, Conn., 1; Rev. H. B. Whipple, Chicago, Ill., 1.

Of the Laity: for the Rev. Dr. Tucker, 10; against him, 11.

MISSION TO CHINA STRENGTHENED.

Our report of Ordinations gives the names of several Missionaries who have lately been sent out to strengthen the forces of the Mission in China. On Sunday evening, July 10th, in the Church of the Ascension, New York City, a farewell meeting was held, at 8 o'clock, for the purpose of taking leave of the following Missionaries, about to proceed to China, who were all present except Rev. Mr. Parker:

Bishop Boone; Rev. Messrs. Parker, S. C., Smith, Ala., Yocum, Pa., Purdon, Pa., Thompson, Va. from the Seminary of Virginia: Schereschewsky, Md. from the General Theological Seminary, N. Y.: Mr. Doyen, Md., Teacher of Boys' School; Mr. Hubbell, N. Y., Financial Agent of the Mission, (both these last are candidates for Holy Orders;) Mrs. Boone, Mrs. Parker, Mrs. Smith, Mrs. Yocum, Mrs. Doyen. These fourteen constituted the Missionary force. There were also a lady communicant, and a native Chinese, who, having attended Bishop Boone to this country, was now a brother among them, and was appointed colloquial teacher to the expedition. There were also two children, and a faithful domestic, making nineteen in all, who sailed from New York in the "*Golden Rule*," on Wednesday, July 13th. Addresses were made by Bishop Boone, the Rev. Drs. Bedell, Turner, Hawks, and Tyng, and the Rev. Messrs. Wilson and Purdon, of the Mission. Between $20,000 and $30,000 has been specially raised for the purpose of sending out and supporting these Missionaries.

CHURCH BOOK SOCIETY.

At the Annual Meeting of the Board of Managers, held in New York, June 29th, a Report was presented, from which it appears that sixty-seven volumes of new books have been added to the Catalogue during the last year. During the preceding year, the number of new volumes was forty-eight. These, added to the sixty-seven volumes now reported, make one hundred and fifteen volumes, or more than a volume a week during the past two years, and more than a fourth of all the books published by the Society during the thirty-three years since its formation. The Report states, "to sum up, we have published sixty-seven books during the past year, have paid $1,084.02 interest on the funded debt, have reduced the funded debt $3,035, have granted to destitute Parishes books to the amount of $972.08, and find the Society $3,798.72 better off than it was a year ago."

Such a record is full proof of the efficiency of the General Agent, the Rev. Mr. Harriman. The great want of the Society now, is funds to publish new books, and to supply destitute Sunday Schools in the Mission fields of the Church. To secure this end, the services of the Rev. William Watson, of Hudson, N. Y., have been engaged—a gentleman whose energy and perseverance are fully equal to the emergency.

BERKELEY DIVINITY SCHOOL.

At a meeting of the Trustees of the Berkeley Divinity School, holden in Hartford, Conn., June 15th, the Rev. Samuel Fuller, D. D., Rector of Christ Church, Andover, Mass., was elected to the Professorship of the "Interpretation of the Scriptures," vacated by the resignation of Prof. Harwood. Dr. Fuller was formerly Pastor of the Church in Litchfield, Conn. He is an excellent Biblical Scholar, a sound Divine, an earnest, devout man, whose influence in training young men for the Christian Ministry, will render him a valuable accession to this promising School.

FARIBAULT MISSION.

In our Domestic Intelligence, is a record of the Ordination of *En-me-gah-bowh*, a Chippewa Indian. The Ordination Services brought together the Chiefs of the Chippewa and Sioux tribes, which have always been hereditary foes; and the speeches of these Chiefs to each other, to the Bishop, and to the Missionaries, and the whole scene around the Cross of a common Saviour, were in the highest degree dramatic and inspiring. The Faribault "Missionary Paper, No. One," informs us, that within the first year of the Mission, three Parishes have been organized, several Stations have been regularly visited, it has a day school of nearly one hundred pupils, and four young men have already sought admission to the Divinity department. The Indian Mission strictly, at St. Columba, under the care of the Rev. E. Steele Peake, lies one hundred and fifty miles to the north of Faribault, but Indian children of promise are admitted to the Faribault Mission School. Faribault lies five hundred miles northwest of Nashotah, and it is, strictly speaking, the only Church School in a country more than five hundred miles in length and breadth. The "Associate Mission" is under the care of Rev. J. Lloyd Breck, the Rev. Solon W. Manney, the Rev. E. Steele Peake, and the Rev. J. J. Enmegahbowh.

THEODORE PARKER AT CAMBRIDGE UNIVERSITY.

At the late College Commencement, the Association of Unitarian Clergymen, Alumni of the Cambridge Divinity School, refused to pass a resolution of condolence to Rev. Theodore Parker, who is a graduate of the School, now absent for the benefit of his health, in Europe, by a vote of two to one. Rev. Dr. Gannett, of Boston, said: "Another part of his preaching was doing a great harm to society, by unsettling men's faith in the doctrines of the Church, and in Revelation." Rev. Dr. Osgood, of New York, said: "While he sympathized with the man, he could not endorse him as a Christian. Especially his spirit he believed to be un-Christian. This had been manifested not only in former years, but in his late book it appeared in a great degree." Rev. Dr. Burnap, of Baltimore, commenced an "elaborate argument to show that Mr. Parker was an enemy to the Bible, condemning him for continuing to preach from it while he denied its Divine origin." And yet, notwithstanding the gross blasphemies of Theodore Parker, a fact which these very "polite" and very "liberal" gentlemen could not deny, they simply refrained from passing a vote of condolence. Mr. Parker will despise their timidity, laugh at their silliness, and exult over their inconsistency; for he will tell them that in their vote they have dared to act, neither in the character of gentlemen or Christians.

NEW MOVEMENT AMONG THE UNITARIANS.

The late developments of Unitarianism have thoroughly frightened some of the leading men of that sect, who are now discussing, *de novo*, the nature of the system, and are proposing new and important organic changes. The movement is one of the most curious and startling "signs of the times." Recent Discourses, and papers by the Rev. Drs. Bellows, Osgood, and others, in favor of a Liturgy, (now, as is said, in preparation,) and advocating a "New Catholic Church," a new "Broad Church," &c., show that these men see and feel the essential, normal emptiness and rottenness of Unitarianism, as a system. The Rev. Drs. Dewey, Walker, Hedge, Ellis, and Farley, are said to sympathize with the new movement. The Rev. Dr. Frothingham publicly opposes it. What these men are really feeling after, though they do not know it, is *the* Old Catholic Church, not a New one. They can no more *create* a Church, than they can create a world. And this is the very thing that they have yet to learn. In our recent review of Mr. Hus-

tington's new Liturgy at Cambridge, we examined the whole movement as a natural historical Puritan development. Let the Church be but true to herself, and she can hardly fail to reap abundant fruits from this important change in public sentiment.

KANSAS ORGANIZATION.

The Convention of Kansas met at Wyandott on the 11th of August, and adjourned at the close of the following day. *Nine Clerical* and some *twelve Lay delegates* were in attendance. The question of organizing Kansas into a Diocese was taken up, and resulted in an organization; and the Missionary District was erected into a Diocese by a vote of fourteen to six. The Committees then reported on Constitution, Canons, &c., which were submitted to the Convention, and after some amendments, were adopted. The Convention then proceeded to the election of a Standing Committee, consisting of three Clergy and three Laymen, and also elected delegates to the next General Convention, to consist of four of each order.

This movement on the part of the Churchmen of Kansas of course places the matter of the election of a Bishop of that Diocese in their own hands; and that question cannot come before the next General Convention at Richmond. A resolution was passed unanimously requesting the House of Bishops to make some arrangements by which the Diocese of Kansas might still enjoy, for a time at least, the Episcopal supervision of Bishop Kemper.

CHURCH IN TENNESSEE.

At the Convention at Knoxville, May 29th, some important matters were acted upon. The following Resolution was passed unanimously:

Whereas, It is greatly to be desired that the Legislation of the Church should be confided to members of the Body of Christ, therefore

Be it Resolved, That the vestries within the Diocese be requested to send hereafter as Lay Delegates to the Convention, none other but Communicants, if practicable.

The following was lost only by the casting vote of the Bishop.

It is manifest from the frequent declarations, and the impaired health of many Bishops of the Protestant Episcopal Church in the United States, that the amount of toil and labor, travel and fatigue, arising from the extent and largeness of their Dioceses is much greater than can be well endured in the proper and faithful discharge of their holy office; and it is also manifest that the exigencies of the times require frequent, prompt, and protracted visitations among the Churches already organized, and that if parishes are to be speedily and permanently established in places now destitute of the One, Holy, Catholic, and Apostolic Church, the Bishops, after the custom of the Apostles of whom they are the successors, must go as leaders and advisers of their presbyters, that the Church may be felt in her power and strength, and seen in the beauty of her holiness.

Resolved therefore, That the Lay and Clerical delegates of the Diocese of Tennessee, to the General Convention of the Protestant Episcopal Church which is to convene at Richmond, Va., on the first Wednesday in October next, are hereby earnestly requested, if any opportunity whatever affords, to use their power and influence to reduce the geographical boundaries of the Dioceses, and thereby increase their number, that the American Church may be rendered more efficient in the great work which she has to accomplish, and approximate more closely to the form and usages of the Church Catholic in her primitive and pure days.

We do not hesitate to say that there is no one subject which needs to be so boldly met and thoroughly discussed, as this whole question of the Episcopate. Our popular notion of the Episcopate, and our uniform practice are, in several vital points, utterly and totally unprimitive. Our Church is in fact Presbyterian in

Administration; our Bishops, (some of them,) are killing themselves with the merest round of perfunctory duties; while, under our present system, no provision is made for reaching the great mass of our teeming population. A Missionary Itineracy might do something, if the right men could be found for the work; but there is the difficulty. Our Saviour said, "he that is greatest among you shall be your servant," but we have reversed all that. It is, perhaps, too much to expect that the General Convention at Richmond will move in this matter; but the Church will come to it, sooner or later, because it is Christ's way. Meanwhile, He will punish the Church, as He is punishing her for her blindness, by inward distractions, and by giving the Vineyard over into other hands.

NEW SCHISM AMONG THE METHODISTS.

Disclosures have just been made to us, and on the best authority, of the most startling character; but which are studiously concealed by the Methodist press, which show that a spirit of resistance to the despotism of the Methodist System is ripening with portentous rapidity, all over the country. In several of the Atlantic cities, in Western New York, in all the West, and especially in Illinois, the movement is carrying everything before it. And yet, the past success of Methodism has been owing mainly to the grinding despotic power of that system; too grinding and despotic to be permanent. Dr. Stevens will soon have enough to do, in the intervals of puffing his own book in his own paper. John Wesley was a true seer when he said, "If the Methodists desert the Church of England, God will desert them."

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF THE BISHOP OF ANTIGUA.

The Right Reverend Stephen Jordan Rigaud, D. D., Lord Bishop of Antigua, died on the 16th of May, at his residence, Clare Hall, Antigua, of Yellow Fever. The Rev. Stephen Gordon Rigaud, F. R. A. S., matriculated at Exeter College, Oxford; was double first-class and S. C. L. 1838, B. A. 1841, M. A. 1842, B. D. and D. D. 1854. He was ordained Deacon 1840, and Priest 1842, both by Bishop Bagot of Oxford; became Fellow, Tutor, and Examiner of Exeter College, 1845 and 1846; Head Master of Queen Elizabeth's School, Ipswich, 1850; and was consecrated Bishop of Antigua, 1857, (Episcopal jurisdiction—Antigua, Nevis, St. Kitt's, Montserrat, Virgin Islands, and Dominica; extent, seven hundred and fifty-one square miles; number of Clergy, thirty-three; population, one hundred and six thousand three hundred and seventy-two; gross income of See, 2,000*l.*, from the Consolidated Fund;) was author and editor of "Letters of Scientific Men;" "Newton and Contemporaries," University of Oxford, 1841; "Defense of Halley against the Charge of Religious Infidelity," printed for the Ashmolean Society; "Sermons on the Lord's Prayer." 8vo. 1852.

DEATH OF THE BISHOP OF DURHAM.

The Right Rev. E. Maltby, D. D., late Lord Bishop of Durham, died July 3d, at Upper Portland Place, aged 89 years. He was born in St. George Tombland, in the city of Norwich, in the year 1770, and was educated at Winchester College, and subsequently entered Pembroke College, Cambridge, where he graduated as

B. A. in 1792, M. A. in 1794, B. D. in 1801, and D. D. in 1806. He gained the prize medals for Greek odes in 1790 and 1791, and the Chancellor's medal in 1792 for classics, in which year he was eighth wrangler. He was Chaplain to the Bishop of Lincoln, and held one of the prebends of his Cathedral, as also the living of Buckden. He published an edition of Morell's *Lexicon Græco-Prosodiacum*, Sermons, &c. He was consecrated Bishop of Chichester in 1831, and was translated to Durham in 1836. He resigned the latter See, under Act of Parliament, in September, 1856, which took away his seat in Parliament, and left him an annuity of 4,500*l*. The deceased prelate was visitor of Durham University, and a member of the Senate of the University of London.

DEATH OF THE BISHOP OF SIERRA LEONE.

The Right Rev. JOHN BOWEN, LL. D., Bishop of Sierra Leone, died of an attack of Yellow Fever on Saturday, June 2d, at his residence, Fourah Bay, near Free Town, Sierra Leone. The Right Rev. John Bowen was in the early part of his life engaged in farming operations in Canada, and when the rebellion broke out served in the militia of that country. In 1842 he came to Ireland, and entered Trinity College, Dublin, where he took the degrees of B. A., M. A., and LL. D. Subsequently he was ordained by Dr. Longley, the Bishop of Durham, then Bishop of Ripon; and in 1847 he went to Palestine and the East, where he remained some three or four years, making during this time the acquaintance of Mr. Layard, the celebrated traveler, and assisting at his excavations of Nineveh. Having returned to England, he was in 1853 presented by the Marquis of Huntley to the rectory of Orton-Longville with Botolph-bridge, which he held for four years, and until his appointment to the See of Sierra Leone, vacant by the death of Dr. Weeks, the second Bishop. He was consecrated at Lambeth, September 23d, 1857, and arrived at Freetown in December, 1857, and had consequently held his Bishopric only two years and five months at the time of his death. The Diocese of Sierra Leone, was founded in 1850, and has had three Bishops since that time,—the Right Revs. O. E. Vidal, J. W. Weeks, and the prelate just deceased, all of whom died a sacrifice to the climate of the country. The jurisdiction of the See extends over the western coast of Africa, between the 20° north and the 20° south latitude, including the colonies of Sierra Leone, the Gambia, the Gold Coast, and their dependencies. The number of Clergy of the Diocese is twenty-one; the population forty-five thousand; and the gross income of the Bishop 900*l*., viz, 500*l*. from allowance as Colonial Chaplain, and 400*l*. from the Colonial Bishoprics' Fund.

And yet as to the unhealthiness of the climate, the *Clerical Journal*, to which valuable paper we are mainly indebted for the above facts, has the following important items:

"The successive deaths of three Bishops of Sierra Leone, after very short incumbencies, being calculated to produce an unfavorable impression of the climate, the following facts are submitted for consideration:—Bishop Bowen went out to Sierra Leone, December, 1857. He found five European Missionaries in Sierra Leone, who had been laboring there for the following periods, twenty, seventeen, fifteen, five, and two years respectively. Six Europeans went out at the same time with the Bishop. He is the only one who has fallen of the whole body of twelve Europeans, during a season of unprecedented sickness and mortality. During the last thirty years the Society has sent out from year to year fifty-three Europeans as missionaries, catechists, or schoolmasters, of whom fourteen have died in Africa, or after their return home, of the effects of the climate; one after twenty-eight years' service, one after nineteen years, two after sixteen years, and one after eight years; the other nine at earlier periods, chiefly through acclimating fever before the introduction of quinine treatment. For the last ten years not one such early death has occurred; seven have retired after length of service from twenty-one to fifteen years; seventeen are still laboring in Africa; two are laboring as missionaries elsewhere; thirteen have retired, from various causes,

after two or three years in Africa. These results will bear a favorable comparison with any other tropical climate."

STILL MORE NEW MISSIONARY DIOCESES.

DIOCESE OF BRISBANE.—Her Majesty has been pleased to constitute the new colony to be a Bishop's See and Diocese, to be called the Bishopric of Brisbane; and to appoint the Rev. Edward Wyndham Tuffnell, D. D., to be ordained and consecrated Bishop of the said See.

DIOCESE OF ST. HELENA.—Her Majesty has further been pleased to constitute the island of St. Helena to be a Bishop's See and Diocese, to be called the Bishopric of St. Helena, and to appoint the Rev. Piers Calveley Claughton, D. D., to be ordained and consecrated Bishop of the said See. It is said, that he will have superintendence of the English congregations in South America, according to the original suggestion of the Bishop of Capetown.

CONSECRATION OF THE BISHOPS OF BANGOR, BRISBANE, AND ST. HELENA.

On Tuesday, June 14th, in Westminster Abbey, there were consecrated the Ven. JAMES COLQUHOUN CAMPBELL, D. D., to the Bishopric of Bangor, in the room of Dr. Bethell, deceased; the Rev. EDWARD WYNDHAM TUFFNELL, D. D., to the newly erected Bishopric of Brisbane, Australia; and the Rev. PIERS CALVELEY CLAUGHTON, D. D., to the newly erected Bishopric of St. Helena. There were present the Archbishop of Canterbury, the Bishops of London, Oxford, Salisbury, Columbia, Western New York, Llandaff, Brechin, and Capetown; the Dean of Westminster, the Sub-Dean, (Lord John Thynne,) and a large number of Clergymen in their robes, who were accommodated within the rails of the Communion-table. The Primate read the Communion Service, the Bishop of Capetown reading the Epistle, and the Bishop of Salisbury the Gospel. The preacher was the Rev. Thomas Legh Claughton, M. A., Honorary Canon of Worcester, Vicar of Kidderminster, and Professor of Poetry at Oxford. His text was Acts viii, 14–17. The elected Bishops (vested in their rochets) were presented to the Archbishop by the Bishops of Oxford and Llandaff, the oaths administered, and the new Bishops having assumed the Episcopal habit, were admitted to their office by the imposition of hands.

In our last No. we sketched briefly the life of the new Bishop of Bangor. Of the other two Bishops, we have the following:

Dr. Tuffnell, Bishop of Brisbane, graduated at Oxford in 1837, when he was third class in classics. He was for many years Fellow of Wadham College, and Proctor in 1857. He was ordained by Dr. Bagot, Bishop of Oxford, in 1837. In 1844, he was presented to the perpetual curacy of Broad Town, near Marlborough, and in 1846 to the rectory of Beechingstoke, near Devizes. In 1850, Bishop Denison, of Salisbury, gave him the prebend of "Major Pars Altaris" in Salisbury Cathedral, and in 1858, at the urgent request of Dr. Hamilton, the present Bishop of Salisbury, he resigned Beechingstoke for the rectory of St. Peter, Marlborough, on the resignation of Sir Erasmus Wilson, Bart., now Chancellor of St. David's, at a considerable pecuniary sacrifice.

Dr. P. C. Claughton, Bishop of St. Helena, graduated B. A., at Oxford, in 1835, when he took a first class in classics. He was ordained Deacon in 1837, and in the same year gained the Chancellor's prize for the English essay, "The Concurring Causes which assisted the Promulgation of the Religion of Mahomet." He became Fellow of University College, Oxford, by which society he was presented, in 1845, to the rectory of Elton, Huntingdonshire, when it was deserted by the Rev. F. W. Faber. He was public examiner in 1842–3, select preacher in 1844–5, and 1850–1, and for some years represented the Clergy of the Diocese of

Ely in the Lower House of Convocation, in whose proceedings he has always taken a warm and active interest.

CONSECRATION OF THE BISHOP OF WAIAPU, NEW ZEALAND.

The ceremony of consecrating the Ven. William Williams, of Turanga, to the Bishopric of the native district of Waiapu, took place on Sunday afternoon, April 3, at St. Peter's, Te Aro. This Church was selected as being the largest in Wellington, and in order to afford opportunity for the Church-members of the outlying districts to attend, admission was directed to be by ticket. At half-past two, the Clergy of the Diocese and others now attending the Synod, entered the Church in full canonicals.

The Bishop of New Zealand conducted the principal part of the service, the Epistle being read by the Bishop of Wellington, the Gospel by the Bishop of Christchurch, and the Queen's commission, authorizing the consecration, by his Honor Mr. Justice Johnston. The sermon was preached by the Bishop of New Zealand, from the 2d Epistle to Timothy, ii, 1, 2—"Thou therefore, my son, be strong in the grace that is in Christ Jesus; and the things that thou hast heard of me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also." It consisted of an elaborate defense of the doctrine of Apostolic Succession, and after briefly alluding to the missionary labors of the Bishop elect—of the fruits of which the Rev. Riwai Te Ahu, who was then present, was an example—concluded with the expression of an earnest faith that much more would abound from the solemnities of the day.

CONVOCATION.—PROVINCE OF CANTERBURY.

The two Houses met for the dispatch of business on Wednesday, June 22d, and continued in session three days. The principal subjects discussed, are as follows; in making which statements, we abridge from the "*Clerical Journal.*"

I. Diversities of representation, owing to the different modes of electing proctors in the several Dioceses.

II. A Missionary Episcopate, so arranged as not to trench upon the Catholic principle of non-interference with national Churches.

III. Tithes, in reference to a petition from the Tithe Redemption Trust.

IV. Special Services. It was distinctly understood that whatever might be done for the promotion of this object, not a word of the existing services was to be altered, but an appendix was to be inserted under proper authority. The debate on this subject was interesting and long, and much valuable opinion was elicited. A committee was appointed to draw up such services, which will be then submitted to both Houses, before an address in presented to the Crown on the subject.

V. Church-rates, especially in relation to a *gravamen* brought up by Archdeacon Hale, that Parliament was proposing to alter the law without making any reference of the matter to the Bishops and Clergy in Convocation.

VI. Marriage and Divorce Act, on which there was much animated discussion.

VII. The Address to the Crown, the most important part of which is, in our opinion, the deprecating any alteration in the Book of Common Prayer.

It will be seen that two of the matters discussed and acted on in Convocation are of great importance; the appointing of a Missionary Episcopate; and the appointing of Special Services as an Appendix to the Prayer Book. The Bishop of Oxford moved both these questions in the Upper House. On Monday, July 4th, the Address was presented to the Queen; a formal account of which, as given in the English papers, will perhaps interest some of our readers. It has besides a moral to it.

"On Monday afternoon the Queen received at Buckingham Palace the Address from the Convocation of the Clergy of the Province of Canterbury. The Primate was attended by his officers, and by the members of the Upper House, in their

Convocation habits, and accompanied by the Prolocutor, and the members of the Lower House of Convocation, as follows:—

"The Vicar-General, Dr. Travers Twiss; the Registrar, Francis Hart Dyke, Esq.; the Apparitor-General, Felix Knyvett, Esq.; the Bishop of London, and the Bishop of Bath and Wells.

"The Dean of Bristol, Prolocutor of the Lower House.

"DEANS.—Westminster, Worcester, Norwich, Wells.

"PROCTORS FOR CHAPTERS.—The Rev. Richard Harvey, Gloucester; the Rev. Chancellor Morgan, Llandaff; Hon. and Rev. S. Waldegrave, Salisbury.

"ARCHDEACONS.—Bickersteth, Hale, Tattam, Bentinck.

"PROCTORS FOR THE CLERGY.—Mr. Riddell, Canterbury; Mr. Randolph, Winchester.

"Mr. Francis Cobb, Actuary.

"The Queen was conducted by the great officers of state to the throne. The Prince Consort was on her Majesty's left, the Prince of Wales was on the Queen's right. The members of the Convocation were ushered from the Green Drawing-room to the presence of the Queen, when the Archbishop of Canterbury advanced to her Majesty's right. The Prolocutor and members of the Lower House stood on the Queen's left, and his Grace read and delivered the Address to her Majesty which we have printed; who returned the following most gracious answer:—

"I receive with sincere satisfaction the renewed assurance of your loyal and affectionate attachment to my throne and person.

"I heartily concur in your feelings of gratitude to Almighty God for the restoration of tranquillity to my Indian dominions, and it is my earnest desire that the government of that country should be conducted in the spirit of mildness and charity, which is the distinguishing attribute of our holy religion.

"I rely upon the Christian sentiments of my subjects for supporting the pacific policy which has consistently guided my counsels.

"It will ever be my anxious wish that all measures may be adopted which have for their object the diffusion of true religion among all classes of my people, and which may tend to render the national Church an efficient instrument for promoting the spiritual welfare of the increasing population of this realm.

"The Archbishop of Canterbury received the answer from her Majesty, and, kneeling, had the honor of kissing hands, as had the Prolocutor, the Dean of Bristol.

PARLIAMENTARY INTELLIGENCE.

On Friday, June 10, an amendment to the Address of the Derby Ministry came to a vote in the Lower House; to the effect, "that the House considered it essential that Government should possess the confidence of Parliament, and that the House deems it its duty to say that such confidence is not reposed in the present advisers of the Crown." On this, the House divided; when there were *for* the amendment, 323; *against* it, 310; majority against the Government, 13.

On Friday, June 17, in the House of Lords, the official resignation of the Ministry was announced.

The New Cabinet is as follows:

First Lord of the Treasury,	Viscount Palmerston.
Lord Chancellor,	Lord Campbell.
President of the Council,	Earl Granville.
Foreign Secretary,	Lord J. Russell.
Home Secretary,	Sir G. C. Lewis.
Colonial Secretary,	Duke of Newcastle.
Secretary for War,	Mr. Sidney Herbert.
Indian Secretary,	Sir C. Wood.
Chancellor of the Exchequer,	Mr. W. E. Gladstone
First Lord of the Admiralty,	Duke of Somerset.

Privy Seal,.....Duke of Argyll.
Duchy of Lancaster,.....Sir George Grey.
Postmaster General,.....Earl of Elgin.
Board of Trade,.....Mr. Milnor Gibson.
Poor-law Board,.....Mr. C. P. Villiers.
Secretary for Ireland,.....Mr. Cardwell.

Of this Ministry, the *London Times* says: "In one sense especially, Lord Palmerston's new Ministry may be entitled a first-class one, as so many of its members have taken first-class honors at Oxford or Cambridge, but chiefly at the former University. Thus in the Cabinet, Mr. Gladstone, Mr. Cardwell, Sir C. Wood, Sir G. C. Lewis, the Earl of Elgin, and Sir George Grey, are all first-class men of Oxford, the first three being, moreover, double-firsts, while Mr. Gibson is a wrangler or first-classman of Cambridge. Out of the Cabinet there are Lord Wodehouse, Mr. C. Fortescue, Mr. Lowe, Sir R. Bethell, all Oxford first-class men; and Mr. F. Peel and Mr. Headlam, Cambridge men of similar rank. There are four more Oxford men in the Cabinet besides the six already mentioned, viz, the Duke of Somerset, Earl Granville, the Duke of Newcastle, and Mr. Sidney Herbert; the first three graduating without honors, and the latter obtaining a fourth class in classics. Thus, out of the sixteen noblemen and gentlemen comprising the Cabinet, ten are Oxford men."

On Wednesday, July 13, Sir J. Trelawny's Church Rates Abolition Bill was carried in the Lower House by a vote of 268 to 198; a majority of 70. It was subsequently withdrawn for want of time to take it into consideration.

In the Lower House, an Act enabling the Rev. Mr. Greive, a Scotch Clergyman, to hold preferment in England, which had passed the House of Lords, was lost on its second reading by the strong vote of 232 to 84. Mr. Greive had sided with the Rev. Mr. Cheyne against the Bishop of Aberdeen.

In the Upper House, July 29, Lord Ebury presented a petition from four hundred Clergymen, praying for a revision of the Liturgy, *which was laid on the table.* The *Bishop of London*, in his speech, said: "The petitioners proposed that the Athanasian Creed should be left; that all observances of saint's days should be omitted; that certain passages in the Absolution, and in the Baptism and Confirmation Services, should be altered or omitted. If that was the way in which the services were to be abbreviated, he confessed that he looked upon the proposal with considerable dissatisfaction. It was the glory of the Church of England that it was intended to be a national Church. It included within it persons of all those varieties of sentiment which were sure to be found in an intelligent and large national Church. If they did not feel their own consciences forced by particular expressions in the Church service, they were quite willing to allow those same expressions to remain, which as individuals, perhaps, they might wish to see altered."

This petition which is before us, contemplates alterations of the most radical character, in the Liturgy, and in the Baptismal, Ordination, Consecration, and Burial Services, and in the Catechism.

Parliament was prorogued August 13th.

DIOCESAN SYNOD OF MONTREAL.

In 1856, the Churchmen of this Diocese met in large numbers and resolved to take measures to form a Diocesan Synod for the due administration of the Diocese and to carry on the work of the Church. An enabling Act having been obtained from the Provincial Legislature and the Royal assent received, the first regularly organized Synod met in Montreal, June 7th, there being present forty-eight of the fifty-three Clergy, and ninety-one Lay delegates. The Bishop delivered a very able address on the proper organization, the duties and functions of Diocesan

and Provincial Synods. The Declaration and Constitution of the Synod were adopted after a spirited debate. The great question discussed was whether the Synod should consist of *three* distinct branches, Bishop, Clergy, and Laity; or only of *two*, Clergy and Laity. In other words, whether the Bishop should have a *veto*, as it is called, on the Clergy and Laity; as both the Clergy and Laity have on the action of the Synod. That is, whether the Government of the Church shall be, in any respect, and that a very limited one, Episcopal; or, whether it shall be merely Presbyterian and Lay. On a division, this veto power was given to the Bishop, there being only twenty-three, in all, opposed to it. It is required that the Lay delegates shall be Communicants. It is noteworthy, that in all the Colonial Diocesan Synods, thus far organized, this *veto* power has been given to the Bishop; as in Toronto, Huron, Nova-Scotia, Sydney, Melbourne, Adelaide, and New Zealand.

The Bishop was also requested to petition her Majesty to appoint one of the Bishops a Metropolitan, to preside over Provincial Synods.

At this important primary Synod, the organization of our own Dioceses in the United States, and the history of that organization, were pretty freely and fully canvassed; and some things were said which deserve to be repeated in the hearing of every American Churchman; especially as there are principles involved in this whole question of vital importance. Government, Jurisdiction, Ministration, are terms so loosely used in our own American Church, as to indicate a great want of appreciation of certain fundamental principles which the Church has recognized from the very beginning. This whole subject is vastly important, and, we need not say, deserves to be thoroughly ventilated.

RELIGIOUS EXCITEMENT IN IRELAND.

The religious newspapers give information of a remarkable "awakening" in the districts about Belfast and throughout the north of Ireland. According to some of our own American papers, to express the least doubt as to the character of this excitement, would be little less than blasphemy. That there is a marked increase of religious feeling, and very striking changes in the moral habits of many of the lower class of people, is confessed on all hands; but that Satan, and ignorant and misguided men, are also busy at work, is manifest. Prostration of strength, spasms, convulsions, hysterics, idiocy, epilepsy, hopeless insanity, and even death, are among the fruits of the "Revival," so called. Meanwhile, many of the Clergy of the Irish Church are exerting themselves to turn the awakened religious feeling into the right channel. As a sample of what is said of this Revival, the Rev. George Gilfillan, a Scotch Presbyterian, and not the best authority, lately, in a Sermon, used the following language:

"As to the Irish revival he had great doubts. The excesses of excitement; the cries, shrieks, groans uttered; people carried out of Church in fits; some driven mad and others hurried into extravagances of fierce and savage fanaticism—all tended to convince him that, let Dr. Cook, of Belfast, say what he pleased, it was hitherto as authentic a work of the Devil as was ever transacted on this planet. There were, he understood, people who wished us to take a pattern from our Irish friends; but he would tell his people to be on their guard."

A large amount of Foreign Intelligence laid over for want of room.

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ART. I.—MASSON'S LIFE OF MILTON.

e Life of John Milton. Narrated in connection with the Political, Ecclesiastical, and Literary History of his time. By DAVID MASSON, M. A., Professor of English Literature n University College, London. With portraits and specinens of his handwriting at different periods. In three rolumes, 8vo. Vol. I. Boston: Gould & Lincoln. 1859. pp. 658.

THIS work is indeed a more lasting monument than the mar- of Westminster Abbey, to the memory of Milton. It is sinlar that English literature has never before had a complete of him. There have been biographical sketches enough, ; without merit, by Todd, Mitford, and a host of others; ; they have chiefly served as introductory to some new edias of his works; and in them he has been regarded alst wholly as the scholar and poet, "whose soul was as a r and dwelt apart." This volume is the fruit of our mod-

ern criticism, which grasps the idea of history, as no longer the bare chronicle of the Past, but in its connections with the growth of society in letters, art, and religion.

The life of such a man must be so read, to be fully understood. In a few instances, as of Spinoza in his chamber at Amsterdam, never crossing the threshold for months, there is an utter severance of the mind from real life; and we might suppose the Ethica written in the moon, as well as in our own world. But a great poet, a Dante, a Schiller, must be the outgrowth of his age. We can only thus measure his height, and fairly weigh his defects. He may seem a solitary theorist, but he is an insulated conductor, which has gathered its fire from the atmosphere around it; and when the communication comes, it is with a flash and a shock that shake the ground. This is especially true of Milton, whose life was cast in the chaos of an English Revolution, when all opinions and social forms were in the process of a new formation. It is in the biography of such men that the history of the struggle must be traced. As we open the pages of a Clarendon and a Whitelocke we see all the characters of the changeful drama before us; the English manhood of Hampden, the spotless loyalty of Falkland, the republican fanaticism of Vane, the iron will of Cromwell. Among these, Milton represents that ideal spirit, which filled so many noble minds, brooding over the dream of a Christian Commonwealth; martyrs of civil and religious liberty, but always too lofty for the coarse details of a Parliament; and at last surrendering all to a worse Charles than him they beheaded.

We must, however, say a word of the author, before we enter on his subject. This is no ephemeral work, but the ripe fruit of years. Mr. Masson has taken up his labor, in the wish to make it worthy of the name he reveres; he has given to it minute, careful research, and drawn his material from the parish register and academic roll, as well as all the sources of civil or literary history. One of the best sketches of English poetry from Spenser to Milton is furnished here, written with critical finish. The book, indeed, will frighten many with its formidable dimensions, for it is already an octavo, and two more are to come. We must, in some cases, blame its excess of material. We do not care to wade through such details of academy or college, to exhume the Rev. Richard Stocke, with a hundred more, long laid in just oblivion, when we would be enjoying the society of Milton himself; nor do we think it any addition to know all about Hobson, the carrier, albeit the poet wrote two humorous epitaphs upon him. Yet we will

not quarrel about this. Such labor has its worth, in gathering the "*desiderata curiosa*" of the past; and the fault leans toward a virtue, in this day of sketches for railway reading. Our author has done his work, with the conscientious care of the old architects, who carved the stone head of a spout as well as the great chancel window. The poet reposes under the shadow of a literary cathedral.

> "And so sepúlchred in such pomp doth lie,
> As kings for such a tomb would wish to die."

The style of the biography, save here and there a Carlyleism, to be regretted in a writer so free from affectation, is terse, manly, and contains passages of descriptive beauty, which bring back a fair English landscape of Wilson. Of more importance is the stand-point of our author, as to his political and religious affinities. Mr. Masson is by no means a virulent, party writer, but a liberal scholar, a literary Independent. Yet he is far from the impartial critic he should be. He comes to his work with a disposition to identify himself too far with the spirit, of which Milton was the type; and is thus often unjust to the noblest sentiments, which upheld the throne and the Church. To write such a history asks, indeed, a rare balance of powers; and it seems impossible for an Englishman to free himself from the passions, handed down since that day to both Prelatist and Puritan. But we have had enough Macaulays, who love to hold up, like the revolutionary butchers of Paris, the heads of Charles and Laud on the pike-point of an article; and enough, again, who worship the Royal Martyr and defend the Archbishop as the representative of Catholic principles. It is surely time for an impartial criticism.

We shall attempt such a review of the work and its subject, although, of course, it must be a brief one. Indeed the volume before us only embraces the early part of Milton's life. Mr. Masson divides it naturally into three periods; the first here given us, reaching to the outbreak of the Revolution; the second, the political career of Milton, to the close of the Protectorate; the third, his age, when he retires after the Restoration to write the Paradise and to die. The division happily confirms all we have said of the connection of the poet with his time. But while we are chiefly concerned with the life of the young scholar, we shall study there the causes and beginnings of that contest, which rent England asunder.

It is with delight we turn to this full record of Milton's youth. We love to linger on those thirty years, when his genius rose without a cloud on the sky of English letters, and

promised a career of undimmed glory. Milton is indeed the same stately intellect everywhere, in youth or manhood, in his prose or his poetry. But the life of the poet and that of the man seem two distinct biographies; the Comus and the Paradise Lost are the fair morning and evening of a day overcast with storms. We see before us, in the picture of Masson drawn with a Flemish fidelity, the old house in Bread-street, where the good scrivener lived under the sign of the Spread Eagle, and look through the gable window on the household group at evening; the father, himself maker of a few Puritan hymns, reading perhaps Norden's "Progress of Piety, whose jesses lead into the harbour of heavenly heart's ease," while the eldest girl and her brother John turn over the pictured Bible; or we follow the boy in his rambles along Cheapside, and by Paul's cross; or among the 'pigeons' of Paul's school, gazing at the formidable words painted on the panes, '*aut doce, aut discе, aut discede.*' The face in the frontispiece of Milton at ten, is of a healthy English lad, very unlike the sentimental fancy piece lately hung in our shop windows. It is pleasant to know that he was not a precocious, but only a studious youth, and had written nothing till fifteen but his version of two Psalms,' still preserved for us, over whose 'golden-tressèd sun' and 'tawny king' the critics have spent so much vain labor. He enters Christ College, Cambridge, in 1624, a 'lesser pensioner.' Mr. Masson has given a careful chronicle of the old University life, where the students were duly drilled in the Trivium and Quadrivium, taught to hammer on the anvil of Ramusian logic, and repeat the quaint theories of science, which the Baconian genius had not yet driven from their owls' nests. But Milton's noble tractate of Education will best show us how high and large was his own ideal of Knowledge above 'the ragged notions and babblements' of that age. The college discipline was of the antique sort; and it still remains a question, although our critic stoutly resists, whether Milton were not whipped: a solace we should be sorry to take from any, whose remembrances of boyhood might be soothed by the knowledge, that the bard of Paradise had a closer acquaintance than in verse with the 'nodding birch.' He was a ripe scholar in classic learning. Several of his academic 'Prolusions' are translated here, full of Miltonic glow, but grandiose, and stuffed, like most college themes, with Pythagoras, the melody of the spheres, Endymion, and the sacred Nine.

But we find, as with few minds, even at this early stage, the character of Milton. Of a calm, lofty intellect, with little disposition to active life, dwelling among books and his own thoughts,

choice but warm in his friendships, his was one of those rare natures that ripen inwardly, to open in full bloom. During these seven years he was already 'muing his mighty youth.' Not only some finished Latin verse, and the exquisite pieces on 'Time,' and 'Shakspeare,' but the "Ode on the Nativity," saw the light; the noblest lyric which England had read since Spenser. There is hardly an instance in literary history of such finish in a first work. In that fair youth, the "Lady of Christ College," as Aubrey gives his nickname, with his auburn hair hanging over his ruff, his oval face and dark gray eye, was the 'harmonical and ingeniose soul,' which should breathe new life into English poetry.

But we trace distinctly at this period the moral individuality of the man. There appears, under this almost feminine delicacy of organization, an austere, self-poised strength, remarkable indeed. A scorn of college vices, a purity of conscience that belongs to his inmost being, are seen in his writing, and in his daily life. His Puritan education had not narrowed the scholar, or impaired the poetic taste, but only deepened his native character, and this character lay at the root of all his nobleness. We are of those who believe that such a moral power is essential to the highest poetry. Genius is often thought to be akin to a certain licentiousness of mind, above the rules that fetter vulgar spirits. But it is blasphemy against the high law of that beauty, whose root is truth; for only a deeper faith, a purer heart, lifts a Milton or Wordsworth above the herd of literary men, with whom poetry is a half-sensuous passion, above the splendid deformity of a Byron, and even, in our view, the selfish art of a Goethe. Our canon of art is best spoken in Milton's own words: "He who would not be frustrate of his hope to write well hereafter in laudable things, ought *himself to be a true poem.*" Yet the virtue and the vice of a great nature are near allied. This self-poised grandeur of mind in Milton could become a pride, to embitter his domestic and social life. We fully agree with Masson that such a nature must have, above most minds, a strong consciousness of its own power. There has been much folly written in this day of Carlyleism about the unconsciousness of genius; and they who talk of Shakspeare as if he were an impersonal being, have never read his sonnets. Genius is always self-conscious. But we cannot with Masson hide the defect of Milton's character. He was an egotist; a sublime one, indeed, but this feature is far too prominent in all his writings; it lay at the heart of his fond theories, his Stoic scorn of even wise social traditions; and, we must add, it was the one great vice of the religious system, in which he was

nursed. We are far too prone to pass by such faults, in the dazzling light of such a mind. The conception of Milton himself reveals a deep moral truth, when he paints the Power of Evil as the 'archangel ruined;' and we have sometimes felt, in his haughtier moods, that he unconsciously drew that picture out of the depths of his own being.

And here we open the most delightful portion of his life; seven years of pure literary growth. We shall only touch here on the change which had taken place in his professional plans. He had designed to enter the ministry of the Church; but this he now renounced. He gave no other reason than his unwillingness to make the subscription required of the clergy. We cannot think with Mr. Masson that the fact of having already done this as a student proves anything in the case; for to a mere student and a candidate for Orders the same articles would hardly be read with the same eyes. We are inclined to think that he had already grown into a doubt of the theory of the Church, as well as a dislike of Laud. But we shall turn again to his religious history. At present we see him surrendering himself to a life of poetic labor. In his father's house at Hopson, amidst the orchards and green hedge-rows, where the Colne winds through the meadows, and the battlements of Windsor tower over the groves of elm and cedar, he found that education in the beauty of the outward world, which overflows in his first poems. It has not, we think, been sufficiently noted how close and delicate an observer Milton was of nature. It is not with him the direct subject of poetry, as with a Thomson; still less has he any of that sentimental nature-worship, which we find in our modern bards; but that keen eye with which a Wordsworth traces the hue of a violet, or the trembling shadows on the lake, is as truly his. We have been struck above all with his love of flowers. They bloom everywhere in the Eden of his verse, with all rich and manifold coloring, as the light pervades the imagery of Dante. In these years of quiet life, his genius rose into full power; the L'Allegro and Penseroso, the Arcadia and Comus were written; and England saw with wonder a young Puritan take at a step the vacant throne of Spenser. The charming episode of the Italian journey completes the sketch of the poet's youth. We know no nobler portrait than of this young English scholar, amidst the marvels of the classic Past; honored by the choicest spirits of Florence and Rome, the guest of Manso, with whom Tasso had found a last home, yet frankly avowing his Protestant faith under the shadow of St. Peter's, and returning, in his own words, "sound and untouched from all profligacy."

it foretold the healthy manhood which he was to pour into English literature.

We have dwelt thus long on our sketch of the character, because this only can prepare us for a knowledge of his poetry. It is not our purpose to add another to the hundred essays, from Dryden to our day. He has taken his place among the crowned heads of literature; and his great epic, while it is read far less than it is praised, receives the homage of the world. We shall look at his poetry in that light which seems to us to open the noblest criticism, its relation to the man and to the mind of England; for we hold that the great poet is not the mere artist, who makes finished verse, but the prophet, who breathes his own lofty convictions into the heart of his time, through his divine songs; as Homer was no playful mythologist, but the religious mind of Greece, and Dante the teacher of all that was purest in the religion of the middle age. There are in the history of every literature two periods. The first is when poetry and art are the healthy outgrowth of the intellectual and moral manhood of society; when the poet dwells in no dreamy world of sentiment, but in the world of real men, and his writing is, in Goethe's phrase, 'poetry and truth out of life.' The second is the age of the *dilettante*, when poetry becomes an art of words, a '*curiosa felicitas*;' and the bard fashions his sonnets after some Della Cruscan model, or retires into his sentimental Arcadia, to worship nature and sigh in dainty idyls.

It was thus with the literature of England. The genius of Spenser had embodied in the 'Faerie Queen' the faith and romantic feeling of the great age of Elizabeth; and he still towered over the men and times that followed him. His prodigal fancy, his verse of 'linked sweetness long drawn out,' created a school of poets; but it degenerated soon into an imitation of his manner without his spirit, a 'crude surfeit' of pastoral and sonnet, not without here and there a beauty, but spoiled by the excess of tasteless imagery. With what weariness we read that monster of florid architecture, Fletcher's 'Purple Island,' an allegory of man, spirit, soul, and body, spun in twelve cantos, in which we have all the details of anatomy in Spenserian verse; Visus, Auditus, and the Cave of Gustus, 'the isle's and prince's master;' and anon all the mental and moral powers treading their awkward dance in rhyme. We love indeed the rich beauties of Browne and Drummond of Hawthornden; but we find everywhere the same meretricious taste. It was an age like that of Marini, of cold conceits, or mock sentiment. The style of Donne gives us the last petrifaction of art. We cannot dismiss him with the sneer of Johnson; we love, in spite of

all his faults, that keen, brilliant wit; his verses glow at times with the softest fires of the opal, but they are cut in stone.

A new life of English poetry was needed. But to produce it there must be a new and manly spirit, which should be born out of the conflicts of the time, and breathe somewhat beyond the voice of purling streams, the piping strains of the pastoral, or the half-sensuous religion, with which a Habington wooed his Castara. It found that voice in Milton. He was in one sense another Spenser, with the same rich fancy, the same wondrous ear for the harmonies of language. Indeed, the mere word-power of Milton appears to us without a parallel, in the whole range of English verse. It has been well said that a catalogue of names is music from his lips. He had studied the magic of sound, from the simplest melody to the harmonies of angels, from the curfew bell, 'swinging slow with sullen roar,' to the 'harsh thunders' of the infernal doors. Yet we see in him how the highest genius can use, yet not be fettered by its instrument. Gray shows his art too coldly; and even in Tennyson, our most musical poet, the dainty words steal us away from the thought; but in Milton there is the higher art, that conceals art. But, to complete our comparison of him with Spenser, he had, beyond what we have named, certain elements which the bard of Faeryland did not possess, and which make a nobler type of genius. We cannot, indeed, compare two great poets, although it may furnish a brilliant antithesis, as in Macaulay's Critique of the Paradise and the Inferno. We may as well compare a palm with an oak. Each is an individual. Milton recalls Spenser more in his early poetry; but it is seen far less in his Epic, when he had thrown off the over-luxuriance of his first Master, and risen into the more perfect form of his genius. He brought to his art a severer mind, chastened by more classic models. But his peculiar power is that *imagination*, that creative, informing idea, which gives unity to a work of art, as distinct from the *fancy* which runs riot in the Faery Queen; the same power that built the stately walls of his Paradise after the law of epic harmony, or in Shakspeare traced the one conception of a Lear through all the moods of human passion. And lastly, he brought into our English poetry that moral strength, which came from a character moulded by religious faith, and made earnest in the strifes which then began to awaken the English mind. His Puritanism as yet had not developed into any political or religious revolt; it only gave him manhood of thought, and chastity of heart. It is often said that Puritanism has had no poetry and no literature. But while we see all its ungenial elements, when it became a nar-

row sect, we must not forget its true and living power. It grated harsh thunders in its doggerel Psalmodies; it scowled on the drama of Shakspeare and Jonson; but it poured forth in John Howe strains of a gorgeous eloquence that mingles with the music of Jeremy Taylor; it touched the lyre of Marvell; it sang out of the prison in the sweet verse of Wither; and gave a pure, austere grace, that in Milton restored the moral life of poetry.

We turn in this spirit to the earlier poems. Much as the Paradise is worshiped, there are few who read his lesser works, unless it be the Penseroso and L'Allègro, which will always hang as twin cabinet pictures in the gallery of English beauty. But we confess, albeit it be deadly heresy, a more 'homefelt delight' in them than the grand epic. The Paradise is indeed the stateliest work of human genius. Its conception is beyond that of the Iliad or the Aeneid, and it is glowing with pictures of divine beauty. But it appears to us to dare an impossibility, and the defect inherent in the subject runs through the structure. It soars to a world where even the eye of a Milton cannot pierce; we are lost, as one who looks on too vast a panorama:

> Far off the empyreal heaven, extended wide
> In circuit undetermined square or round;
> And fast by, hanging in a golden chain,
> This pendent world, in bigness as a star
> Of smallest magnitude.

We linger with Adam and Eve in their fresh Eden, and listen when the affable angel descends to talk with them; but when the poet leaves the earth, even his ideal power becomes gross; the Almighty discourses Arian theology; Satan himself in his regal intellect towers above Michael, and appears, as Dryden said, the real hero of the epic; the action grows cumbrous in its range, and its weight overpowers the Titan, who has dared to scale heaven. This does not take from the genius of Milton. But Homer and Virgil trod in a nearer, although a lower sphere, and will always command a more living interest.

But in the lesser poems we have the fresh and glorious creations of his imagination. There is in them the keenest sympathy with nature, yet over all is shed that ideal beauty, which lift both Spenser and Milton above the landscape painting of Chaucer. Chaucer gives us a clear photograph. Every bit of turf, every goldfinch is from his own garden. But when Milton describes the scenery of his English home, his fancy introduces the blue line of the mountains, and he hears the roar of

the sea, that never washes the inland valley. The L'Allègro and Penseroso are like a dewy English morning, with the twitter of birds and the smell of the briar-rose, followed by the soft twilight of evening. But the Miltonic grandeur is more visible in the Ode on the Nativity. It is the stately preluding of the Paradise. It stands beside it, as the Campanile of Florence lifts its single towering shaft near the vast shadows of the Duomo; and its verses ring like a chime, gathering and repeating its one great thought. There is, perhaps, in the 'Lycidas' too much of classic luxuriance to please the modern taste; yet, in this noblest of English elegies, with what unity of conception he blends the forms of classic imagery, makes all the powers of sea and river mourn with him, and at last sweeps us onward to the closing vision of the Christian heaven. Milton's rich learning is at once a beauty and a fault. His fancy summons all the marvels of Greek fable, yet he clothes each remembrance with a new grace.

> Not that fair field
> Of Enna, where Proserpine gathering flowers,
> Herself a fairer flower, by gloomy Dis
> Was gathered.

But in the Comus we have the rarest work of his genius. Few now enjoy the fantastic Masque in which a Jonson and a Fletcher reveled; but the poetry of Milton in that dress reminds us of some noble tree, clipped and trained after the quaint patterns of the old garden, yet the strong boughs have shot out in scorn, and put on the free beauty of the forest. The Comus has no dramatic art, and its long dialogue is in that view faulty. Milton had indeed essentially the lyric genius; nor did he in the "Samson Agonistes," the work of later years, gain anything of that impersonal power, which makes a Shakspeare. But the Comus reaches the third heaven of melodious verse; it abounds in those passages that haunt the memory, where the beauty of the thought and the words are married together; the stately dialogue of the brothers, the rich landscape of the enchanted ground, the airy grace of the songs that woo Sabrina from her cave, are the perfection of art. But far higher is the moral grandeur that ensouls this poem. It taught that religious faith, that heart of chastity, so fast dying out in that corrupted day. We all remember that fine touch in Woodstock, where the old knight is startled into wrath at finding himself the admirer of a Puritan bard. Such was the new birth of English poetry. Had that genius found its calm sphere of growth, Milton would have created an age of letters, and saved England from that next, worst reign, when the poet

became a king's jester, when a Congreve insulted the stage of Shakspeare, when ribaldry was wit, and the intellectual life was withered in its moral heart.

But we must now turn from this genial subject to the Revolution, in which Milton bore so memorable a part; and study the causes of that great movement in the life of the man and of his age. We regret that we cannot find in Mr. Masson the large criticism, which holds the balance between truth and error. There was a time, when the charming fiction of Hume led men to vilify the great Rebellion as only the outbreak of a vulgar fanaticism; but in our day it is the fashion to glorify its excesses as the cause of liberty, and to set up Cromwell, after the picture of Carlyle, as the incarnation of patriotism and religion. Such is the truth of history. It hangs, draws and quarters to-day, and to-morrow worships the mangled limbs. Masson has grouped the persons and events of that age around Milton; the despotism of Laud, and the rise of the revolutionary party; his painting is brilliant, and much of it truthful, but he wants what Ruskin calls 'truth of tone.' It is the habit of nature to use her highest lights and deepest shadows in small quantities; but not the habit of our author. He is a Hero worshiper. We shall not yield to him in our admiration of the virtues of Milton; yet it is the duty of the scholar not to give us an ideal face on the canvas, but as Cromwell commanded his artist, to "paint him as he is."

We can only touch the outward incidents of his biography. It is at the opening of his manhood that this volume leaves him. We have seen the young poet, in the bloom of his literary life. He becomes one of the great writers and actors in that eventful history; the foremost scholar of his party, the Latin secretary of the Council; his pen and heart are tasked in the eloquent defense of the Parliament and the Puritan cause. He fights for a republic against monarchy, and not only leads the attack against the Church, but at last separates from all religious sects. We read that life with mingled admiration and pain; but we can read it aright, only as we trace the steps of such a mind by the light of general history, and know the influences that wrought upon him. We shall thus see in him, in a more impartial sense than Masson does, a 'representative man.' He stands in the foreground of the historic picture, at once explained by it, and giving his own personality to all around him.

It was, without a question, the cause of a just liberty, which awakened the Revolution in State and Church. The throne

was usurped by worthless favorites; the established rights of Parliament had been wrested by violence and it was regarded as only a body to vote supplies at the royal will. Even the learning and skill of the bench were bribed retainers of the Court. It may be true that Charles claimed no prerogatives, which his father had not enforced before; but it has been fully proven by Mr. Hallam that the British nation enjoyed, even under the Plantagenets and Tudors, more constitutional freedom than under the Stuarts. The family of Stuart from first to last could never understand the English character: and each, with the fatal madness which went before ruin, practised the 'kingcraft,' handed down to him as a royal tradition. Charles the First, the most unhappy, was the best of them all; no mean pedant like his father, no debauchee like his son, there is in his character that lofty grace, which wins our reverence in spite of his faults, and hallows the last hours of his suffering. We execrate the malice of a Macaulay, who holds him up as a liar and a perjurer, as only akin to the spirit of the rabble, who spit on him in the guardroom. He knew that to charge such vices on Charles as a bad man at heart, was to forget an ethical principle, without which no character can be rightly judged. We may as well call Sir M. Hale a Jeffreys, because he held the notion of his day as to the punishment of witchcraft. But we can never deny the despotic principles or acts of one, nursed in a conceit of his own royal prerogative, and ignorant of the policy of a wise king over a spirited and free people. Parliament demanded its rights. The foremost men of that great time, Eliot, Selden, Hampden, were patriot hearts, who sought only a true reformation; and none can read even the page of Clarendon, without knowing that their spirit was fully shared by many, afterward forced to be of the royal party, but at first earnest on the side of parliamentary freedom.

But that reform which had begun in justice, became a mad anarchy. We shall not here discuss the abstract ideas of government; nor do we deny the right of Parliament to assume the national power, and depose the king. But the right of Revolution does not make the acts of a Revolution wise. It was the great fault of that movement, that it deserted the ground which a Hampden took at the first, and threw away the whole Past of national growth, of constitutional law. We do not worship any system, whether of republic or monarchy, as the ideal of a State; for that only is true, which is based on the character and growth of a people. The constitutional monarchy of England was the organic growth of its history;

n its name the Parliament urged its Petition of Rights, and by its settled laws resisted the taxation of ship money. But soon in that Parliament there arose the theory of a pure republic. It was represented by the leading intellects of that day, Milton, Vane, Sydney. Milton had returned at this crisis from Italy. An ardent scholar, he had wooed "the mountain nymph, sweet Liberty," in his classic dreams, and blended with these his idea of a Christian Commonwealth. He plunged into the strugggle. But he worshiped a dream. If any would fully know the political wisdom of the poet, we will refer him to the essay on the "ready and easy way to establish a free Commonwealth." The republic, which he here describes, is to consist of a parliament, not only without a king, but without even the check of two houses; and to this by the strangest fatuity he adds the last feature of despotism, that it shall be a "perpetual" body. It is foolish for a moment to think that such ideas of republican freedom have anything in common with the sober wisdom of an English or an American statesman. It was the same dream as that of the theorists of the French Revolution; and its result was the same. The theorists became only the tools of the jacobins of that day. We do not vilify these noble minds, who were led by the love of liberty. We distinguish between a Milton and a Lambert. Yet it is the painful truth, that the dream of liberty may be the source of evils as great as tyranny itself. There is a Persian legend of a great enchanter, who evoked by his spells a spirit, sealed in a mystic vase since the days of Solomon, and bade him build a fair garden in the desert; but a cloud rose from the vase into gigantic features, and a voice told him that he had summoned Asrac, the power of the Siberian whirlwind, which should desolate the earth for a hundred years. The myth needs no Œdipus. The enchanters of liberty may call forth an evil genius instead of the true, but once unchained, he defies their power. But our view is fully expressed by Guizot, who has written more justly than any Englishman, of that Revolution. "Sydney, Vane, Harrington, Hutchinson, Milton, were great souls, nobly ambitious for their country and for humanity; but of so weak judgment and insane pride, that neither fortune nor misfortune taught them a lesson; who, at the moment when, by their own anarchical tyranny, they were ushering in a tyranny more powerful, thought themselves founding the freest of governments." History verifies that sentence. The cause of Parliament became no longer that of the nation; and thousands who would have defended its liberty, were compelled to leave it, when it trampled on its

own laws. We know no finer sketch, by the masterly hand of Clarendon, than his portrait of Falkland, young, brave, accomplished, the ornament of the court, yet the stern foe of its corruptions, the unbribed rebuker of its tyranny, laboring, only at last to see the kingdom shattered, with a reluctant loyalty joining the royal banner, and flinging away his life in weariness. The death of Charles fully revealed the false spirit of that Revolution. Whatever our love of liberty, nothing can excuse that act of brutal vengeance. We may allow the position, that the Parliament assumed no greater power in deposing the king than when at the later Revolution it put away the Papist James. We uphold no doctrine of a jure divino legitimacy; but it is weak sophistry to justify the one act by the other. The one was the calm and bloodless act of the nation; the other the lynch law of a self-constituted tribunal. The right of Revolution is not the right of butchery. That is the doctrine of a Marat, not of an English statesman. We need no stronger proof of the self-delusion, that may lead a noble mind into wrong, than the passage we still read in the Memoirs of Hutchinson, that after prayer to God, "finding no check but a confirmation in his conscience," he "proceeded to sign the sentence." With that act began the newborn liberty of England; the house of lords was dissolved, the parliament became a chaos of warning elements, in which as always, the worst and meanest passions floated to the surface; when, in the significant words of Mrs. Hutchinson, "Every man was fancying a form of government, and angry that his invention took not place." The end came, as it always must, in that paradox of history, the "great bad man" of Clarendon, and the idol of Carlyle; selfish and crafty, yet, once in power, wise and often generous, ambitious for England as well as himself, famed abroad, and respected while hated at home, but wielding a dictatorship, which fell when his hand held it no longer. It was with a weary joy that the nation threw itself into the arms of a young debauchee, rather than bear longer the evils of anarchy. We may thus weigh that Revolution, and its leaders. We may not regard Milton as a wise statesman; but we must always honor the love of liberty that ennobled his errors, the conscience that sought no sordid ends even in the day of Parliamentary power, and dared to remain true rather than take office under the second Charles. This is the moral grandeur that redeems the revolution. A wiser liberty came at last from this conflict, but we can never call its dreams wisdom, or its excesses freedom.

But we must pass to that side of our subject, more difficult

to handle without passion or prejudice. The spirit of Puritanism was the deeper energy that soon rose above all else, and kindled its inextinguishable fires. Mr. Masson has given us a full record of the tyranny of Laud; but he has only presented it, as is so often done, as the battle of a formal church against a free, spiritual Christianity. We have no wish to defend the intolerance of that day. It is plain to our view that Puritanism, as it arose in the early time of the Reformation, was only the natural excess of Protestant feeling; narrow, but loyal and honest. Had a larger policy guided the English prelates, the fanaticism, which found fault with the vestments and the sign of the cross, would have melted peaceably away, or remained only as the Evangelical body of to-day, an antagonist element to the strong Ecclesiastical party. But the narrow action of the Church, or rather the intrusion of State machinery, the curse of the Establishment, robbed it of all that was living in the Puritan faith, as it did afterward with the movement of Wesley. We can never excuse the persecutions, which from the day of Elizabeth disgraced the English Church. The wrong-headed and petty rule of Laud cannot, in our view, be upheld as loyalty to the principles of a Catholic faith; and while it is folly to call him Papist, or to deny him the praise of conscientious devotion to his notions of duty, this does not make him wise or great. An ecclesiastic, learned, diligent, taken from his post as an able polemic against Fisher, to fill a primacy, needing the ripest judgment and the largest charity, he held the crosier, like a pedagogue over a bench of unruly boys, and destroyed forever the hope of unity in the Church.

But while we cannot wonder at the indignant hatred with which the English Puritan rose against such tyranny, we can never blind ourselves to the fact, that it was in its development a false and utterly misguided spirit. We turn to the personal history of Milton, and see imaged there alike its best and its worst features. It has already been said that in his youth he had given up the ministry, nor can we blame him for the manly scorn of slavery under such a master. But in that silent mind the feeling was nursed, until it burst forth with a volcanic wrath, and he became the sworn, implacable foe of the Church, its government, its faith, its worship. It is striking to see in him not a trace of his early affection, but an utter uprooting; and it reveals the whole character of the man. There was in him the most lofty and conscientious faith; but his austere, self-poised nature, once fixed in a certain path, pushed him on to the last result. His Puritan

idea became a passion; it knew no moderation and no love; it tore him like the rage of a prophet, and he set himself to the work of destroying the Church as "more anti-Christian than Antichrist himself." We find the best record of his mind in his prose writings; and we should have been glad had we space for a full literary view of them, the most majestic prose of our English tongue, save the Polity of Hooker. All the grandeur and vice of his thought are in his style. His periods roll without a break, page on page lifting itself with the long swell of the thought, and we forget that he is turgid, in the tide of his eloquence. A treaty on Prelaty has passages of poetry that equal the Paradise; and the prayer at the close of his discourse on the Reformation is like an inspiration of Isaiah. Even his virulence is an epic passion; his words scorch and shrivel while they dazzle us. But the error as well as the truth are seen there. We admire in every line the spirit of liberty. The Areopagitica thrills us as we read, and rebukes the folly that would fetter the thought of men. But he overflows with false theories, and personal bitterness; no writer of that harsh day has more venom, and what is to be looked for in a Salmasius, is unworthy of a Milton. The statesman finds in him no solid views of government. His discussion of Prelacy is full of learning, but of unpardonable error, and more unpardonable rage. His Essay on Divorce only startles us, to see how the freaks of such a religious mind could anticipate the licentious theory of modern irreligion.

We have here, then, in the character of Milton, the true view of the religious movement which he upheld. He represents to us its nobleness and its excesses. Puritanism was in its outset a just protest against the wrongs of Prelacy; but it was in its spirit and results the denial of all the principles of the Church. We will never allow the Church of England—the Church of Hooker, of Herbert, of Hall and Taylor—to be identified with the narrowness of Laud. It was the aim of the great leaders of English Reformation, in that convulsion which shook Europe, to preserve the Catholic features of the Church distinct from Rome, and equally from any notions of individual reformers. They retained the Episcopate, the Catholic Creeds and the ancient Liturgical Worship, purified of error; they took, in the words of Jewel, "the pattern of reforming religion whence the ground of religion was first taken, the Church of the Apostles and all Catholic Fathers." But the Reformation of Calvin crystallized around his own theological theory. His idea of individual Election lay at the center of a whole system, and every doctrine in the chain of that iron logic had its development, until the

Christianity of his disciples became only the projection of his own intellect, fiery, strong, but one-sided and distorted. A leaven of Calvinism might exist, as it has always done, in the Church, as a private opinion. It is true, as our Evangelicals affirm, that there was a closer union between our early divines and the leaders of the Continental Reformation, than in later days; and this, from the natural sympathy which bound them against Popery, as Attica and Sparta were one Hellas against the great king. We find Jewel writing to Peter Martyr, as "my Father," and Grindal, in 1568, to Beza, "Commend both us and our ministry to the Lord in your prayers." Whitgift and Hooker agreed with Calvin in certain theological points, drawn from their common master, Augustin. But Calvinism as a ripened system could not be one with the Church. The contest reached at last its result. Two influences grew up, hostile to each other and alike extreme. The school of Laud held as the Anglo-Catholic system an ecclesiastical tradition, and a ritual of hard uniformity. The Puritan pushed his dogma till he lost the true meaning of the sacraments, and spiritualized away the outward body of Christianity. The real principles of that contest may be read in the immortal work of Hooker. He bases the Church on the law of a Divine Polity, inherent in Christianity itself; he traces this law through Creed, Sacrament, Worship, until even the least form is seen in its unity with the whole. The broad and stately structure stands before us on its solid foundations, in the plan of that great statesman, and we know the aim after which the mind of England had been working through its years of conflict. He is the type of the true Churchman, rational, large, reverent, and loving. Neither the school of Laud nor the Puritan could comprehend those principles. The Laudians, like the modern school of Oxford, held them as a formal letter, without their spirit. But Calvinism thrust away the principles themselves; it taught the narrowest adherence to the letter of Scripture, and so killed Scripture: it denied not merely the Divine right of Episcopacy, but as Antichrist every feature of the Church.

We may thus understand its character, as it appears on that field of battle. It is easy to praise the fervor of Knox before Mary, or to laugh at the cant of a snuffling preacher; but we must study that singular character in all its contradictions. It is often said that Calvinism has been the strongest champion of liberty: and it is partly true. There has never existed a system which moved the human mind with more tremendous power. It tore away all the fetters of priestly authority,

and bowed only to one Sovereign Will; no Pope, no Council must dare to come between conscience and God. And to this it added the spell which fatalism has always wrought upon its votaries, the sublime fanaticism that could alike sway the resistless lances of the Saracen, or edge the enchanted sword of Cromwell's Ironsides at Marston Moor. But that spirit of liberty became a despotism of another character. It put down Prelacy, but in its stead it reared a system of hard doctrine. It was the strangest union of an intellectual logic with the hottest passion. No system has ever allowed less of freedom in regard of religious faith, or shown a more implacable spirit. It wanted no tolerance, and it gave none. The very principle of its faith was the exclusion of all else as heresy. It may well make a scholar smile, when he hears a sleek Unitarian at some Pilgrim Society dinner talk of the Puritan as the herald of a pure religious liberty, and drink toasts to the memory of the fathers, who would have roasted him with a solemn mirth at the same stake with Master Servetus. There was a grandeur in such zeal, that made them earnest even to martyrdom, and nobler Christians than the modern liberal, who cares neither for truth nor error. But it was not liberty. Nor will we even allow that their intolerance was the vice merely of his age; it was the vice of their theological system. There was at that time no true spirit of religious liberty in any Communion; but we hesitate not to say, that so far as the contest concerned Christian doctrine, the Church was the champion of liberty against Puritan intolerance. We do not here touch the theological issue between Calvin and Arminius; but simply show the large design of our Anglican faith. It made the creed of the Apostles and of Nice its great platform. Its articles were designedly a compromise, not of truth but of these points of Christian metaphysics. It was broad enough to hold Hooker the Calvinist and Taylor the Arminian. But Puritanism pronounced all other than its own iron doctrine damnable error; it passed an act of Parliament against Arminianism; it hated it in Laud worse than his acts of oppression. We may quote again from that book, the most winning portraiture of a Puritan character, even with all its faults, in which Mrs. Hutchinson speaks of her husband's education at Cambridge: "His tutor and the masters that governed the College were of Arminian principles, and that College was noted above all for popish superstitious practices; yet through the grace of God he came away untainted with those principles or practices, though not yet enlightened to discern the spring of them in the rites of the English Church." The sentence tells us clearly enough the spirit of Calvinism. Popery, Arminianism and the

hurch of England were in its view radically false. None can ad the great writers, who led the van in the battle of that age, ithout perceiving how large and moderate was the tone of hurch theology, by the side of the *Quinquarticular* Divines. t was Taylor, who in his treatise of the "Liberty of Prophesy-ıg," laid down, as the corner-stone of a Christian charity, the rinciple declared by that Roger Williams whom the Puritan anished, "that there is nothing under God Almighty that hath ower over the soul of man to command a persuasion." It as Hooker, who when the Calvinist urged that the notion of ıerit shut the Romanist from salvation, said, "let me die, ' it be ever proved that simply an error doth exclude Pope r Cardinal utterly from hope of life." It was Cudworth in ıat sermon before the Commons, the stateliest in thought and loquence, we think, of even that great age, who said, "It is ot wrangling disputes and syllogistic reasonings, that are the ıighty pillars to underprop the truth; if we would underset with the holiness of our hearts and lives, it should never fail."

But we must study further the good and evil of Puritanism. developed a lofty type of piety, capable of a dauntless hero-m and self-sacrifice; the same ascetic spirit, which the Ro-an Church has inspired in its great monastic saints, save at this Protestant asceticism did not enter the cloister, but ecame an active rule. The Puritan cherished the purest irtues of domestic life; and his chastity, his simplicity, were noble rebuke to the growing vices of the court. But it was n asceticism still, and as unfriendly to a large or true social life s the strict habit of Antony or Dominic. It became the cant f a sect, a costume, a dialect, the most repulsive that enthu-asm has ever worn and the mask of any hypocrisy. The ıost harmless pleasures were forbidden. Shakspeare and onson were banished from the company of godly readers. ven Hutchinson's long locks, the "last infirmity" of his cava-er education, gave suspicions of his piety. We may admit ll the profligacy of that time; yet the social grace, the high-red courtesy, which swayed the court of Charles, will always ave a charm for us beyond the sour fashion of the Round-ead. We may make all allowance for the ridicule which the avalier heaped on religion, yet, after all, the Puritan remains o us, as a keen humorist once said, "very grand in the dis-ance, but a very uncomfortable man to live with." There was, gain, an austere majesty in the spirit of his worship; but is to us the grandeur of that Arctic world, where the cliffs ie glistening in the cold sun, and only some solitary flower looms in its sheltered nook amidst the icefields. He was he stern foe of formalism; he demanded a form, "suitable to

the nakedness of Jesus Christ and the simplicity of his Gospel." But his principle was false; for it destroyed all union of Christian art with religion. We may admit to the full extent the justice of his complaints against the ceremonialism of Laud. The Act of Uniformity was as unwise as it was unchristian. The public ordering of the Book of Sports was the mockery of a religious feeling, narrow, yet deeply cherished. We are contented when we see Mr. Masson painting with all the colors of scorn the Archbishop at the Consecration of St. Catharine Creed Church, bowing and casting dust in the air, and toying at the altar with solemn fopperies; but we can never excuse a large-minded scholar for giving us only these follies as a portraiture of the Church. He has an eye for all the superstition; but he passes by with a page of scanty praise Herbert, the saintliest type of English devotion. It was from no superstition, but a wise reverence, that the Church preserved its Liturgy, its rich collects, its lofty chants, its Christmas and its Easter, the heritage of the living Past, and linked with the faith, the worship of the people. The spirit of Puritanism swept away the true with the false. Its character is best expressed in this sentence of its champion, Cartwright: "To bring a stick, which is crooked, to be straight, we do not only bow it so far until it come to be straight, but we bend it so far until we make it to be so crooked of the other side as it was before of the first side." All the system was based on this theory of the crooked stick. He tore away as relics of Rome, with a conscientious hate, whatever did not suit his narrow theology; he saw idolatry in a painted window, and the sign of the cross; he held that "the Devil hath gone about to get so great authority" for the singing of responsive Psalms: he protested against the fashion of Churches, because 'framed after the Jewish Temple,' while he turned the Lord's day into a Jewish Sabbath; he called the use of the Lord's Prayer a vain Battology; he abhorred Christmas, and said 'that the feast of Easter doth pull out of our minds the doctrine of the Gospel;' chancel rails were priestly barriers, and surplices a 'rag of Babylon;' the marriage ring was unscriptural, and the word Godfather a blasphemy; music and architecture were inventions of the Father of evil; and all must be abolished, when "the weeding hook of Reformation should pluck out the glorious poppy, that insulted over the good corn." This was surely not the spirit of a wise liberty. Undoubtedly there were defects in the liturgy and the customs of the Church. But this fierce iconoclasm could not reform; it could only burn and destroy. We turn to Milton's prose, and read there at every page the influence which such a spirit had, to poison that high

mind and glowing heart. He cannot speak of a Bishop, save "with his forked mitre, the stamp of his cloven hoof whom they serve." The Common Prayer is "the extract of the mass-book;" the Te Deum has 'a snatch of Limbus Patrum.' The priest at the altar to him is "a usurper, railing in a repugnant and contradictive Mount Sinai in the Gospel," excluding Christ's people "in respect of a wooden table, and the perimeter of holy ground about it, a flagon pot and a linen corporal." We open again that exquisite passage of the Penseroso, written when he had not yet lost the reverent affection of his English childhood:

> But let my due feet never fail
> To walk the studious cloisters pale,
> And love the high, embowéd roof,
> With antique pillars massy proof,
> And storied windows richly dight,
> Casting a dim religious light.
> Then let the pealing organ blow,
> To the full voiced quire below
> In service high and anthem clear.

Neither the true genius of Milton nor the spirit of a pure religion has kindred with the narrowness which mocks at the reverence of the heart.

And here, then, we may weigh the whole character of that time. We must thus study it, as the age of a great religious reaction, and see, as in all such volcanic outbursts, its deep causes, and its fatal excesses. It has been our aim to trace these features, as history will at last write its calm verdict when the passions of the day are faded. We have drawn the line between the false policy of an English establishment, and the principles of faith and worship which the Church upheld against Rome as well as a narrow Calvinism. We have vindicated for Puritanism its historic necessity, its faith, its spiritual life, its battle against tyranny; but we have seen also that it had not in it the elements of wise law, of reverent worship, of Church unity. It passed through two stages to its natural close. The Presbyterian triumphed over despotic prelates, and in his turn was a despot. Rapin wrote the history of the period in a sentence: "They thought themselves in slavery, if they did not command;" and Milton hurled his scorching logic in one witty word—

> "Presbyter is but old Priest *writ large*."

Independency followed, and repeated the same narrowness, until at last the strife of sects brought the toleration they did not practice. Its result is given us in the experience of the poet himself, who became in the end a separatist from every communion. We have received the good and evil of the long

struggle; but we may hope it has not been in vain. We have learned the folly of a lawless liberty; and we may thank God if the Church will also learn the other equally great lesson of such a past, the folly of that spirit, which mistakes tradition for Church-principle, and iron uniformity for unity.

But we must close our brief sketch of the life of Milton. We shall wait with interest for the coming volumes of Masson, and only hope that with his rich learning and skill he will be content to show us Milton as he was, not the ideal hero or saint, but the man great even in his errors. It is thus genius gives us its whole truth, and perhaps the errors teach us as truly as the virtues; for in such lives we have the lights of history, which are set so high, that they may not only throw their beams over the open waters, but may guard us from the sunken rocks below. We read thus that biography. It is, in his own great words, "something so written to aftertimes, as they should not willingly let die." "Milton, thou shouldest be living at this hour," is the verse of the noblest poet since, which rises to our lips, when we look upon our age of little strifes and little men. His life was an epic, like his own, saddened with the loss of many hopes, but crowned at last with a nobler triumph. We turn to the closing scenes of his old age. We call back the time of the second Charles, the venal court, the debauched society; and the face of Milton looks forth like that of the last prophet amidst the ruins of Israel. Blind, poor, banished from all save the love of a few friends and his own thoughts, the aged poet sate alone in his obscure home; but in that hour of darkness, when a gracious hand had spared him the sight of the evil around him, his inward eye was unsealed; he looked no more on England; he mingled no more in its conflicts, but he saw, beyond the present, the vision of the new Jerusalem.

> And flowers aloft shading the fount of life,
> And where the river of bliss through midst of heaven
> Rolls o'er Elysian flowers her amber stream;
> With these that never fade the spirits elect
> Bind their resplendent locks inwreathed with beams.

The poem is the fit closing of his history. Its grandeur in such a view is far beyond the poem of Dante; for the Commedia with its divine beauty is the record of an immortal hate, that pursued his enemies into the unseen world; but with Milton the vision of his Paradise swallowed up all remembrance of the past. It stands in its majesty, as he stood, alone in the desert of a corrupt age, the last landmark for generations to come of the spirit which once dwelt in the poetry and the life of England.

Art. II.—ALFORD'S GREEK TESTAMENT AND SLAVERY.

The Greek Testament: with a critically revised Text; a Digest of Various Readings; Marginal References to verbal and idiomatic usage; Prolegomena; and a Critical and Exegetical Commentary. By Henry Alford, B. D. Vol. I, containing the Four Gospels. Harper & Brothers, Publishers.

The Rev. Henry Alford, of the University of Cambridge, about ten years ago published the first volume of his edition of the Greek Testament, in which Biblical Criticism and Exegesis were carried to a point which, with a single exception, have not, we think, been reached by any other English scholar. Aside from the Greek Testament of Dr. Wordsworth, the work of Mr. Alford stands unrivaled in this department of sacred learning, and is eminently worthy of the attention of our best scholars on this side the Atlantic. Of his work, three successive editions have appeared in England; the last of which has been reprinted by the Messrs. Harpers. Their edition is a fac simile of the English, and is issued at a price which brings it within the reach of ministers and theological students, for whose use it is specially intended. The principal features of the work are as follows:

1. The Greek Text, adopted by the Editor as the one best supported by the manuscript authorities and the soundest canons of criticism.

2. A Digest of the Various Readings found in all the manuscripts which have been collected, in the ancient versions, and in the citations of the Fathers.

3. Marginal References, relating mainly to verbal and idiomatic usage.

4. A brief critical and exegetical Commentary.

The special value of the work consists in the Text, and in the Digest of Various Readings. This Digest is so complete and thorough, that we feel no hesitation in saying that no reading or variation, whether occurring in any manuscript, or suggested by any early version or any patristic citation, which has the slightest claims to reception, is unnoticed; and in every case full means are given to the student to decide upon the value of the evidence upon which any disputed reading is either admitted or rejected. He has not merely the opinion

of the Editor, but the whole chain of evidence from which that opinion has been formed. To express that chain of evidence in a narrow compass, is the crowning excellence of Mr. Alford as an editor.

The sources from which an authoritative text of the New Testament is to be constructed, may be classified thus:

I. About thirty manuscripts, written in the *uncial* character, dating from the fourth to the ninth century. Some of these are nearly complete; many are imperfect to a greater or less extent; while some contain only brief fragments.

II. Nearly one hundred manuscripts, written in the *cursive* character, dating from the tenth to the fourteenth century. It must be here remarked that the mere *date* of a manuscript is but a slight element in the proper estimation of its authority. A manuscript of the fourth century is quite as likely to be inaccurate as one of the fourteenth.

III. Ancient Versions, made into various languages. Of these there are about a dozen; many of them were made long before the date of any manuscripts now extant. They are mainly useful as giving us intimations of the readings of the manuscripts recognized at the time when the versions were made.

IV. Citations made by the early Fathers. Of these there is an unbroken succession extending from the second to the tenth century. So numerous and full are these patristic citations, that if every manuscript and version of the New Testament were lost, it would be possible from them alone to construct, substantially, a perfect text of the whole.

All the authorities above enumerated have been collated with more or less care; and the results of these manifold collations are embraced in the Digest of Various Readings given by Mr. Alford. This embodies in a condensed form and by an admirable system of notation, all that can now be said on the subject. No essential additions, we believe, can be made to it, unless new manuscripts are brought to light, or a more exhaustive collation of existing ones be performed.

Nor should it be forgotten that the existence and character of these Various Readings are the surest guarantee for the substantial purity of the Text. There is not a MS. or Version which does not contain all essential truth; and there is no "various reading" which involves any essential doctrinal variation. Indeed, as far as we remember, there are only two passages which are ever cited dogmatically, which are essentially affected by the reading of any MS. These are the list of the "Three Witnesses;" and the passage, "God (or Who)

was manifest in the flesh." Neither of which is essential in the chain of Scriptural testimony. So that the triumph of infidels, and the alarm of many unlearned Christians, when it was first announced how numerous were the variations, were altogether unfounded.

This edition of Mr. Alford, from its nature, is specially designed for ministers and theological students. For them it is unnecessary to speak of the value of a work, which in the space of a single volume contains not only the text of the Evangelical Record, but a complete summary of all the evidence upon which every word and phrase has been admitted into that text. The student has before him all the data in possession of Lachmann and Griesbach, and Tischendorf and Alford. Granting him equal intelligence and candor, he is as well prepared as either to decide upon the authenticity of the text.

In looking over the English edition of this Commentary, which we examined pretty thoroughly before seeing the American reprint, our attention was specially arrested by the author's construction of a passage in one of the Epistles of St. Paul, in which there is direct bearing upon the subject of Slavery. And as the author's view is different from that generally entertained in this country, and is yet undoubtedly sustained by the soundest principles of interpretation, we propose to quote him at length, instead of going at present into a thorough critical examination of the Commentary itself. We need not say that there is a principle involved in the interpretation of this passage of very great importance, and especially at the present day. The subject is one which appeals not merely to the Christian sentiment of our entire country, but to the earnest consideration of statesmen and philanthropists; who may, perchance, see the necessity, now, in the light of recent events, of looking at this subject from a higher ground than that of a noisy, cavilling, jeering infidelity. St. Paul is right, even on the lowest, empirical ground of mere human philanthropy. We beg to say, however, that we do not enter at all into a consideration of the political aspects of this question; but as Christian teachers, guided by God's unerring Word, we wish to show how St. Paul looked upon the institution of Slavery as it existed in his own times.

St. Paul, in the Epistles to the Ephesians, Colossians, First Timothy and Titus, treats upon the relative duties of masters and slaves, but without exhibiting any hostility to the system. In the seventh chapter of First Corinthians, however, he gives utterance to an expression which has long been so rendered, as fully to commit the Apostle as the open opponent of Slavery,

and has been often quoted as entirely conclusive upon that point. Before entering into the exegesis of the passage, we will, in elucidation of the position of Slavery in the Roman world, at the time the Epistle was written, lay before the reader an extract from Mr. Bancroft's Essay upon the "Decline of the Roman People."

"The ARISTOCRACY owned the soil and its cultivators. The FREE CITIZENS were poor and degraded. The third class was the class of SLAVES. It was three times as numerous as the others; though the whole body belonged almost exclusively to the wealthy. Their numbers excited constant apprehension; but care was taken not to distinguish them by a peculiar dress. Their ranks were recruited in various ways. The captives in war were sold at auction. Cicero, during the little campaign in which he was commander, sold slaves enough to produce at half price about half a million dollars.

"The second mode of supplying the slave market was by commerce; and this supply was so uniform and abundant, that the price of an ordinary laborer hardly varied for centuries. The reason is obvious: where the slave-merchant gets his cargoes from kidnappers, the first cost is inconsiderable. The great centers of this traffic were in the harbors bordering on the Euxine; and Scythians were often stolen. Caravans penetrated the deserts of Africa, and made regular hunts for slaves. Blacks were highly valued; they were rare, and therefore both male and female negroes were favorite articles of luxury among the opulent Romans. At one period, Delos was most remarkable as the emporium for slaves. It had its harbors, chains, prisons, everything so amply arranged to favor a brisk traffic, that ten thousand slaves could change hands, and be shipped in a single day; an operation which would have required thirty-three ships of the size of the vessel in which Paul, the Apostle, was wrecked. There was hardly a port in the Roman empire, convenient for kidnapping foreigners, in which the slave trade was not prosecuted. In most heathen countries also, men would sell their own children into bondage.

"The legal condition of the slaves was extremely abject. No protection was afforded his limb or his life against the avarice or rage of a master. The female had no defense for her virtue and her honor. No marriages could take place among slaves: they had no property; they could make no valid compact; they could hardly give testimony except on the rack. The ties of affection and blood were disregarded. In the eye of the law a slave was nobody.

"The manner in which the laborers on the great plantations were treated resembled the modern State prison discipline. They were sent out by day to labor in chains, and at night were locked up in cells. Domestic slaves were sent to various workshops, established on purpose to tame the obstinate. Every expedient that human cruelty could devise, was employed to insure industry and docility. The runaway, if retaken, was branded, or crucified, or sold for a gladiator. The slave was valued only as property.

"Slaves occupied every station from the delegate superintending and enjoying the rich man's villa, to the meanest office of menial labor or obsequious vice; from the foster-mother of the rich man's child, to the lowest condition of degradation to which woman can be reduced. The public slaves handled the oar in the galleys, or labored in the public works. Some were lictors; some were jailors. Not an avocation can be named but it was the patrimony of slaves. Educated slaves exercised their profession for the emolument of their masters. Their value varied with their health, beauty, or accomplishments. The common laborer was worth from seventy-five to one hundred dollars. A good cook was worth almost any sum. Beauty was a fancy article. Mark Antony gave $8,000 for a pair of beautiful youths. About as much was given for an illustrious grammarian. The law valued a physician at $240. Lucullus sold an immense number of prisoners of war for sixty-five cents a head; probably the lowest price for which a lot of able-bodied men was ever offered."

Such was the slavery which had "poisoned the Roman state
the marrow," and fitted it to be the prey of the Vandal and
e Hun. A fate which perhaps might have been avoided,
d not Caesar's ordinance, that "one-third of the labor of
aly should be performed by free hands," unhappily for Rome,
en frustrated by his assassination. Greek slavery was of a
ilder type; but in both cases, Greek and Roman, it was far
orse than slavery as it exists in this country, and in several
spects differed essentially from it.

Such was the slavery which St. Paul was called upon to
ntemplate. Corinth had been destroyed by Mummius about
6 B. C. Rebuilt by the direction of Caesar, it became a
autiful, wealthy, and luxurious city, renowned not less for
mmerce and the arts, than for the gross corruption of its
orals. Becker presents a vivid picture of its manners and
stoms, in the "Private Life of the Greek." Situated not
r from the slave-mart Delos, it must have exhibited slavery
every form that could wound the heart or offend the eye.

St. Paul had planted the Church in Corinth, during his first
sit, when he abode there a year and a half, and received
om the LORD the inspiring assurance, that "HE had much
ople in that city." It is highly probable that he visited it a
cond time in the course of his three years' residence at Eph-
us; and almost certain that he wrote them a short letter, al-
ded to in 1 Corinthians, v. 9, which has not come down to
. Just before his departure for Macedonia, and subsequent-
to the tumult at Ephesus, he wrote the First Epistle to the
rinthians, and in the course of it replies to the interroga-
ns contained in their letter referred to in chapter seven.

Apart from the vices peculiar to so corrupt and luxurious a
ty, there appears to have been a restlessness, a desire for
ange, a fondness for novelty,—perhaps incident to the mer-
rial temperament of the Greek,—disturbing the tranquillity
the Church, and hindering its progress. In writing the
pistle, one of St. Paul's objects evidently was, by proper ad-
ce and instruction to induce quiet and contentment; and to
omote that object, he presented, in the strongest light, the
ct that the affairs of this world are but of little importance
comparison with CHRIST, Whom he preached. In urging
is upon them,—after discussing the relation of man and wife,
he lays down the GENERAL PRECEPT, in verse seventeen; and
re we shall quote from Alford at length:

"'*But as to each the Lord has distributed his lot, as God has called each, so let
walk.*' As a first example, in illustration, he advances circumcision, which he
ides to be 'nothing;' and then enforces again the GENERAL PRECEPT in a

briefer form: ἕκαστος ἐν τῇ κλήσει ᾗ ἐκλήθη, ἐν ταύτῃ μενέτω. '*Let each man remain in the state in which he was called.* Κλῆσις is not the *calling in life*, for it never has that meaning either in classical or Hellenistic Greek; but strictly *calling* (vocatio) *by God*, as in chapter first, twenty-sixth verse. The calling of a circumcised person would be a *calling in circumcision*,—and by this he was to abide.

Second example. SLAVERY. δοῦλος ἐκλήθης, μὴ σοὶ μελέτω· ἀλλ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι, were thou called (converted) *a slave, let it not be a trouble to thee: but if thou art even able to become free, use it,* (i. e., remain in slavery,) *rather.* This rendering, which is that of Chrysostom, Theodoret, Theophylact, Oecum., Phot., Camerar., Estius, Wolf, Bengel, Meyer, De Wette, et al., is required by the usage of the particles εἰ καί,—the καί 'also' or 'even' does not belong to the εἰ as in καὶ ἐάν, but is spread over the whole contents of the concessive clause; so Thucyd. ii. 64, ἐστὶ δὲ ἐμοὶ ἀβὴς ἤδη . . . εἰ καὶ ἐπιθέσθαι οἱ ἐδυνάμην ἔδρασαν, ἅτε εἰδὼς ὃ μοι ἐπιφερόμενον ἐκεῖνοι ἐποίησαν. See more examples in Hartung Partikellehre. It is also required by the *context*: for the *burden* of the whole passage is, 'Let each man remain in the *state in which he was called*.' The other interpretation,—mentioned by Chrysostom, and given by Syr. (cited by Meyer: 'Elige tibi potius quam ut servias.'. Erasmus, Luther, Beza, Calvin, Grotius, and almost all the moderns,—understands τῇ ἐλευθερίᾳ after χρῆσαι: *but* if thou art able to become free, take advantage of it rather.' The objections to this are, (1,) the position of καί, which in this case must have been after δύνασαι,—εἰ δύνασαι καὶ ἐλεύθερος γενέσθαι, or have been absent altogether. (2.) The clause would hardly have begun with ἀλλὰ εἰ but with εἰ δέ,—so the alternative suppositions in verses 9, 11, 15, 28, 36. The ἀλλά brings out a strong opposition to the μενέτω, and implies a climax which would ill suit a parenthetic clause, but must convey the *point* of the sentence. (3.) The absence of a demonstrated pronoun after χρῆσαι, by which we are thrown back, not on the secondary object of the sentence, ἐλευθερίᾳ, but on the primary δουλείᾳ. (4.) Its utter inconsistency with the general context. The Apostle would thus be giving two examples of the precept ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μενέτω, one of which would convey a recommendation of the contrary course. (5.) Its entire contradiction to verse 22: ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· 'For the slave who is called in the Lord is the Lord's freeman.' (6.) It would be quite inconsistent with the teaching of the Apostle,—that in Christ, (Gal. iii, 28,) *freeman and slave are all one*, ἐπεὶ ἦν δοῦλος οὐκ ἐλεύθερος—πάντες γὰρ ὑμεῖς εἷς ἐστε ἐν Χριστῷ,—and with his remarks on the urgency and shortness of the time in this chapter, (verse 29, see Note,)—to turn out of his way to give a precept merely of worldly wisdom, that a slave should become free if he could. (7.) The import of χρῆσαι in such a connexion, which suits better the remaining in, enduring, laboring under, giving one's self up to, an *already existing* state, than the adopting or taking advantage of a new one: cf. such expressions as τούτῳ μέρει ἐχρήσατο ὁ παῖς, Herod. i, 17: συμφορᾇ, ἀτυχίᾳ, ἀμαθίᾳ χρῆσθαι, and the like.

"*Ground of the above* PRECEPT, verse 22. ὁ γὰρ ἐν κυρίῳ κληθεὶς δοῦλος ἀπελεύθερος κυρίου ἐστίν· 'for the slave who is called in the Lord is the Lord's freeman,' (not as E. V. 'He that is called in the Lord, being a slave,' which would be δοῦλος κληθείς, see verse 21, δοῦλος ἐκλήθης;—ἐν κυρίῳ, 'in the Lord,' as the *element in which* what is about to be stated takes place.) ἀπελεύθερος '*freedman*,' with genitive is not here in the ordinary sense of 'libertus alicujus' any one's manumitted slave: for the *former master* was *sin* or *the devil*, see ch. vi, 20; but only *a freedman belonging to Christ*, viz: freed by Christ from the service of another. ὁμοίως ὁ ἐλεύθερος κληθεὶς δοῦλός ἐστιν Χριστοῦ, 'similarly he that is called being free (not here κληθεὶς ἐλεύθερος) is the slave of Christ.' Christ's service is perfect *freedom*, and the Christian's *freedom* is the *service* of Christ. But here the Apostle takes, in each case, *one member* of this double antithesis from the *outer world*, *one* from the *spiritual*. The (actual) slave is (spiritually) free: the (actually) free is a (spiritual) slave. So that the two are so mingled, in the Lord, that the slave need not trouble himself about his slavery, nor seek for this world's freedom, since he has a more glorious freedom in Christ, and seeing also that his brethren, who seem to be free in this world are in fact Christ's servants, as *he* is a servant. It will be plain that the reason given in this verse is quite inconsistent with the prevalent modern rendering of verse 21.

"τιμῆς ἠγοράσθητε· μὴ γίνεσθε δοῦλοι ἀνθρώπων, 'ye were purchased with a price, become not slaves of men,' viz: do not allow your relations to human society, whether of freedom or slavery, to bring you into bondage, so as to cause you anxiety to change the one or increase the other. ἕκαστος ἐν ᾧ ἐκλήθη, ἀδελφοί, ἐν τούτῳ μενέτω παρὰ Θεῷ, 'each one in the state in which he was called, brethren, in that let him remain with God.'" (*Alford's Greek Testament, Vol. II,* 1 *Corinthians,* p. 7.)

With this marked repetition of the precept, enforced for the third time, St. Paul closes that branch of the subject. We have quoted Mr. Alford in full, as an analysis would neither do justice to him nor to the reader. Mr. Conybeare, in his translation of the Epistles of St. Paul, renders the passage in a similar manner, and though he considers the Greek ambiguous, thinks the rendering agrees best with the position of καὶ and the context. As Mr. Alford has exhausted the criticism of the passage, it is needless to attempt add anything to it.

With such a view of the case before us, it is neither difficult to understand the Apostle's reason for so earnestly commanding the observance of the mutual duties of masters and slaves, or hard to comprehend his object, in restoring Onesimus to his owner. A return to slavery was as nothing in his eyes, in comparison with the profit which Onesimus would receive in extending the Gospel, or the advantage which Philemon would derive from the offices of his Christian slave. "Let those who have believing masters not despise them, because they are brethren, but all the more serve them, because those who receive ('mutually receive—the interchange of service in the Christian life being understood') the benefit are faithful and beloved.' (1 *Tim.* v, 2.)

It does not appear that St. Paul attempted to effect any change in the civil institutions of the world. Had he presented the Christian Religion as an opponent of those institutions, as hostile to the existing rights of the most influential class of society, and an avowed aggressor upon that class, in the first place, he would have been met at the outset by the whole power of the Roman arm, and no ordinary miracle could have enabled him to succeed in obtaining a foothold for the Cross; and, in the next place, he would have secured nothing but mutual injury in such a crusade. It is true that his most bitter enemy was the Jew; but the only attacks upon him that were effective, were made by the Roman authorities. It was from them that the Christians had danger to apprehend. In view of this fact, St. Paul's instructions and commands required from the converts to Christianity the observance of the laws, submission to authorities, the cultivation of peace, and that they should endeavor to have an honest report among those who were not of

the Faith. Could they have conducted themselves "honestly towards those without," would they have obeyed the instructions of the Apostle, had they exhibited themselves, as disturbers of the existing relations of Society, as public disorganizers? St. Paul offered them no such example. The laws, as he found them, he conformed to. In the exercise of his office, he asked not for toleration; only for equal protection. "Neither against the Jews, nor the temple, nor even against Caesar did he offend;" and if he had "done anything worthy of death" he "refused not to die." Never for a moment did he waive his rights as a Roman citizen. On every proper occasion he asserted them; in his extremity he appealed unto Caesar; and when, at the conclusion of his "course," he left the Mamertine to seal his Saviour's cause with his blood, by virtue of that citizenship he escaped the dishonorable death of the cross, and perished by the sword.

The religion which St. Paul preached, was faith in Jesus Christ: the reformation which he proposed, was to be the result of that Faith. He was no "moral reformer" of the present day. He was not one of those who would improve mankind by abandoning the Faith, and regenerate the world by substituting a speciality for the Gospel. He knew that change was not necessarily reform; and that all true reform must come from within, not without.

We cannot doubt that the Apostle was convinced that the return of Christ was near; not so near,—for the time had not been revealed,—as to justify the Thessalonians in neglecting the daily duties of this life, but it was "at hand." No time, therefore, existed for reforming the State, or correcting the social institutions. And besides all this, his direction was, that each man should serve God in the "state in which he was called." Worldly position, meats, drinks, days, everything not directly binding on the conscience, was indifferent. Christ was all; and to prepare the world by "faith in Christ and repentance toward God," for the day of the Lord, was the Apostle's grand object.

But is St. Paul, therefore, to be considered as the advocate of Slavery? Not at all. He passed by the political affairs, and even the social institutions, of the world, to deliver the Gospel which had been committed to him; believing that from the *development* of that Gospel, as long as the world should stand, the highest expression of Christian morals, in every relation of society, would ensue. This is sound philosophy, as well as true Christianity. To what besides, are modern civilization and the improvement of the race indebted? To what

e does the world still look for enlightenment and true pro-ess? Men, who deny the Gospel, and hate the Church, and nceal their hatred, like the French Revolutionists, under the ise of philanthropy; men elated with their own ill-contrived stems of Social Reform; men, who scoff at the doctrine of e Fall, the Apostasy of our race; men, who ignore Doctrines d Creeds as antiquated things; men, who forget that the spel has a life and power of its own, and claim that it is a ere system of Empiricism,—these men, one and all, will dis-nt from Mr. Alford, even as they will and do dissent from . Paul. In truth, however, neither Mr. Alford nor St. Paul nd much chance of influencing these men's opinions; for ere is abroad a much larger amount of real infidelity than e public generally are prepared to admit.

In what we have written, our object has been to describe the neral character of this work of Mr. Alford, to show what he s done, and to give by a single, and, as we think, pertinent ustration, an example of his method as a Commentator. ything like a critical judgment upon the work, we have not tempted. We will say in passing, however, that the work is en to censure, and on some points, both of philology and of ctrine, we should feel compelled to speak in disapprobation, we spoke at all. Mr. Alford has brought within a narrow mpass the results of protracted, patient, and scholarly re-arch; he has drawn very largely from modern German au-ors, but the mass of matter is ill-digested and not always re-ible. If he has escaped the infection of German rationalism has not always avoided its tone of irreverence. Especially this true of his Section on Inspiration. While he holds to e "plenary inspiration of the Scripture," yet he is not pre-nted thereby from indulging in language which, in tone and nper, exhibits no very profound respect for the sacred Word. n the whole we may say that his work is a vast storehouse learning, invaluable to the student, but needing constantly his part a sound discretion. Still we cannot withhold our mble tribute of gratitude for such an important contribution the scholarship of the age, and we earnestly commend it to e consideration of all students of the Greek Testament in r own country.

Art. III.—SACRED ORATORY.

Essays on the Preaching required by the Times, and the best methods of obtaining it, with reminiscences and illustrations of Methodist preaching. Including rules for extemporaneous preaching, and characteristic sketches of Olin, Fisk, Bascom, Cookman, Summerfield, and other noted extemporaneous preachers. By Abel Stevens. New York: Carlton & Phillips. 1855. 1 vol. 12mo. pp. 266.

This little volume is a reprint of Articles, the first five of which originally appeared in the National Magazine, for 1854, and the remaining four in the Methodist Quarterly Review, for 1852. The book thus naturally bears a double character, and may not unfairly be characterized as half catholic and half denominational. We do not mean to say that the first five Essays are free from denominational narrowness and favoritism, and the last four charged with nothing else; far from it. Dr. Stevens is evidently an earnest-minded man, and his whole book is full of suggestions and considerations which earnest-minded, good men everywhere will appreciate and enjoy. But the general character of his book is sufficiently indicated by this avowed two-fold nature and intention of its component parts; it is a mingling of broad, universal, Gospel principles, with the narrow views, and warped likings of modern Methodism. The writer indeed foresees this judgment, and bespeaks a charitable construction of the "sectarian aspect of the production," on the ground that "this [latter] part of the volume was originally written for a denominational periodical and a denominational purpose;" a candor which not only fairly states the case, but entitles the author to the charitable construction for which he asks in his preface.

Yet we cannot, for all that, be expected to be pleased with all he has a conceded right as a denominational writer to say, on the great subject of preaching the Gospel. We should not greatly misstate our impressions if we were to say that what there is in his treatise that is Catholic we like, and what there is that is Methodistical we dislike. But we can be more particular in our commendation of these vigorous and earnest Essays; and without attempting their formal analysis and review, we will in a word indicate some of their excellencies.

There is a plainness and a vigor in the author's style, which, like the preaching of many of his Ecclesiastical brethren, leaves no one in doubt as to his meaning. He is "fully persuaded in his own mind" of the lamentable inefficiency of the modern pulpit, and he sees no reason to avoid saying so with all boldness. He regards the fashionable *artificiality* of sermons as the great fundamental error—the πρωτον ψευδος which robs the pulpit of much of its life and power; and most gladly would he exchange the whole Sunday brigade of preachers, so

"Coldly correct, and critically dull,"

for a single regiment of ministerial flying artillery and sharp shooters, who should be just where the battle thickened, and fight as for dear life and instant victory. Dr. Stevens puts in a plea for reality, and fearlessness, and appreciation of the sacred commission and high consciousness of sanctified power, and an all-pervading earnestness in the godly preacher, which is truly edifying and inspiriting. He wishes to see men of God men of might; he would have a minister an awakener, not a soporific, a *preacher*, not a dull reader of duller essays. We remember once reading Dean Swift's curious sermon on "Sleeping in Church;" and we think Dr. Stevens would adopt his opening words as a good natured expression of precisely his view about the *disturbing* effect of a good preacher: "I have chosen these words," says the witty Dean, "with design, if possible, to disturb some part in this audience of half an hour's sleep, for the convenience and exercise whereof, this place, at this season of the day, is very much celebrated." In his ardor our author falls upon the whole system of homiletics with remorseless fury; and setting before his readers as specimens some of the "many bones and dry" which constitute the divisions and subdivisions and numberless ramifications of some of those terrible old Puritan sermons, he begs every young preacher to "go to sleep, like Chrysostom, 'the golden mouthed,' with old Aristophanes under his pillow, rather than with these huge homiletic phantoms haunting his dreams;" indeed, it is his hope that before long a new dispensation will be inaugurated, under which "the whole technical herd will, like the swine before the simple, powerful word of Christ, run violently down a steep place into the sea of oblivion, and 'perish in its waters.'"

But we are most pleased with the author's earnest plea for the so-called "*extemporaneous*" method of preaching. That this is the normal method of preaching the Gospel, we have never had a doubt; and it is our entire conviction that the

young man admitted to the sacred ministry, is not, in the fullest sense "an *able* Minister of the New Testament," prepared to "give to every one his portion *in due season*," who has not acquired the power of telling his errand, when necessary, without reading it, and who knows not how to consider any season a "*due*" one, unless he has a manuscript wrapped in a velvet sermon case in his pocket. How our Theological Seminaries can "finish" their respective Courses of Education for the Ministry, without once giving a thought to the development of this mighty agency for good in a minister, to the discovering "the hiding of his power," we have never been able to understand, and have never seen explained. It is, indeed, very strange that an Ambassador of Jesus Christ should not be as able to speak in behalf of his Lord and King, as a third-rate lawyer is to seek mercy for a heartless criminal, or a non-professional man to sway to his views the voters of a school society or of a political district. We do not endorse all that our author says on this matter of extemporaneous preaching, on which he speaks fully; but we do commend the plain, common-sense, practical suggestions of one who has spent a life-time among extemporaneous preachers, and who himself is regarded as no mean illustrator of his own principles. We thank him for his earnest advocacy of this normal, primitive, powerful, often necessary, but now greatly neglected, method of proclaiming the Word of reconciliation; and we most heartily wish that his words might be as goads, to scourge out of many of our beginners in the Ministry that unworthy timidity that fears the faces of a congregation, and to urge them up to that holy boldness that can look the multitude in the eye, and fear none but GOD.

But an all-devouring admiration of Methodism marks and mars every chapter in the volume, in the judgment of all but followers of Coke and Asbury. Consciously, or unconsciously, the pulpit eloquence of Methodism is made the standard, and by this all Sacred Oratory is measured. Even the honest claims of Education as a mighty helper in the ministerial work, claims which many of his own brethren are coming to feel deeply, and to provide for commendably, are more than questioned by this educated divine, merely because a learned Ministry is not after the pattern showed the Methodist Fathers in the mount of their spiritual vision. "Institutions expressly for Theological Education" meet with, he tells us, "a vast amount of not only popular but intelligent opposition; the primitive Methodist Preachers . . . came not forth from Theological Seminaries." Indeed, we are suspicious that one-half

of his trenchant and indiscriminate onslaught against logical arrangement of thought, and methodical handling of subjects in pulpit speech, grows out of the fact that such scholarly work—whether useful or not—is not *practicable* to the vast majority of Methodist Preachers. At any rate it is a vast folly, out of which it might have been hoped theologians had fairly emerged, to talk of education as if it destroyed heart, and to prate about reading "the pure simple truth of the Bible" in the light of the conflagration "of nine-tenths of all the dogmatic writings in theology now extant." At least we must beg our author to speak for himself and the dogmatics of his own system; if it be of the uselessness of these he speaks, we would modestly defer to his superior age and experience.

Nor do we at all approve of the author's unqualified condemnation of the *written sermon;* we have indeed heard many discourses which deserved it all; but we have generally reckoned it a merciful provision that those who so exhaust us by their *selected* thoughts, are not bound to turn loose upon us the indiscriminate rabble of their hastier summoning. If running with the footmen has so wearied us, how can we hope to contend with horses? Nor would we see the Church robbed of the learning, and power, and eloquence, embalmed in her written discourses. Nor, still farther, can we think with our author that pretty much all the good done in the world is done by Methodist exhorters and those who never *write* a sermon. There are themes in Theology which will bear the calmness of thought, the precision of expression, and the restraining of an excited tongue, and will *not* bear the omissions, and the inaccuracies, and the slips, and the exaggerations, and the intensities, and the ornamentation of the extemporaneous speaker. Besides, the good done and the service rendered to religion are not, as some imagine, to be estimated by the instant effect of a sermon on the excited congregation of an evening; the popularity of "stare, and pressure, and animal heat," as Dr. Chalmers calls it, is not the most useful; and if the fervid appeal may, by God's grace, make men enter on the Christian life, it takes more to make them "endure unto the end;" and that patient edification and well-proportioned instruction so necessary, is more generally found in the sober written sermon, than in the more glowing unwritten exhortation.

It is curious to see how the preaching of the Gospel, viewed merely as a historical fact, appears when seen through the magnifying glasses of an earnest Methodist. Our author assures us that the early Methodist preachers, taken as a whole, "had more manly genuineness, more practical adaptedness, and

therefore more effectiveness, than any other ministry since the days of the Apostles;" and he hopes "the sectarian egotism of this remark" will be excused, because its *truth* is so patent to all men. "Does any one doubt that if all the Christian preaching of the earth were conducted in the same style ... that these men used, the Gospel would overflow the world!" Perhaps so; but we fear we should find a vast multitude of cold, lifeless bodies, after this deluge subsided. Of Brodhead, our divine says, with more enthusiasm than reverence, "those who heard him [on the Final Judgment] could hardly have been more awe-smitten if they had seen the heavens fleeing away at the approach of the Judge." The present English Wesleyan Ministry is finished by one stroke of admiration; "it is not only the most effective, but the most able body of Clergymen in Great Britain, and if we were to express fully our own personal opinion, we should add, in the world. They are the best sermonizers and the best pulpit speakers in the United Kingdom." Strange that with our present advantages in the way of postal communication with England, the reputation of the "ablest and best pulpit orators in the world," has not reached us before; but these preachers are not responsible for the carrying trade of the ocean steamers.

We gladly turn from the faults and weaknesses of the treatise to matters of more moment. We would rather blot all, which, as reviewers, we have felt at liberty to say, than to even *seem* to lack sympathy with an honest endeavor to restore to the pulpit its legitimate power and designed influence. Almost any book "is good, and nothing to be refused," yea, rather to be "received with thanksgiving," that is honest and earnest in so holy a cause. We believe that there is need of writing, and thinking, and praying, and acting in this matter of our execution of that great commission laid upon the Christian Ministry; for the world believes, and so do many good men in the Church, that the Modern Pulpit is in no small danger of losing its hold on the popular mind. We do not hesitate to say that the preached Word comes short, through the fault of its preachers, of its legitimate influence, and its practicable achievements. We can hardly overestimate the opportunity which the sacred orator enjoys when he rises to address a congregation. We are not ignorant of the hindrances growing out of the abstractness of his topics, their lack of novelty, the frequency of his appearance, the mighty and permanent effect he would produce, and the opposition of the world to the Gospel of Christ. But still, it is a noble opportunity, when the great congregation says to the man whom it

loves and trusts, as a congregation once said to St. Peter, "Now are we all here present before God, to hear all things that are commanded thee of God." Ancient orators never stood on so commanding a rostrum as does the Christian preacher who rises before a multitude, which acknowledges his sacred commission, accepts his volume of authorities, believes his cherished doctrines, reveres his religious character, relies on his sober judgment, unites with him in elevating and harmonizing devotions, and bows before the same invoked presence and power of the Holy Spirit.

And then, there is the still more convincing remembrance that preaching is an institution of Christ's own appointment for the express purpose of bringing men to God, His great agency, selected out of all the possible agencies, as the prominent, permanent instrumentality in turning men from Satan unto God. "After that . . . the world by wisdom knew not God, it pleased God by the foolishness of *preaching* to save them that believe." We are authorized, therefore, to expect great results from this divine institution appointed for the salvation of men. His word shall not return unto Him void. In the history of the Church this promise has never failed to be verified during the ages of high-toned faith: it is now every day fulfilled in individual cases. The Church is in much more danger of expecting too little from the bountiful promises of her Head, and then resting content with the little she receives "according to her faith," than of nobly expecting "the heathen for her inheritance, and the utmost parts of the earth for her possession." We do not believe that the preached Gospel is this day accomplishing as much as it has done, or ought to do. Over a million sermons are preached, every year, in Great Britain, probably more in this country; and can any man say the effects are in proportion to the mightiness of the agency?

And yet, what an hour is this for the preachers of salvation to faint and grow weary! The world has not seen the time when Christianity could not better afford to have its anointed heralds falter, than in this middle of the nineteenth century. Had St. Cyprian suppressed his eloquence, the Church would have still preached successfully by holy lives and martyrdoms, against the undisguised iniquity and disgusting wickedness of the later Empire. Had St. Bernard hushed his vehemence, the masses of the people in his age of dimness were not quick and intelligent enough to use their advantage. But now, and especially in this country, the campaign is no longer a mere encampment, nor yet a quiet siege, but a succession of furious

charges; and feebleness is peril, and faltering is death. The whole community is awake to the conflict between the world and the Church, between Christ and Satan. Intelligence is universally diffused, and comparatively "much learning hath made men mad" in things requiring all possible "truth and soberness;" so that the very masses of the people are self-installed (the most hopeless of all) critics, and doubters, and despisers, and impugners of Christianity; they have even seized our very weapons; and the organization, the platform creed, the Sunday and week day assembly, the Monthly Magazine, the Newspaper, the Lecture, the Oration, are turned upon Christianity with a fearful fury of hatred, and an avowed resolution of extermination. Is it a time for the leaders to drone in their pulpits, or suffer their people to slumber in their pews? If there can be nothing done for Christ through the instrumentality of holy eloquence, let us be assured there will be much done for Satan by his enlisted unholy eloquence; if Sacred Oratory can put forth no persuasiveness for Christ and the Church, profane oratory can lead and is leading men in troops to the camps of Satan.

And still, even now, there are prejudices and a lifting up of hands in holy horror against the word *Sacred Oratory*, and the thing it signifies. There are old heads in the Church who ought to know better, and young heads who never will, with whom sacred eloquence is a thing to be dreaded as an irregular, uncanonical, uncontrollable agency; which is in no wise in keeping with the passionless, rubrical dignity, and decorous conservatism of the Church. They probably suppose, with certain whom the great and good Archbishop of Cambray describes, that one "need only bawl and speak often of hell and the devil," to be truly eloquent; and they affect not the possession. We have heard men who were supposed to be "apt and meet to exercise their ministry," aver that the accredited ambassador of Christ, so far from exhibiting vehemence and emotion in the delivery of his solemn errand, should study to imitate the calm and unimpassioned utterance of a judge on the bench, whose words derive their weight from the speaker's high commission, not from his earnest manner. Such sapient scholars learn, sooner or later, that such preaching makes in a congregation a good many *judges on the benches*, some of whose manners by-and-by come to be both vehement and authoritative.

But wiser men than these shake their heads at Sacred Oratory. A dread of magnifying the office of the *preacher* is hereditary in the Church. The days are not yet obliterated from

her memory, when she had to contend with all her might for the authority and the usefulness of any other means of grace than preaching. Who does not remember the extravagance of the Puritans of "judicious Hooker's" day, and how that meek and holy Master of the Temple, willingly regarded then, as now, as the Church's spokesman, was obliged to contend with Travers and Cartwright, against their disrespect for prayers, and sacraments, and the public reading of God's Holy Word? And no wonder that when a fanatical and abusive party stood by their champion's declaration that "no salvation is to be looked for where no preaching is," and that "prayers and sacraments, forasmuch as they take effect by the preaching of the Word, where that is not, these do not only not feed, but are ordinarily to further condemnation;" no wonder that the common mind of the Church was driven in disgust to a possibly too low view of the position and the power of the Christian pulpit. And then think of such preaching as Cromwell's troopers gave the Church, as a practical illustration of the theory '*Preaching versus Prayers and Sacraments.*' The candidate for the vacant chaplaincy, who, in illustration of his spiritual gifts, preached before the Protector's "*tryers*," eight hours on his brief text "*Pomegranate*," and then postponed the remainder of his discourse till the next day, won indeed the office; but a Church must have been as passionless as marble, not to have been filled with such an abhorrence of every approximation to such pulpit oratory, as would easily favor a jealousy against even the right honoring of the pulpit. This unworthy jealousy has been fostered by the subsequent history of earnest, impassioned, extemporaneous preaching. Errorists have almost monopolized it, and the Church, instead of recovering and rectifying it, as was her right and duty, has taken the easier method of disparaging and discouraging its abilities and its tendencies.

Still, however, in spite of all historical or ecclesiastical prejudices, is preaching the chiefest and foremost instrumentality in winning souls to Christ; and Sacred Oratory, or the right method of preaching, a most noble science and a most desirable acquisition. In our opinion, Sacred Oratory is meanly appreciated by many good men merely because they have a wrong apprehension of it. It is not a thing of the mouth and the arms, not a mere shouting and striking, not a "splitting the air with noise," nor a sawing it with the hands. We do not reckon oratorical gifts as Dryden says some religionists did in his day, and as a great many do now:

"He was gifted most that loudest bawled."

Nor does Sacred Oratory consist in finely wrought language, and elaborate metaphor, and smoothly flowing sentences, and well finished periods. This is no more the thing *eloquence*, than is the mummied corpse in Milan Cathedral—all appareled in purple and velvet, adorned with mitre and crozier, and brilliant with gold and silver, diamonds and rubies, emeralds and pearls—the *living, holy man*, San Carlo Borromeo. It is a common mistake, and yet one of the most shallow and inexcusable, to count ornament, and high finish, and "fine writing," as not merely essential to eloquence, but eloquence itself; and many a preacher, with pious thankfulness, counts himself eloquent, and his people proudly rejoice in their rare felicity in such a possession, when he only knows how to *please*, and their only experience has been that of entertainment. It takes more than a good voice, and it takes less than a well-tricked ornamentation, to make a Minister a Sacred Orator.

We cheerfully accept any definition of sacred eloquence, or indeed of any sort of eloquence which recognizes the two-fold nature of the inner life of man. It is not necessary to our present purpose to be too precisely nice in our anatomy of the creature man, as a being endowed with understanding, with imagination, with memory, and with passions; we leave that to philosophers: it is enough to say that man is endowed with both head and heart, with an *intellectual* and a *moral* nature; he has an understanding, and can therefore think, and affections, and can therefore feel. Cicero may not have been the first who called eloquence the art of speaking "*ad apte persuadendum*;" but his definition, "*the art of persuasion*," has become the universal formula; and this because it recognizes the intellectual nature which ordinarily must be convinced, and the moral nature which ordinarily must be moved, to result in that determination or acquiescence of the will which we call persuasion. Nothing less than this recognition of our double nature will suffice, and it will be observed all philosophical definitions of eloquence bear this double aspect, though of course no such completeness of view is insisted on in common parlance.

It would appear then that the work of Sacred Oratory generally considered, is two-fold; it has to do with the mind and with the heart of its subjects. The preacher finds before him a multitude of immortal beings, sinful, astray, many of them blindly moving on with the mass to eternal ruin: the problem is, how to arrest and save them. Of course, first of all and always, comes in the thought of the good Spirit of God, the Divine agency without which all sacred speech

is impotent and vain. But this presupposed, what is ordinarily the first work? Evidently to so affect their *minds* that they will perfectly agree with him intellectually, as to the matter in hand; he would have his auditors see as he sees, and think as he thinks, as the only natural, proper, and reliable basis on which to found an expectation that they will act as he acts. Very often this desired harmony of mind will be attained by simple *instruction;* for ignorance or misapprehension is the parent of much of the indifference and aversion to the common doctrines and duties of religion. Hence *to instruct* is the largest portion of the Christian orator's intellectual work. He is to define and explain, and expand, and illustrate each doctrine and every duty; in short, like John Baptist, he must so make the crooked places straight, and the rough ways plain, that all flesh shall, of necessity, see clearly the salvation of God. But then, as there is error as well as ignorance among his hearers, he must also *convince* as well as instruct. The truth as it is in Jesus must be proved before real doubters by solid and irresistible argument; and present errors, marring the symmetry of doctrine and destroying excellence of life, must be honestly met and honorably vanquished. This is a less frequent but not less important work of the Christian orator than the former; it is more his allotted work during some ages than during others; but woe be to that minister's hope of "well done" service to his Master, who cannot, on occasion, "contend earnestly for the faith once delivered to the saints," and who is not "able by sound doctrine both to exhort and to convince the gainsayers."

But this intellectual work, we said, was only half the task of the preacher, though many practically count it the whole. The sacred orator fails lamentably, who does not recognize the *emotional* as well as the intellectual portion of our nature, and pay as high homage to the former as to the latter. If, as one has said, it is the business of the preacher to take men as he finds them, but not to leave them so, let him beware how he slights those powers of the heart which writers on eloquence generally call *the passions;* for they will repay the slight with defiance of all his enginery of persuasion. The term 'passions' is an alarming one, we are aware; but we use it only in the conventional sense, and are very willing to substitute for it "feelings," or "emotions;" only we must insist that Sacred Oratory must not ignore this second element in the two-fold nature of man, if it expects to achieve a perfect work. It must not forget that man has a heart as well as a head, sentiments as well as convictions, is open to emotion as well as to

instruction, is swayed by feeling oftener than by logic. Indeed, the grand avenue to the will—all other accesses are by-paths—is the emotional faculties; and as the will must be gained before persuasion is effected, and as there is no perfect eloquence without persuasion, it follows that the orator who strikes not at men's hearts in the vehement contention, fails of complete victory. Conviction is not necessarily persuasion; Agrippa was fully convinced of the truth of St. Paul's religion, but he was only "*almost* persuaded" to be a Christian. Three-quarters of the decorous assembly before the preacher every Lord's-day are intellectually convinced of the truth of every proposition advanced, but they are not persuaded to live by the accepted verity. They must not merely see as the preacher sees, but feel as the preacher feels, or else, "What is that to us?" will be their soliloquy over every doctrine and duty of religion. Now it is precisely the work of the Christian orator to make these hearers feel that these solemn truths are everything to them. Many Bishops made Louis XIV say, "How noble a preacher is this great man;" but Massillon only made him groan, "How miserable a sinner am I, his royal hearer!" The creed learned by the mind, which is only belief in the head, must be made faith in the heart; and it is the task of sacred eloquence to move and warm and quicken the sluggish heart till, with God's help, it rouses up and *adopts its convictions*, making its belief its faith, and its creed its daily life. When Demosthenes had not only shown the Athenians what they ought to do, but forced them to spring to their feet and cry, "Let us go and fight Philip," his work was done; so must the Christian orator not only satisfy his hearers that it were right and proper to do as he says, but he must arouse them to the holy resolution, "So *will* we do, the Lord being our helper."

This, then, if we conceive it aright, is the work and the way of Sacred Oratory. The sermon may not be a mere copy of one of Euclid's demonstrations, clear and cold, nor yet patterned after the frenzied utterances of an Eastern Dervish. It must give both light and heat, must both instruct and affect, convince and persuade. These qualities, "acting together," says Dr. Campbell, "constitute that vehemence, that warm eviction, that earnest and affecting contention, which is admirably fitted for persuasion, and hath always been regarded as the supreme qualification in an orator." We believe that these two qualities, rightly combined, constitute the highest ideal of Sacred Oratory; and still farther, that as a matter of experimental fact, it will be found that true thought and lively

feeling have been the characteristics of all the best sacred eloquence the world has ever seen; while just in proportion as either element is lacking, sermons have failed in present effect or in lasting usefulness.

At any rate, it is plain that all truly eloquent preachers have possessed, in some good degree, both of these excellencies. We do not say that every fervid pulpit orator must be a Barrow in matter, nor every powerful reasoner a Fenelon in emotion. There may be a great preponderance of the one element over the other; as, for instance, in the old English pulpit, where thought is more abundant than feeling, and in the French, where feeling is more plenty than thought; but neither can be noticeably and sensibly wanting in any perfect illustration of Sacred Oratory. In physics, the momentum of a body is found by multiplying its weight into its velocity, and the same rule holds in Sacred Oratory; he who has most weight of matter and most activity of feeling, is the greatest preacher. How well some of the old Reformers—and some of the Deformers too—illustrate this principle! Honest old Latimer, the beginner of modern pulpit eloquence in England—had enough of coarse and harsh sayings, and inelegancies of style, to shock irrecoverably a regiment of our adorned and perfumed and exquisite "delightful preachers;" but he fed the hungry minds of the famished people, and stirred their souls as with the blast of a trumpet, and therefore accomplished a mighty work for God and the right. Ridley has left us no sermons, but as surely as the scholar of the Reformation ever preached, he uttered words of wisdom; and of his manner it is recorded, that he possessed a "vigorous and ardent style of eloquence that reached the heart." The learned Cranmer's sermons were accompanied by a "heat of conviction." Luther was Luther in the pulpit, as well as in Diets and among books; and that is saying enough. Calvin, before his tyranny had ruined his popularity, used to be forced by the crowd about his dwelling to repeat to his street-congregation the massive thoughts, full of heat, which he had that day uttered in the Cathedral. John Knox poured over Scotland the imported doctrines of John Calvin, heated in the furnace of his heart, till they resembled melted lava. And how splendidly did many of the divines of the age of Louis Quatorze exemplify the head-work and heart-work combined, of the highest Sacred Oratory! What names are those of Massillon, Bossuet, Bourdaloue, Fletcher, Fenelon! When will the degenerate, ultramontane Church of France produce their equals?

But rob the preacher of either element, and he descends

from his grand elevation and becomes either limited or transient in influence. There is an old saying, "all work and no play makes Jack a dull boy;" and the homely old saw is good for boys grown up. A sermon all head-work, enlivened by no emotional play, makes a congregation of dull hearers. The English Church preachers have almost hated exhibitions of feeling in the pulpit, and their dissenting brethren who have encouraged emotion, have thanked the orthodox coldness, and used it, and their own opposite manner, to rob the Church of her hold on the invaluable middle class of the nation. The witty Dean of St. Patrick's, in his "Letter to a Young Clergyman," expressed very cleverly the English sentiment of the last century, and of many of its fossil-remains found in this—where he charges his friend to "make use of this [emotional] faculty as seldom as he can; lest he be forced to say of him as a great person once said to a lady who asked him coming out of Church, whether it were not a very moving discourse: 'Yes,' said he, 'I was extremely sorry, for the man is my friend.'" We ourselves have heard a learned Canon of Canterbury discourse for an hour and a quarter before a dozen poor people, and twice as many little hooded charity children, on some of the profoundest philological questions of the day, quoting Latin, and Greek, and Hebrew, with an alarming ease, and effectually preventing the possibility of even his worst enemies ever bringing against him the disparaging charge once laid to the door of a more learned but simpler preacher: "Master Pococke," complained these poor peasants, innocent even of the English alphabet—"Master Pococke, though a very good man, *was no Latiner.*" Now this sort of pulpit work is a monstrous perversion of the preacher's calling. And one can hardly say less of very many of those old sermons which contain under one text a whole body of divinity; though doubtless the spiritual stomachs of that hardier race of hearers digested matter which would only burden and distress us. Yet who can count it the perfect way of proclaiming the Word of reconciliation, to divide a topic, with good Bishop Hall, into eighty heads, or with zealous Baxter into one hundred and twenty, besides the "improvements?" Claude says, one Mr. Lye "endeavors, by God's assistance, to fix his subject on a right basis," in thirty particulars, and then adds fifty-six more "to explain it." Mr. Drake numbers one hundred and seventy heads and ramifications, besides queries and solutions; and then, lest possibly with some it might happen that

"Still the wonder grew
That *so few heads* could carry all he knew."

he prudently declares that he "passed sundry useful points, pitching only on those which constituted the marrow and substance." Now all this sort of preaching may, and sometimes does, consist with genuine feeling; but it is an unnatural alliance, and in these encyclopædic sermons, whether of centuries past or of the present day, there is much more to make Christians critics than to turn critics into Christians.

Then there is the opposite extreme of all feeling and little thought in the Christian Preacher; and this it is chiefly which has made good men afraid of Sacred Oratory. Such preachers have a great and often beneficial influence, but it is always evanescent, and more or less ineffectual for solid and lasting good. The true type of the Christian orator is the burning bush, burning, yet not consumed; these unthinking emotional orators both burn and are consumed. Making little or no attempt to instruct or convince the mind of the hearer, laying down no substructions, they build a hasty structure out of the perishable emotions of our nature, and their success seems great and splendid; but as they have built on the sand, the baseless fabrics are soon gone, and their place is nowhere to be found. This is the history of all revivalist preachers, whether we call them Evangelists, Redemptorists, or plain Exhorters; they burst out, and pour down from their high pulpits on the people below in torrents of feeling, and presently there is a general breaking up of the depths—deep answering unto deep, in the sea of emotion: but when mountain torrents have exhausted themselves, they dry up and leave only a desolate and shattered channel. Whitefield, the greatest of revivalists, tells us that he was complained of to his Bishop as "having driven fifteen mad by his first sermon;" and he very honestly adds, that "the worthy prelate in reply wished that the madness might not be forgotten before next Sunday." We may add here, however, that we do not reckon the preaching of this great man altogether an illustration of feeling without thought; his written sermons, it is true, appear only ordinary, but these were never reckoned his best; and there must have been something more than mere excitement in discourses which could enchain such unimpassioned auditors as Hume and Bolingbroke, and Chesterfield, and our own Franklin. Spurgeon possesses, of course in a minor degree, something of the same power; and if he does not, under the pressure of popularity and a narrow creed, and an already overgrown self-respect—a danger seeming to us imminent—degenerate as fast as the young man Whitefield improved, he will preach for many years to come, in spite of all critics, to as large a con-

gregation as can come within hearing of his somewhat boastful pulpit. If Sacred Oratory cannot be the utterance of mind and heart both, the world will pardon a large poverty of the former rather than of the latter: it would rather feel than think, if it cannot be made to do both, through the agency of the thoughtful and fervid Christian orator.

The reader will, we trust, pardon us in offering a few suggestions growing out of the nature of our subject, on the requisites for the true Christian orator. In the first place, then, as half the work of pulpit eloquence is that of mind with mind, the preacher must have a mind well disciplined, well-stored, and familiar with the principles of its peculiar calling. Cicero somewhere says that there is no kind of learning which may not be made useful to the orator; and nothing can be more patent than that he who hopes to control others' minds must be himself the possessor of a well disciplined intellect. No man is a competent commander of troops who is not himself master of all military evolutions. The preacher must be also a full man, "a scribe well instructed," able to bring out of his treasures of information and thought things new and old; for the art of writing is the same now as it was when this fundamental canon was first stated. "Scribendi recte *sapere* est principium et fons."

And still farther, how shall we expect Christian oratory from one who has never learned its alphabet, its first principles? Sensible men are generally ready to acknowledge the necessity of thorough intellectual equipment on the part of the candidate for efficiency in the pulpit; and preachers and congregations both discover the shrinking of the intellectual sinews if there be not a life-long maintenance of the anointed scholar's studious habits. But there is the most unreasonable and amazing indifference and stupidity prevalent about the need of study of the principles of Christian oratory, on the part of would-be Christian orators. Men rise up to preach, who never had an hour's instruction in the great and difficult art of eloquence. The ancients reckoned it the greatest of studies, gave years of time to it, trained their promising youth with an especial eye to it, paid masters—like Demosthenes—exorbitant sums for their instructions; this is the estimation in which Greeks and Romans held profane oratory. But "we have changed all that." We expect our ordinary scholars, if only they be pious, to know instinctively everything which would make them influential, and oratorically able, ministers of the New Testament. Doubtless for this cause many preachers are weak and sickly, and many hearers sleep. This is the reason why many sermons

are so feebly constructed that they take no masterly hold on the mind of the congregation; and why in their delivery we see such awkwardness, and rudeness, and ineffectiveness, and—with earnest men—such apparent agony and travail in their motions, some gesticulating with the head, and some with the back-bone—so far as a mere layman in anatomy can conjecture the centre of motion; why some seem about to revive the *supplosio pedis* of Cicero, and some dance about in the pulpit as if their feet rested on St. Lawrence's heated gridiron. Truly, our pulpits are sometimes profaned into places of comic action, by men of the best intentions.

But besides the full and well-skilled mind, there must be a whole heart full of feeling in the Christian orator. This is the especial excellence of the French and Italian pulpit, and the especial deficiency of the English. The Spectator said of the Englishmen of its day—"Our preachers stand stock-still in the pulpit, and will not so much as move a finger. . . We can talk of life and death in cold blood, and keep our temper in a discourse which turns upon everything that is dear to us;" and of how many preachers is it true now-a-days', how little is there of that intensity of longing for the souls of men, which makes the preacher speak "as a dying man to dying men," and wrestle with their souls, as one who will not let them go except they bless him for their salvation! This is the greatest present need of the Church pulpit; more life, more heat, more of that electric fire in the soul of the preacher—a spark from heaven—which electrizes every other soul with whom it comes in contact. More of mighty Baxter's determination to "get within men, and to bring each truth to the quick;" more of St. Jerome's endeavor "not to draw applause, but rather sighs and groans from the people, and let their tears praise you;" more of holy Herbert's conviction, that "sermons are dangerous things;—none goes out of Church as he came in, but either better or worse;" more making God's message as "keys," and "wings," and "spurs," to the hearer, as judicious Hooker says and did; more of that holy violence, that comes from a burdening belief that there is an infinite weight of weal or woe in every sermon for every present soul, and that preacher and congregation shall be judged by it at the great and terrible day. "Alas," exclaims that dissenting divine just quoted, "alas! how few ministers preach with all their might, or speak about everlasting joys and torments in such a manner as may make men believe that they are in earnest. It would make a man's heart ache to see a number of dead and drowsy sinners sit under a minister without having a word that is likely to quicken

or awaken them; . . . to hear what excellent subjects some ministers treat upon, who yet let them die in their hands for want of a close and lively application; what fit matter they have for convincing sinners, and yet how little they make of it. O, Sirs, how plain, how close, how serious should we be in delivering a message of such importance as ours, when the everlasting life or death of men are concerned in it! . . In the name of God, brethren, awaken your hearts before you come into the pulpit, that when you are there you may be fit to awaken the hearts of sinners."

The Christian orator so prepared in mind and heart, will not easily fail greatly in the *delivery* of his errand. He *will* be eloquent, though he be ever so ungraceful; but just in proportion to his truthfulness to nature in delivery, will be his entire acceptability and his universal popularity. His will be the manner and voice of a thoughtful and earnest man, because manner and voice grow out of good thought and deep feeling. His will be, as was said of one of the German Reformers—and as has been applied to Whitefield, "*vividus vultus, vividi oculi, vividae manus, denique omnia vivida.*" He will demonstrate the truthfulness of that saying of the great Latin orator, "*in ore sunt omnia,*" and will illustrate the comment of the French Master of eloquence upon it, "one well-timed look will pierce to the bottom of the heart." The voice, too, will be brought up to its work as an indispensable revealer of the thoughts of the heart, an instrument of amazing adaptedness, of magic power, and at times of irresistible influence over the hearts of the hearing congregation. "God only is great," uttered Massillon, and the entire congregation rose to their feet and bowed in reverence before the felt majesty of the Deity: "O, Eternity! O, Eternity!" cried Bridaine, as he closed his discourse, and the already solemnized audience melted down visibly before the great thought which had entered the very chambers of their souls. And can the Christian orator, as we have described him, stand statue-like in the pulpit? As well imagine St. Paul making Felix tremble, "as he reasoned of righteousness, temperance, and judgment to come," in the provincial hall of Caesarea, by a written sermon, eyes on the ceiling, voice unchanging, and hands wrapped in his toga! It is too late to plead for this ministerial copying of idols "that have eyes, but they see not, hands, but they handle not." The world has seen in the Arazzi Gallery of the Vatican, Raphael's conception of "St. Paul preaching at Athens," and has unanimously accepted the lighted face and the uplifted arms as the type of all true delivery in all calling themselves

successors of that baptized Demosthenes, that mightiest of Christian orators.

If we have at all succeeded in our delineation of the nature and requirements of Sacred Oratory, we gladly take leave of our subject. That the very "best gifts" are attainable by all who "covet earnestly" their acquisition, we do not for a moment imagine; for a perfect orator is the rarest, most transcendant, and most harmonious exhibition of genius and culture the world ever sees. It takes but a piece of an orator to make a poet; and one breath is enough to speak all the perfect names, in the world's history, of eloquence. But that the ministry of Christ can attain vastly greater powers and better gifts for its grand distinguishing work than it now possesses, we have not a doubt, nor a misgiving. It may call for an earlier preparation, more pains-taking, more and different lines of study, more consecration from within and anointing from on high; but let the ministry give and seek it all gladly. Its ordination vows require all this "care and study," its inward call from God demands every effort, energy, and possibility. Says Robert Hall, "the moment we permit ourselves to think lightly of the Christian Ministry, our right arm is withered; nothing but imbecility and relaxation remains. For no man ever excelled in a profession to which he did not feel an attachment bordering on enthusiasm; though what in other professions is enthusiasm, is in ours the dictate of sobriety and truth." The age demands an advance in the general standard of pulpit ministrations; our country—English in thought, French in feeling—demands just that union of mind and heart, of argument and emotion, that is the very nature of Sacred Oratory, and in so demanding furnishes the best field in the world for the triumphs of holy eloquence. Doubtless, we are called to the work; and woe be to us if we PREACH not the Gospel!

Art. IV.—REVIVALS AS A WITNESS FOR APOSTOLIC CHRISTIANITY.

Address on Ministerial Union, by T. H. Stockton, *Pastor of the Church of the New Testament, Philadelphia.* 1859.

For its logical coherence the system of John Calvin required neither Church nor Sacrament. It accepted these, as already existing, it found a place for them, but it did not, as a system, need them. It hardly needed a Saviour. It accepted Christ as an accident. It found a place for the Cross, because its author was a Christian, and the Cross was a *fact*, but the logic of the system is perfect without the Cross. Starting from the absolute, unaccountable Sovereignty of God, and basing salvation for the individual man on a bald *decree*, it accepted Christ, and the Gospel, a Church, and Sacraments, as facts which it could not ignore, because worked out in a Christian land by a Christian man, but still as facts which were but secondary and by the way, and which it was necessary to provide for.

The rigid Calvinist may indeed hold strongly and zealously the whole circle of Gospel truth, and be a rigid Calvinist still. He holds it, however, as extraneous to the system, because he is a Christian and not a Mohammedan Calvinist. He adopts Christianity as the secondary means of bringing the effect of the saving *decree* home to the saved, because he is a Christian. If he is a Mohammedan, he adopts something else.

The tendency of all systems is to work out their logical results. At first they are modified by the weight of other thoughts and feelings. As time passes and as new generations are educated more exclusively in the system, as new minds act upon it and think under it, the results which it holds, unknown to its originators, develop themselves to perfection.

It has been so with Calvinism. The bodies which adopted it as their Theodicea—their System of the Universe—took with it at the first the ancient Creeds, the ancient Formulas, the ancient thought and feeling of the Church Catholic to modify and control it. By their position, however, as self-originate sects, cut off from the traditional life and feeling of the ancient Church, what they derived thence grew weaker gradually and dimmer, while the *metaphysical system* which they had adopted in some form, as a substitute for the ancient Creeds of Fact,

developed itself in method and expression, and overshadowed at last and dwarfed the old truths which still lay coldly crystallized in their printed formulas, dead words now and not living things.

In no country has the system had an opportunity to work out its results more perfectly than in our own; for in no country has it been less restrained by a controlling Apostolic Church. In no country, consequently, has been shown more clearly the weakness of the most perfect *system*, when it usurps the place and name of the simple Gospel. Calvinism, with every opportunity, with the whole land its own, has utterly failed. Every cur now barks at the dead lion.

But having failed, nothing has yet taken its place. A swarm of sects sprung from its decay, holding more or less of its results and calling them the "Evangelical System," are contending with each other in self-destroying warfare. The mighty system, self-contained, coherent, grand and strong, which took the place of Apostolic Christianity, is dead and cold, 'tis true, but Apostolic Christianity is not recalled to take its place as yet. Every poor torn fragment of the old system, neither strong nor coherent, is trying to do that, and failing in the trial. Meanwhile, the results of the system are with us, though the system itself is gone. We are left to deal with those results as wisely as we may. An Apostolic Church, small and weak among the millions of the land, stands here to call order out of chaos and replace a dead Metaphysics with a living Faith.

The "Revival," at least in one aspect of it, is a result of Calvinism, and the Church of our day and times is called to deal with the "Revival" as it never has dealt with it before. Calvinism has no need of the Revival—indeed, pure Calvinism must repudiate the Revival—and yet the Revival is one of its results. It produces many that apparently contradict their origin, and this is one.

Calvinism destroyed logically all that Catholic Christianity gave to man in the way of teaching and training. It made Sacraments dead forms, it knew no need of Catechising as it knew none of Baptism for babes, it recognized neither fast nor festival, neither Liturgy nor solemn rite. Developing itself in this land untrammeled by traditional or present Apostolic influences, it stood forth a bare, cold, loveless system, saving men as well as damning them in its own granite sternness, and offering no food to man's religious instincts but its own iron "logic of Omnipotence."

The religious instincts of the human spirit, ground down

beneath its power, rebelled at times and declared their wants, their hungry needs. Calvinism knew not what to answer. Calvinism had no food to offer. Calvinism could not annihilate these, neither could it control them—the result was the American "Revival."

For man is naturally religious. He has that in his nature which leads him heavenwards. Made in the image of GOD, made to serve and love GOD, he has in his being instincts towards GOD. He must pray, he must praise, he must express thanks to the Infinite and the Unseen. In the deepest profound of heathen ignorance he goes groping towards the Everlasting Light. Christianity recognized these instincts. Because of these instincts it existed. It appealed to them. It called them out. It offered something to them each. Through ear and eye and touch, as well as through reason and affection, it sought to reach them. Through the gate of the body as well as through that of the mind and spirit, it approached the religious nature of man. By love and hope, by fear and awe, by appeals to self-love and by appeals to loftiest unselfishness, it spake to the religious heart of humanity. It dwarfed nothing in man's nature. No feeling, no aspiration, no tendency heavenwards was to be checked. It had food for all, life, strength for all.

Calvinism had not. So long as it retained the ancient truths and the ancient methods, it could offer *them*. But losing these gradually from its life and conscience in this land, it starved the religious nature of humanity. Thence came the Revival—extraneous to the system, in opposition to the system, and yet something with which the system was called to deal, inevitably. We call it American. In Wales and in Ireland it has existed in great power; yet it is peculiar to the religious condition of this country. If there have been times of greater religious fervor in all lands, or more than ordinary results attending particular ministrations or particular ministers, still the Revival, as a religious power, as an *institution*, is peculiarly American. It is peculiarly American, we believe, for the reasons we have given.

Almost all the bodies in the land have had the same experience with regard to these manifestations. They have, in turn, courted them, and feared them. They have tried to repress them. The wisest among them have looked coldly at them, have spoken coldly about them. The Revival would not be repressed. The high tide has swept opposition away. Then came reaction, wailings over defections, over deeper deadness, over increasing infidelity, over grosser immoralities, over

farther losing of distinct Christian Faith and life, over new sects and fanaticisms. Again the Revival comes, after the lapse of time. Again it is discountenanced, dreaded, suspected. Again it sweeps the murmurers away and reigns in power. It will do so in the time to come. It will come, in some shape, called or uncalled.

They call it the work of the Devil sometimes; sometimes, the work of GOD; as hopes are called out by its religious earnestness, or fears by its headlong developments. It is neither the one nor the other. It is simply the roused religious instincts of human nature, appealing for the breath of life to sects which have nothing to give them, which have ignorantly repressed them and crushed them, and which now will, before all the universe, cry out in rebellion. Some start, frightened back, some rush headlong on, all equally ignorant of the mighty power with which they are called to deal. One body tries to control, another rides the tide. Knaves and bold mountebanks offer husks and garbage to the hungry religious heart, and make their profit. The fact is clear that each successive revival is, to some, a terror still, whose place and name are matters of doubt and fear to the wisest and best of all "the Evangelical Denominations."

The Church has stood free from this fear. She has watched all such excitements from her tower of peace. We have been told she opposes revivals. We use the term now in our own signification. She does no such thing. It is idle to oppose revivals. Revivals are inevitable. She has her own revivals. From the place she holds and the truth and life within her, in the nature of things, she can have none others. She has no "revivals" in the common acceptation of the word, just as she has no other results of a system that is too narrow for human nature and its needs.

Following out the logical results of the system they had more or less distinctly adopted, and cut off from the living past of Christianity and calling it in their error a dead past, the various self-originate bodies in the country lost one by one the means which Apostolic Christianity had provided for the religious feelings of man. The religious instincts speak. Roused by some sudden providence, men cry to heaven. They call upon their guides. Their guides are stunned. The regular order of the body has provided no means for such times. Its worship, bald, cold proxy worship as it is, has no expressions now for the roused emotions of humanity. The narrow system has not provided for human nature as human nature is. It knows nothing of high festival, and solemn awe-hushed fast,

and sacred time wherein man's immortality with strongest emphasis asserts itself and looks clear into eternity and on towards the throne of GOD. It has lost the means to make man's gladness religious, and his sorrow religious, a famine religious, and a teeming harvest religious, the burial religious, and the wedding-feast religious. It has lost the dowry of the Apostolic Church. The soul of man is too big for it, its narrow formulas cannot measure his spirit, and then the strong instinct seeks foreign methods, develops itself in irregular abnormal shapes; the narrow system for the time goes down, and man's unfettered instincts assert their power, work much that is good and true, but, alas! much also that is very evil and very false!

Of course the Church could never have had such "revivals." We believe she is Apostolic. She knows humanity. She holds the truth whose Author is man's Author. The one is fitted to the other. Her system is large enough for human nature. No time of man's life is unprovided for; no emotion of his heart left unsanctified; no providence that may come in all his life which she seeks not to make religious. She takes advantage of every mood and phase of humanity. She appeals to man in prosperity and in adversity, in sickness and in health, living and dying. In the regular stores of her worship and teaching she finds supplies for all the changeful needs of earthly circumstance. She recognizes life as life is, variable and uncertain, yet still of GOD's sending. She has her times for sober teaching and her times of lofty joy, her seasons of quiet unseen growth, and her seasons of chastened excitement, and fervent yet sober zeal. Instead of opposing revivals then, in the true sense of the word, as times when men are more earnestly moved religiously, and more deeply stirred to search after GOD, she provides for such times, prays for them and looks for them as a part of her life and being. With her the revival is normal. She knows what it is, and whence it comes, and how to deal with it. She can lead the sin-burdened soul through all the desert way her master trod, with fasting and weeping and prayer, in silent soul and life examination all her solemn forty days. She can give him words of strength and counsel in his grim contest with the dark Tempter in the wilderness, and uphold his failing heart, and lead him on triumphant to the glorious morning of a victorious Easter resurrection. The time comes when the sense of showered blessing rests upon the gladdened heart, when faith grows strong and bright, and hope looks into the eternal light with undimming eyes, and she whose words rang, like the accusing voice of GOD,

in the sin-convicted soul all those solemn days, now raises high her songs of gladness and makes her anthems wings on which the ransomed soul may mount to its strong Redeemer. The "revival," be it a revival called out by deepest sorrow or by highest joy, an Apostolic Church must recognize and provide for when it comes, or she is false to her place, she has lost a part of her great heritage. The Church then does recognize it, does most abundantly provide for it, makes revivals a controlled, understood, normal thing.

They are abnormal as they develop themselves in the bodies about her; yet the Methodists and certain Orders of the Romanists, especially the Redemptorists, resort to them, rely upon them, and strive specially to create them. They do not recognize them in their systems. They have no provisions for them. They develop themselves irregularly, outside the system. They are uncontrolled and uncontrollable. They bear decided witness to the weakness of ordinary sectarianism, decided witness to the truth of Apostolic Christianity, to the excellence of our Apostolic Church.

They bear witness to the fact that there are times and seasons of special religious fervor in the lives of men. This fact the acknowledged regular system of the various sects denies. It recognizes no such time. It requires no long memory to recollect, for instance, when *Lent* was a reproach, when it was loudly declared superstitious to regard times and seasons, or to devote any time but "the Christian Sabbath" to religious duty. The "Revival" astonishes the denominations by declaring loudly that there are such times; times when the community is more deeply stirred religiously; times when men are open specially to religious claims; times when there is a demand for more frequent worship, more earnest prayers, more zealous searching preaching. The truth asserts itself, and, whether the system will or no, people will in some shape keep a Lent—for, as a fact, "revivals" so called nearly always occur at the Lenten season, and as they are unprovided with this sacred season of penitence and fasting and prayer, with all its hallowed associations, they keep it as best they can, and the irregular Lent brings mingled evil and good, and none can tell for certain which predominates.

They bear witness to the fact, too, which the bald system of Protestant sectarianism has virtually denied, that all the days of man's life are God's. With her "Common Prayer Book" in her hand, the Church has stood the sole witness among them all for "Daily Prayer," in this Christian land. Weak and small comparatively, her voice has been drowned in the

stunning Babel round her, and her sons even have failed to hear and honor it; but she has been true to her calling and has borne witness still, and slowly, but steadily and surely is opening her Church doors over all the land for Morning and Evening Sacrifice. Recognizing the religious feelings of man, she would provide for Daily Worship. The revival comes, and those feelings speak out, and the result is "Noonday Prayer Meetings," "Business-men's Prayer Meetings," conducted without Church or Ministry, a pure "Will-worship," because sectarianism had denied persistently to provide for such feelings, had known nothing of their existence. The revival comes, and against the system, outside the system, vindicates the wisdom of the Church, bears witness for Apostolic ways in daily prayer meetings, that, logically, by their existence, deny the authority and the ministry, and protest against the existence of the very sects whose members meet there.

The "revival," too, bears witness to the wisdom of the Church, and the emptiness of Sectarianism, in its mode of worship. A man's wants are his own; his sins his own; his pardon and peace his own; his blessings and his chastisements his own. He must go to God for himself. He feels he must. He must pray his own prayers, he must return his own thanks. He feels that he must utter his own pressing needs to his Father and his Saviour; he feels none other can do it for him. Sectarianism denies the feeling. So far has it gone from Catholic Christianity that it absolutely forbids the feeling. The man can pray only by proxy. The minister takes the words out of his mouth and insists upon standing between a sinner and his God, between a Christian man and his Redeemer. Condemning in its ignorance or willfulness the wisdom of the entire Church Catholic that recognized this essential human feeling and provided for its manifestation in grand Liturgic Forms that gave to the humblest and the most unlearned sublime words of praise and prayer, words hallowed by the lips of the wisest and the best of all the great part of Christianity; and insisting on its so called extempore prayers, it stands with its extempore prayer, shallow, bare, cold, between a needy sinner and the mercy-seat of his God and insists, in an arrogance of priestly domination, that Rome alone has equaled, on making a weak, ignorant fellow sinner the mediatorial and sole means of approach, by which a Christian man can, as a member of the "great congregation," draw near his merciful Father. How much of shallowness have we all heard about "praying by a book"! how much of deepest ignorance on the very nature of Christian public worship has sectarianism

o answer for! It goes on its regular round, blind to the ıearts it deals with, starving men's souls with its poverty, with he deadness of its routine proxy worship, where men sit for ıalf an hour looking at a man with his eyes shut, praying, and or another half an hour with his eyes open, preaching, and hinks in its blindness that all this is Christian! The Revival comes. Men's religious instincts waken. They feel their crushing burdens; their pressing wants and sins come home to hem. The old truth, as old as human nature, of personal priesthood for a man's self before GOD, asserts its power. They ling the system by. They order the minister to be dumb. They take the matter into their own hands. They get upon heir knees, where they should have been all along, and each cries, "Have mercy upon us, miserable sinners," for himself. Disorderly, irregularly, against all their sects' provisions, humanity proclaims itself, and in the license of the wildest Revival bears witness for "Common Prayer."

And not alone for Common Prayer, but also for *precomposed* prayer; not alone against *proxy* worship, but also against *extempore* worship. The man goes on his knees and does not "make a prayer," or try to make a prayer. He *prays*. He uses old forms that have been tried before, that have stirred human hearts of old. He sings the old familiar hymns that bear the weight of old associations, that go echoing down to the deep profounds of the soul. He prays the old prayers, in which the earnestness, the zeal, the religious feelings of men have crystallized themselves long since. He does not know it, but, there and then, roused from his routine deadness, he bears witness for a *liturgy;* he protests against the foolish fancy that the human heart is ever touched so deeply, that its wells of emotion are ever upheaved so mightily, as by old formulas full charged with meaning, as by old expressions stamped with mighty worth, by the use of mighty lips, as by old sentences of power that issuing from the furnace of a burning heart at first have ever since fired men's blood to flame.

Mighty is the power of words; but there is that in man which words can never measure; there rise in his soul the thoughts that words can never clothe. Deeds alone can give them utterance. His deepest love, his profoundest feeling, his loftiest desire, no words can ever satisfactorily express. He must act. In something done, in the visible covering of most eloquent deed must he express what no talk can ever reveal. Therefore religion has Sacraments. Therefore it is not merely prayer and praise, but solemn sign and symbol; not merely

words, but also solemn actions far beyond all words in which it must express itself. A sacramental religion, a religion which clothes its faith and penitence, its trembling hope, its deep-felt love, too strong, too earnest, too holy for words alone, in eloquent outward act, in solemn form, visible before heaven and earth, a sacramental religion man's heart demands.

Sectarianism refuses the demand. It is afraid of Sacraments. It dare not preach them. It denies their meaning. It will not see their need. The conclusions of the old metaphysical system that has imposed upon it for the Gospel, are here with it. There are Sacraments in the Gospel. It cannot deny that. But the system needs no Sacraments, and so, to make itself consistent, Protestant Sectarianism, since it cannot deny Sacraments, denies their divine meaning, and contemns them as empty forms.

It rises to preach the Gospel with its sacramental part virtually left out. It calls on men to come to Christ; invites them, persuades them, urges them to be saved. We have sat under such appeals, and burned to know what the preacher meant. If "coming to Christ" meant anything to do, we would have done it; anything to suffer, we would have suffered it. What did he mean? How were we to come to Christ? Who that has sat under such appeals in the regular worship of any of the Calvinistic denominations can ever learn? We have the feeling. We repent. We believe. Our heart yearns for some sure token of God's love in Christ. We desire to come to Him. But, "men and brethren, what shall we do?" Where is Christ? How can we come to Him? St. Peter would have had a ready answer; or St. Paul. An Apostolic Church knows what to reply, and fears not to make reply, with the broad commission of its Lord plain in its outstretched hand. But the denominations do not know; or if they do, are very much afraid plainly to say. They fear to tell of Baptism; they have thrown Confirmation away, they dare not boldly hold forth the Eucharist. All they tell the startled enquiring soul, is, to *feel;* and still to *feel*, when his whole being burns to act.

This is the ordinary way, the regular legitimate manifestation of the Gospel under the influence of Calvinism, more or less alive. The Church has very hard words spoken against her by some inside, as well as by so many outside, because she preaches the Gospel according to the Apostles—the Gospel with Sacraments; and not that according to John Calvin—the Gospel without; a Gospel of *act*, and not a Gospel solely of *feeling*. But the "Revival" comes. Human

nature is too strong for even the "Evangelical system," and the system yields to "totally depraved" nature, and gives it Sacraments. Only, alas, it dare not give it Christ's! It spreads its straw, it arranges its "anxious-benches"—it puts kneeling places for "mourners" round its "altars;" it has its "inquiry meetings," and when a man hears the invitation, "Come to Christ," he knows now what to do. There is a definite act; a visible requirement, a sacrament now, by which he can express his feeling; in which he can clothe his repentance, and his faith. Going to the "anxious seat," kneeling at the "altar," rising up to be prayed for,—some such form becomes to him the "outward and visible sign of an inward and spiritual grace"—a *sacrament*, but man's sacrament and not the Lord's.

Christ's Sacraments, Apostolic Christianity preaches. It dare preach none others. His own forms of submission alone it dares teach. Blessings and graces it dares to promise only by these. And to its truth in this, to its divine wisdom, to its fitness to humanity and its needs, the "Revival" with its man-made sacraments bears witness with power. With its extemporized and human sacraments, it bears strong witness, whensoever it comes, against the utter poverty and insufficiency and weakness of the popular Christianity of the day.

Looking at this phenomenon called "Revival," we can thus see in it only the religious instincts of man, called out by the providences of God to new life and new power, and exhibiting themselves in ways with which what is commonly called the Modern system is utterly incapable of dealing. Finding that system too vague, too weak, and unreal for real earnestness and awakened zeal, these instincts seek developments and forms of expression outside the system, contradictory to the system, in spite of the system, developments and forms which justify to the least attentive thought the need of all that Apostolic Christianity possesses and offers, and which Christianity, distilled through the medium of Calvinism, and cut off from Apostolic life, has totally lost.*

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* Mr. Stockton, in his horror of Sectarianism, having started what he calls the 'Church of the New Testament," and finding himself in fact only the founder of another new Sect, and having called a council of advice to see what could be done, in a Note to the Address which we have placed at the head of our Article, thus states the result: "A committee representing the different denominations, was appointed by the Union to consider the case at Quakertown. The committee met, Monday, May 9th, and after spending nearly two hours in remarkably pleasant interchange of views, adjourned *sine die*, without being able to unite in advice! Is this not marvelous!"

The position of the Church with regard to this matter is easily understood. She cannot prevent the tide of public feeling from setting in a religious direction. It is foolish and idle to cry out against *all* revivals as evil. We say again, we use the term in our own sense. They cannot be prevented. Human nature is so constituted that GOD'S Providences will turn a nation's thoughts, like the thoughts of one man, towards GOD and the eternal future. There is a harvest time for the Church of GOD, if she is wise and true. That these things are sources of evil; that the foolish and the ignorant play with such emotions, that the knavish make merchandise of them; that at such times, folly, and knavery, and flippancy, and ignorance, are busy to mislead; that the opportunity comes, and goes, and drags evil to be afterwards bewailed in its train; that conscience is seared and infidelity laughs;—all this is only a result of the weakness of modern Sectarian Christianity. That does not make the "Revival." The revival comes in spite of that. Only, that undertakes in its ignorance and weakness to deal with the revival, and where a strong present Apostolic Church would make a grand jubilee for man's salvation and GOD'S honor, it only makes in the end, from baffled feelings, from emotions dying in their birth, from instincts made but vain and empty, and heaven-seeking aspirations disgusted with husks, it only makes confusion worse, and evil, in the relapse of feeling, of action, stronger than before.

The Church is called by these things to be simply true to herself. She can deal with roused religious feeling. She can make emotion harden into act. She can give fit and wise expression to the intensest feeling. She can save the hottest zeal from dying into empty cant or rushing into wild fanaticism. Her duty is simply to stand at her post; to speak with calm authority in the loudest babel of excitement; to be alive and busy with her own divine instrumentalities, and reap as large a harvest as faith and earnestness can gather into this secure garner of GOD. Certainly it is not for any one of her Clergy, for any of her people to leave her ways, which any wise thought can see to be, just at such times, the very ways demanded, and come down to the level of mere modern insufficiency. No! her plain duty then is to stand by her own divine methods; with increased earnestness to set forth her own Apostolic possessions; with renewed zeal to burnish and brighten all the jewels of her crown, that she may stand forth a mighty queen, demanding, of right, allegiance and loyalty. Not in "union prayer meetings," with their own Church doors closed, must her Clergy or her people be

und. Blind, blind to the crying wants of this land and peo-
e religiously, must be the man who can stand there. Over
l the country, more and more, goes up the earnest longing for
mething sectarianism cannot give. The religious heart of
e people asks not for a new "Evangelical Denomination,"
heir names are legion now,) but for an Apostolic Church!
ead must he be to the very heart of the time, who can dream
at he is serving any good by masking the character and
ims of such a Church under the guise of a mere "denomi-
tion" among the rest. Nay! the yearning, from Maine to
xas, the expressed want of all men, is not for sectarianism,—
en the world is growing sick of it,—but Catholicity; not for
effete Calvinism calling itself "Evangelical," but for
postolic Faith and Life and Love. Doubly, at this time, are
e called to be true to our place. The solemn duty rests upon
to set forth, more clearly still, the nature of an Apostolic
hurch. Now, above all times, are we called to keep our
ats and Festivals; to fling our Church doors wide and free;
offer words of prayer and praise in Saxon speech to all the
ople; to preach the unmutilated Gospel with redoubled
rvor; to exhort with fervent zeal to new life and stronger
ith the children of the Church; to reclaim the wanderers;
preach, more earnestly and boldly, repentance and remis-
on of sins to the godless; to lift aloft the Cross of Christ to
l bowed down with sin; to show in this sad, vain, troubled
me, the works, the words, the faith, the earnestness, the
ower, the beauty, of a *living* CHURCH.

Our place demands it. The nation asks it. The strong
oice of the last "Revival," if any man has ears to hear, cries
r it. Such strange developments as that which Mr. Stock-
n's Address makes, are rousing some men at last to the con-
ction of a great truth. Only by working *in* the Church can
y man answer the demand; only by showing piety and
al in developing her life and nature to the eyes of men.
ot at all by working *out* of the Church, but solely by work-
g *in* it; not at all by offering *man's chaff* to the nation's
arving religious nature; but by spreading before it *God's*
ead, can he do his demanded duty as a member of an Apos-
lic Church, in this land and time.

Art. V.—NATURE AND EFFECTS OF BAPTISM.

It is marvelous how little influence the speculations of most men have upon their conduct. The reason of this is, that the practical rules which guide their actions are founded not upon their own speculations, but upon maxims derived from a better source, the common sense and common experience of mankind. Thus in religion curious minds spin out their cobweb disquisitions, and form philosophical systems, and contend for them with great zeal, and win converts to their opinions, equally zealous with themselves; and when we look to see the evil effects of these false systems, in their conduct, we are surprised to see them living and acting like other Christians. The faith in which they were educated, together with the precepts and maxims of Holy Scripture, still guide the conscience and rule the life. Habits of thought and action have been formed, which contend obstinately and vigorously against the entrance of new masters in the form of mere speculations. It takes more than one generation to bring in a practical heresy and root out the truth opposed to it.

It is, therefore, great injustice to charge upon Christians who differ from ourselves, the practical consequences of their speculations. Opinion may be wrong while the practice is right; and hence brethren sometimes engage in fierce controversies, when their practical creed is the same. Such has been peculiarly the case in the controversies which have arisen in regard to the nature and effects of the Sacrament of Baptism. Were we to believe the writers of either extreme, their opponents must have departed very far from the time-honored usages of the Church.

"If I thought as you do," says Mr. Summus to Mr. Imus, "I would never baptize an infant, for you regard the Sacrament of Baptism as a mere ceremony;" "and if I thought as you do," rejoins Mr. Imus, "I would baptize every infant that I could lay hands on, and every adult who would submit to the Rite; for you regard this Sacrament as productive of a Moral Change." Yet these Reverend polemics practice according to the same rule. They baptize the same class of persons according to the same form; and are equally zealous afterwards in pressing upon their consciences the obligation of their baptismal vows, and urging them to repentance and a new life.

In fact, these gentlemen differ not at all in practice, and much less in opinion, than they imagined. Could their opinions be divested of the cant phrases and technical terms in which they are enveloped, they would, after all, appear wonderfully alike. While we adhere strictly to the "form of sound words," which the Church has used ever since the Reformation, we can well afford to let these angry disputants amuse the spectators. Allow each party to put upon these words its own construction, in its own peculiar phraseology, and yet neither will so far depart from the truth as essentially to affect the practice.

Nevertheless, it may be well to enquire into the meaning of these words; and ascertain, if possible, how they were understood by the learned and good men who compiled our Service. It was this question which gave rise to the dispute, some years ago, between the Rev. Mr. Gorham and the Bishop of Exeter. The decision in that case, however, did not settle the question. It only affirmed that Mr. Gorham might hold his opinions, and still retain his rights as a Presbyter of the Church of England. The extremely elaborate and extremely dull book of Dr. Goode carried the matter no further. The most that it can be said to have proved, is, that many of the Fathers of the Church of England might consistently have agreed with Mr. Gorham; but it proved nothing more. As an interpretation of the language of the Prayer Book, it has no value. The principle of interpretation adopted by Dr. Goode seems to be the following: the language of the Prayer Book must be interpreted so as not to be inconsistent with the opinions of the compilers on related subjects. But this is by no means an infallible rule of interpretation; for even good and wise men are not always consistent in the expression of their opinions; they may have been able to reconcile apparent inconsistencies by a method which these commentators do not understand. Would it not be better to take the words, in the sense generally applied to them, at the time when the Service was compiled? It was doubtless the intention of the writers to make their work intelligible, and this could be done only by writing in the language of the day. But if we seek other helps for interpretation, we shall find the most reliable in the teachings of Holy Scripture; and we believe that those good men would have preferred to have their work tried by the standard of Scripture, rather than by their own opinions on kindred subjects. Allowing that Mr. Goode has quoted those men fairly, whatever they did mean, they did not mean to contradict or go

beyond what is either directly, or by implication, clearly taught in the Word of God.

Let us try this rule of interpretation. Let us ascertain what the Scriptures teach of the Nature and Effects of Baptism; and then see if the Articles, the Catechism, and the Form for the Administration of Baptism, do not all teach the same doctrine. To prevent misunderstanding, it will be necessary to avoid those terms and phrases which, by their use in this controversy, have come to have a technical and party signification; and supply their places by equivalent forms of expression which have a definite and acknowleged meaning.

Baptism is by all acknowleged to be the Rite which admits to the membership and privileges of the Church of Christ on earth; but in order to understand fully the nature and privileges of this membership, we must glance at the history of the Church from the beginning.

For more than two thousand years after the Scheme of Redemption was obscurely revealed to our first parents in Eden, there was no regularly organized Church of God on earth. There was no regular priesthood, nor religious privileges, which every member of the human race might not equally enjoy. The heads of families performed the public Offices of religion, and the Prince officiated as the high priest of his people. Religion existed in the Family and in the State as a part of the regimen of both. A traditionary Revelation was the sole Rule of Faith, save what might be clearly learned from the light of nature. Under this system religion was corrupted, and the worship of the host of heaven and deified men was usurping the place of the Worship of the true God. Here and there a single family might be found which had not fallen into the prevailing idolatry; but the great mass of mankind were fast losing all knowledge of the true religion.

To preserve this knowledge, and whatever besides God might see fit to reveal to mankind, a Church was established in the world. Abraham was called to be the founder of that Church. To him and his descendants were to be committed the existing Revelation, and whatever in addition might be revealed in time to come. We are told that God made a Covenant with Abraham, in which He promised to be a God to him and his seed after him, and to give them possession of the land in which he then sojourned, with the additional promise "that in his seed should all the families of the earth be blessed."

The sign and seal of this Covenant was the Rite of Circumcision; and the conditions required of the posterity of Abraham, were faith and obedience. Abraham received the sign

Circumcision as a seal of the righteousness of faith, and oever believed in God, and obeyed His commands, was itled to all the blessings of the Covenant. These blessings re of two kinds. The first belonged to all those who, by ı Rite of Circumcision, were incorporated into the Hebrew mmonwealth; the second to those only who had the faith Abraham. Under the first were comprised an inheritance the land of Canaan, the possession of the Oracles of God, l ample provision for instruction in the truths of religion. the second were embraced the spiritual blessings, of which ı first were the types and figures,—a heavenly inheritance l the everlasting favor of God in the world to come.

The first were preparatory to the second. They afforded the portunity, the knowledge, and the motive, necessary to the th which secured the second. The first was a consequence the outward Rite of Circumcision, which made those who :eived it members of the Commonwealth of Israel. The :ond was a result of the proper use of the benefits con- red by that membership. The benefits of the mere Rite of rcumcision were material and temporal; the benefits of the th which it represented were spiritual and eternal. Circum- ion did not produce the faith which it signified; but it put ı recipient in a condition most favorable to the production that faith.

Such were the benefits of the Covenant of Circumcision, d they were enjoyed alike by all who came within the terms the Covenant, whether lineal descendants of Abraham, or angers who, by this Rite, became members of the Hebrew mmonwealth.

The Christian Church has succeeded the Jewish; but not as entirely new and distinct organization. It is rather the ter, changed in its ceremonial to suit a more complete Revе- ion and a better Covenant, and enlarged to admit people of countries within its pale. By the express command of our viour, Baptism was *adopted* as the Rite of admission to its mbership and privileges. The benefits of Baptism are, erefore, analogous to those of Circumcision, and differ from am only as the terms of the New Covenant differ from the d. From the Eighth Chapter of the Epistle to the Hebrews, ı may learn what the promises of the New Covenant are. For this is the Covenant that I will make with the house of ael after those days, saith the Lord. I will put my laws in eir mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And ey shall not teach every man his neighbor, and every man

his brother, saying, Know the Lord, for all shall know me, from the least to the greatest—For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

In addition to the promises of the Covenant of Circumcision, this Covenant promises a more perfect knowledge of God, by a farther revelation of His will, more efficient aids of the Holy Spirit, signified by writing God's Love in the heart, and an assurance of pardon and justification before God. Under this Covenant the Christian Church was constituted, and as Baptism was the Rite of initiation to the Church, we may call it the Covenant of Baptism. The blessings of this Covenant, like those of the Covenant of Circumcision, are of two kinds; the first belonging to all those who by Baptism become members of the Church, and the second to those only who perform all the conditions of the Covenant. Under the first are comprised all the external Means of Grace which the Church affords, the knowledge of a Divine Revelation of which the Church is the appointed keeper, and the gift of the Holy Spirit to impress its truths upon the mind and heart. The second are the pardon of sin, the sanctifying influences of the Divine Spirit, and an eternal life of bliss in Heaven. The first, when rightly used, are, through the blessing of God, infallible means to the second; for all the promises of the Covenant will be fulfilled on the part of God, if the conditions are complied with on the part of man. Yet those, who by Baptism are entitled to the blessings of the Covenant, may lose them through their own fault. They may neglect the Means of Grace, they may refuse instruction in the truths of Revelation, they may reject the aids and influences of the Divine Spirit, and perish miserably in their sins; yet when these means are diligently used, and instruction earnestly sought, and the aids of the Spirit thankfully received, the spiritual and eternal blessings of the Covenant are as sure as the promises of God.

Such is the economy of the Divine Government, that conditions are to be fulfilled on our part, before promised blessings can be received. It is so in the material world. We must sow before we can reap; and yet it is God's blessing alone which gives us the harvest. He appoints the means to be used on our part, and conditions His blessings upon them. The child is brought to the font to be baptized, and the blessing of God is invoked, in reliance upon His promise. The child engages, by his sponsors, to perform those duties on which God has promised His blessing. He is thus made a party to the Covenant of Baptism, which secures, through the Church of which

he becomes a member, all necessary instruction in divine knowledge, and such influences of the Spirit of God as are needful to make this instruction efficacious to salvation. The effects of Baptism are therefore both external and spiritual; external, as it secures to the recipient a knowledge of divine Revelation, spiritual, as it secures also those aids of the Spirit which are sufficient to renew and sanctify the heart.

This view of Baptism will enable us to understand those passages of Scripture which represent Baptism as saving us,*—as procuring the remission of sins, and the gift of the Holy Ghost,†—as washing away sin,‡—as sanctifying and cleansing the Church.§ It saves us by bringing us within that Covenant which secures to us all things necessary to salvation. It remits our sins; for, by it we claim the promise of the Covenant. "Their sins and their iniquities I will remember no more." It washes away our sins, and cleanses us from them, by the operations of the Holy Ghost, promised, in the Covenant of Baptism, to renew and sanctify the heart.

We may learn also from this interpretation, why Baptism is, in the language of Scripture, associated with a new spiritual birth. Our Lord declared to Nicodemus, "Except a man be born again, he cannot see the Kingdom of God;" and when His words were not understood, He repeated them with a little variation,—"Except a man be born of Water, and of the Spirit, he cannot see the Kingdom of God." Being born of water, or baptized, would make him a partaker of the blessings of the Kingdom of God on earth; and being born of the Spirit, renewed in heart and mind, would make him fit for the Kingdom of God in glory. They are thus coupled together, to show their connection, the first being preparatory to the second. St. Paul also speaks of them in a like connection, as the instruments of our salvation: "According to his mercy he saved us, by the *washing of regeneration*, and renewing of the Holy Ghost." Regeneration and New Birth are terms not inaptly applied to Baptism, to signify its peculiar effects. Men, by their natural birth, come into possession of certain rights and privileges, according to the condition in which they were born. Thus, to have been born a Jew, a Roman, a freeman, or a slave, was a very different thing, and made a vast difference in the condition of the individual during his whole life. For a Jew to be made a Roman citizen, or a slave to be made a freeman, was like a new birth. When the proselyte from heathenism was admitted into the Jewish community, the

* 1 Pet. iii, 21. † Acts ii, 38. ‡ Acts xxii, 16. § Ephesians v, 26.

change was still greater. He must renounce his heathen connections, even his parents and brethren, and be adopted into one of the families or tribes of Israel. He was like one newborn, and this language was applied to him. His faith, his duties, his privileges, his connections, and his associations were all new. By the same figure, those, who are admitted by Baptism into the Christian Church, are properly said to be regenerated, or born again. They are introduced to new privileges, new associations, new spiritual influences, and new hopes. By their natural birth they are children of wrath; by their Baptism they become children of Grace, are adopted into the family of God, and are made heirs of salvation. By making a right use of the privileges of this birth by Baptism, especially of the influences of the Spirit promised and given in Baptism, they are sanctified by the Holy Ghost, and experience what is sometimes called the new birth of the Spirit, and are made meet for their heavenly inheritance.

What has been said of the Nature and Effects of Baptism, as inferred from Scripture, will suffice. Let us now compare it with the language of the Prayer Book, as contained in the Articles, the Catechism, and the form for the Administration of Baptism.

In the Article on Baptism, we might expect to find the most clear and precise definition of Baptism, as it was that to which every clergyman of the Church was required to subscribe. The first clause of the Article controverts the notion that Baptism is a simple rite, without significancy or efficacy, beyond a mere badge of profession. "Baptism is *not only* a sign of profession, by which Christian men are discerned from others that be not christened; but it is also a sign of regeneration or new birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church, the promises of the forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost are visibly signed and sealed, faith is confirmed, and grace increased by virtue of prayer to God."

This language is too plain to need much comment. Baptism is more than a sign of profession. It is a sign of Regeneration or New Birth; that is, of the New Birth in which the baptized person is taken from the world, and made a member of a new organization, having peculiar privileges, or "grafted into the Church." "The promises of the forgiveness of sin, and our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed." This is the same as that which we have shown is promised in the Covenant of Baptism. "I will be to them a God, and they shall be to me a people." "I will

put my laws into their minds, and write them in their hearts." "Their sins and their iniquities will I remember no more." The Article does not teach the doctrine of that moral change in Baptism which is properly called Renovation. The regeneration of Baptism is a change of relation and an introduction to privileges. It is the visible signing and sealing of the promises of the covenant of Grace, within the terms of which the baptized person is brought, together with the gift and assurance of such spiritual aids as will be adequate to his necessities.

Let us now turn to the Catechism, where we may expect to find a fuller exposition of the doctrines of Baptism, as it is intended for the instruction of the young. In the answer to the Second Question, the child is taught to speak of Baptism as that in which he was made a "Member of Christ, the child of God, and an inheritor of the Kingdom of Heaven." "A member of Christ;" that is, "grafted into the Church, which is His body." "A child of God;" that is, adopted into his family, and entitled to the blessings of the New Covenant. "An inheritor of the Kingdom of Heaven;" that is, an heir apparent, and though now having only a title to the blessings of the Kingdom of God on earth, yet furnished with every requisite for securing a title to the Kingdom of God in glory.

And, with this, agree the answers to the questions relating to the Sacrament of Baptism. We are there told that there are two parts in a Sacrament,—"the outward and visible sign, and the inward and Spiritual Grace." The outward and visible Sign in Baptism is "Water," applied in the name of the Holy Trinity; the inward and Spiritual Grace is, "a death unto sin, and a new birth unto righteousness; for, being by nature born in sin, and children of wrath, we are thereby made the children of Grace." This is in accordance with the terms of the New Covenant; for, by the terms of that Covenant, the baptized persons become heirs of the promise, which secures to them all the aids, external and spiritual, necessary to produce a death unto sin, and a new birth unto righteousness.

Let us next examine the form for the Administration of Baptism, and see if it will not bear the same interpretation. In the beginning of the Service for the Baptism of those of riper years, the people are exhorted to pray that God will grant to the persons about to be baptized, "That which by nature they cannot have; that they may be baptized with water, and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same." In the first Collect, the chief petition is, "Wash them and sanctify

them with the Holy Ghost, that they, being delivered from thy wrath, may be received into the ark of Christ's Church." In the second Collect, allowed to be used in the place of the first, the prayer is, "That they, coming to thy Holy Baptism, may receive remission of their sins by spiritual regeneration." In the Collect following, the exhortation to the people occurs again, in substance the same petition: "Give thy Holy Spirit to these persons, that they may be born again, and made heirs of everlasting salvation."

These prayers, it will be readily seen, correspond to the promises of the Covenant, viz, the remission of sins and the gift of the Holy Spirit. The candidates are reminded in the Exhortation which follows, "that our Lord Jesus Christ hath promised, in His Holy Word, to grant all those things that we have prayed for; which promise He, for His part, will most surely keep and perform." Then follow the promises of the candidates, in which they engage, by God's help, "to renounce the devil and all his works, to believe in the Articles of the Christian Faith, and keep God's Holy will and commandments." These promises are the conditions of the New Covenant, and, the candidates having solemnly promised to comply with them, that Covenant is complete; and then, after appropriate prayers, they are baptized in the name of the Holy Trinity. By this act they are formally made members of Christ's Church, and have a right to all its privileges, spiritual as well as temporal. They have sealed to them the promise of the forgiveness of sins, and the gift of the Holy Ghost. Hence, in the words next addressed to the congregation, they are said to be regenerate and grafted into the Body of Christ's Church; and, in the prayer following, they are spoken of as born again. "Give thy Holy Spirit to these persons, that being *now* born again, and made heirs of everlasting salvation, through our Lord Jesus Christ, they may continue thy saints, and attain thy promises."

Before Baptism, prayers are offered for the candidates, that they may receive remission of their sins by Spiritual Regeneration; and after Baptism, they are spoken of as regenerate,—as being born again. How are these terms to be understood? They are not used in the Catechism, nor anywhere explained in the Prayer Book. In the Article, Baptism is defined to be a sign of Regeneration, or New Birth, and the terms are here used in accordance with that definition. What did the compilers of the Service mean by them? It is evident that they did not mean a present moral change in the act of Baptism, which is called conversion; for the persons to be baptized are

supposed to have been converted already; for, according to the Catechism, the requisites for Baptism are "Repentance, whereby they forsake sin, and faith, whereby they believe the promises of God, made to them in this Sacrament." In the exhortation to the people also, they are spoken of, as "Truly repenting and coming to Christ by faith." What then must we understand by being "Regenerate," or being "born again?" We answer, a change of relations; of spiritual as well as outward relations. In the language of the Article, they are "*Grafted* into the Church, the *promises* of the forgiveness of sins and of our adoption to be the sons of God are visibly signed and sealed." In the language of the Catechism, "Being by nature born in sin, and the children of wrath, we are thereby made the children of Grace." Or, as we have shown from the Scriptures, being made parties to the New Covenant, they have assured and made over to them the promises of that Covenant.

In the case of those who have not the requisite qualifications for Baptism, external relations only are changed; for they could not be partakers of the spiritual blessings of a Covenant, with the terms of which, in their hearts, they refused to comply.

These explanations of the Form for the ministration of Baptism for those of riper years, will equally well apply to that for the Baptism of Infants. We must suppose that, the same terms being used, their sense must be the same. The same Prayers are used, the same promises are made in behalf of the child; and, after the Rite is performed, the child is pronounced to be regenerate and grafted into the body of Christ's Church. The effect of this Baptism, according to the Catechism, is to make the child "A member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." This is then, Regeneration by Baptism, in the Infant. It makes him a party to the Covenant of Grace, and heir to its promises. The conditions of the Covenant are the same for the child as for the adult. The latter promises to fulfill them in his own proper person, and at the time of his baptism. The former promises by his sureties, and prospectively, as his growing intelligence will enable him to understand and perform them. To the child, as well as to the adult, is secured all necessary aids of the Divine Spirit. He becomes an heir of Grace, though that Grace may not necessarily result in his eternal salvation. He may forfeit the privileges of his Baptism by resisting the strivings of the Spirit, and perish miserably in his sins. Still the promises of God are sure, and those once

adopted into His family, and making earnest use of its privileges, will, through the operations of His Spirit, be renewed and sanctified, and made meet for their heavenly inheritance.

At how early an age the Divine Spirit may operate upon the mind of the child, or what the method of Its operations may be, we do not know, but may reasonably suppose that, at least, it is as soon as it is capable of receiving the simplest elements of religious truth. With even the first idea of a God, the Spirit may act upon the soul, sweetly disposing it to reverence and love. As the capacity of the child enlarges to receive the instructions of the parent, and the leading truths of Revelation begin to be comprehended, the Spirit may make them fruitful in good dispositions and heavenly aspirations. The Scheme of Salvation through the Atonement of Christ, requires no great maturity of mind to understand; and even a little child, carefully instructed by his parents, and taught moreover by the Holy Ghost, may be made to appreciate it, and rejoice in it, and feel its power in efficient motives to a holy life.

There are those who seem to have been good Christians from their very birth; who, though conscious of many imperfections, and many hard struggles with temptations, yet have no remembrance of a time when they were not sincerely desirous of doing the Will of God. Such cases are indeed rare, but we think they would be less so, did parents, with firm faith in the promises of God, perform their whole duty to their offspring, by carefully instructing them in the truths of religion, and pressing upon their consciences the obligation of the Vows of their Baptism.

There is a large class who, though early instructed in the knowledge of God, and subjects of the influences of the Holy Spirit, have yet wandered far from God, and fallen frequently into sin; yet, in all their wanderings, God's Spirit has never utterly forsaken them. They have often been made to feel the burden of their sins, and indeed have never willingly transgressed without feelings of remorse and fears of the wrath to come. In their youth they learn the bitterness of sin, and flee for refuge to the hope set before them in the Gospel. The Spirit that convinced them of sin has also led them to Christ; not suddenly, but by degrees, as they were made to feel more and more their need of a Saviour. They cannot remember the beginning of their convictions; they cannot fix on the day when first they trusted in and obeyed Christ. They have a present consciousness of peace with God, through the Mediation of Jesus Christ, and have an earnest desire to do the Will

of God, and live to His glory. They have never entirely rejected the aids of the Spirit, and, in accordance with the promises of the Baptismal Covenant, the Spirit has led them to a saving knowledge of the truth, and given them the hope of pardon and of everlasting life.

But there may be still another class, composed of those who resist the Spirit of God, and reject His aid, and thus cast away the privileges of their Baptism, utterly refusing to fulfill the promise made in their name at their Baptism. These may be regarded as apostates from the faith of their parents. The Spirit of God leaves them to themselves, and they become hardened in sin. Years pass away in forgetfulness of God, and there seems little hope that they will ever repent. They have put themselves without the pale of the Covenant of Baptism, and are in a worse state than those who have never been brought within it; for the greater the Grace rejected, the more severe is the condemnation. Yet, through the goodness of Him, Who has not confined the influences of His Spirit to the Church, but has given It also to "reprove the *world* of sin, of righteousness and judgment," even these may be awakened from the death of sin, and embracing the offers of mercy in the Gospel, find joy and peace in believing. Having thus, though late, complied with the terms of the Covenant of Baptism, they are, through the great mercy of God, restored to their forfeited privileges, and thereafter enjoy all those influences of the Spirit which are necessary to fit them for their eternal inheritance. They need not be baptized again, for the promises of God are without repentance, and are still assured to those who, though late, comply with the terms of the covenant.

And now, if it be asked, what difference is to be seen in the lives of baptized and unbaptized children, we do not hesitate to assert, and the statistics of the Churches will sustain the assertion, that a far greater proportion of the former become in early youth devout, earnest, and consistent Christians; and when we take into the account the neglect of the Church, and the faithlessness of parents and sponsors, we need not wonder that so many wander into the paths of sin, lose the privileges of their Baptism, and are to be sought again among the world of sinners. Nor let it be objected, that our view of Baptism seems to take away the necessity of the renovation of the heart by the Holy Spirit; so far from this, the Covenant of Baptism implies the necessity of this renovation, and assures to the baptized person those influences of the Spirit, which, with his own earnest concurrence, will result in this renovation.

Neither does it encourage him to rest supinely on the privileges of his Baptism, and hope for salvation from that alone; for the Covenant of Grace, to which he has become a party, demands his own earnest endeavors, and a living faith in Christ, as the conditions of the Covenant. Nor does it countenance neglect on the part of parents, in the education of their children; for it makes the salvation of the child in a degree dependent upon their own faithfulness, while it encourages them with the assurance that their labor will not be in vain. God has joined together parents and children in the same Covenant, constituted them members of the same Body, and made dependence on the one hand, and faithfulness on the other, a means, through His blessing, of bringing them all to the same glorious and eternal inheritance. He has made the welfare of the child dependent upon the parent, for time; think it not strange that He has established the same rule, for eternity.

Art. VI.—ON THE CHURCH OF SWEDEN.

The action of two General Conventions of the Protestant Episcopal or Catholic Church in the United States has awakened an interest respecting the Church of Sweden, such as to render an inquiry into the subject no unmeet topic for a periodical devoted to Christ and His Church.

The Church of Christ dates its origin from the fall of man. But when that voice of the Lord God,—that second Person in the adorable Trinity, whom our fallen parents heard walking in the garden,—came in the flesh to His own, and His own received Him not, He ordained that His Church should be Catholic, and opened its door to the Gentiles. Agreeably, however, to His prayer to the Father, "that they may be one as We are," He purposed that Catholicity should be combined with Unity. That single congregation at Jerusalem, of which this Catholic Church originally consisted, however diffused and dilated, is the same individual Church now as then. For, it grew not into other divided Churches, but only into other distinct parts of the same Church; and since its growth consisted only of new accessions of similar parts to the same body, it must be as much one body or society now, as it was at first, when but a single congregation. But it is not possible for the Church, or any other visible society, to cohere or to exist, without a constitution and government; and her divine and adorable Master left her not without both. Both she had, as His legacy, at the beginning, and both she must ever retain. It is true, that to variant times and circumstances in the lapse of ages, she may accommodate herself by variant usages, in points that affect not her vitality; but in the essentials of that legacy of constitution and government, she must remain unaltered, as a man, to remain a man, must retain his soul and his human form. What his soul and human form are to man, the essentials of truth and order are to the Church. In these, therefore, if in anything, it is necessary that all those particular Churches into which the Catholic Church is distributed, should be in communion with each other. It is not the dissonance of one Church from another in every point either of doctrine or of discipline, of truth or order, that should dissolve their communion, where such points are not imposed as terms of communion. When two Churches separate from one another, it must be either because the one requires such terms of com-

munion as are not Catholic, or because the other refuses such as are. But, without further enlargement on the duty of intercommunion between the parts of the Catholic or one body of Christ, it is worthy of inquiry, what are those essentials of constitution and government, in other words, of truth and order, by reception of which, and the imposition of none other, this communion is obligatory on these members of the one body, however locally separated.

Two only modes of communication, speech and writing, have been given to men; and it is capable of proof, that both are the immediate gift of God. Of the two, however, writing, which represents the other, is the more sure; and, therefore, when God bestows His Revelation it cannot be supposed He would withhold from the more sure, to commit to the less so, what He has revealed. Hence it follows, that the Holy Scriptures once given must contain all things necessary to be believed for salvation. But before this volume of Revelation was closed, before indeed any part of that portion known as the New Testament, the charter of the Church Catholic in the sense to which we have referred, was written, that Church had an existence, and therefore what was essential to her existence. Without a government by divine appointment she could not have been a corporate ecclesiastical body; without the essentials of divine truth, her being a corporate body would have been of no value. When, therefore, there was an induction into her bosom by baptism, there was a profession of faith; since, if there was no faith, into what could the candidate be introduced? And that profession contained what was necessary to be believed for salvation—the essentials of divine truth; or it contained nothing. It was the creed of the primitive, the Catholic Church. With his heart the candidate believed unto righteousness, and with his mouth confession was made unto salvation. In all parts of the Church the profession of faith was in sense the same, but not always in words; as indeed appears from the variant language, but identity in meaning, of the early creeds yet extant; the creed of the western Church now known as the Apostles' creed, the creed of Jerusalem, and other oriental creeds. But this diversity of language had its disadvantages, which were soon perceived in the efforts made by heretical pravity to pervert that language. Against this evil it became the Catholic Church to make provision; and she did so, by testifying, from all parts of the world, through her General Council, the *semper, ubique, ab omnibus*, what her faith in all those parts had been, and then was. Thus, at the first General Council of Nice, the stringent lan-

nage of the creed repressed the heresy of Arians, denying the ord that bought them; and thus, at the second General Coun- l of Constantinople was repelled the denial of the Godhead the second person of the Trinity. These, and all those arti- es of a Christian's faith to be professed at his baptism, ere resolved into terms more strict, but in sense unchanged om that which in all her parts the Catholic Church had ever aintained. The creed of the second General Council was but ie creed attested to be everywhere believed; and attestation as given, that the Church Catholic had received, out of the ritten word, no more, as necessary to be believed for salva- on, no more, as necessary, where nothing else was imposed, constitute communion among all that professed the faith of hrist. Hence, at the third General Council of Ephesus, for- fied by the fourth of Chalcedon, the ever memorable decree as passed, that "whoever should dare to compose or offer ny other creed, to any person willing to be converted from aganism, Judaism, or heresy, if bishops or clergymen, should e deposed; if laymen, anathematized." The force of this ecree has, since its passage, never failed of its effect through- ut the Christian world. It was felt even in the latrocinian ssembly of Trent, than whose words, as if in self-rebuke of ll it afterwards did and uttered immediately on recital of that reed known as the Nicene, there could be none uttered more atholic or more sound. "This is the only and sole founda- on, against which the gates of hell shall not prevail." Than is creed, thus attested by the first four General Councils, the atholic Church knows no other as necessary to the commun- on of its locally divided parts, where nothing else, especially uch as would virtually change it, is imposed: and it may be ffirmed, she never has known any other. It is true, that to rotect that creed, or, to guard the faithful from whatever er- oneous tenets, different parts of the Catholic Church have ropounded other articles of belief, but not, if true to their atholic allegiance, as necessary to be believed for salva- ion; not as necessary to baptism; not as necessary terms f communion, as regards *the* faith, with other Churches. n recognizing, for example, by her nineteenth Article, he right of the Church to decide in controversies of faith, here was an allegiance to the Church Catholic acknowl- dged by the Church of England, and, therefore, it may be aid, by our own, which reduces all that was done regard- ng articles and homilies to such a municipal rank, as to nake it but subordinately and conditionally obligatory, even n subscribers. The rights of the Church Catholic were self- vidently saved. Her municipal articles are indeed truths ac-

cordant with the Scriptures, and in no wise in conflict with the creed Nicene; but she does not, as she dare not, impose them on other Churches as necessary terms of communion.

But the Catholic Church, thus propounding from the written word the essentials of truth, could not exist as a corporate body without a government, without maintaining the essentials of order; and her divine Master did not so leave her. As no society of men can adhere together without officers, so He had commissioned His Apostles: "As my Father hath sent me, so send I you;" and to assure them of their continuance, "Lo I am with you alway, even unto the end of the world." It was of old the challenge of Tertullian, "Let them produce the origin of their Churches; let them unfold the order of their bishops in succession from the beginning, so that the first bishop had some predecessor traceable to the Apostles. That which is rightly received may be rightly given." The same process which the Catholic Church employed to attest the essentials of her faith, she employed to attest those of her government or order. She well knew, for she was its keeper, what was contained in the written word. From that word she attested what she found, in the one case as in the other. That which there is none to deny, may be assumed as undeniable. Whatever the ingenuity or perverseness of the individual mind has persuaded itself to find in the written word,—for God has not so destroyed the human freedom of will as to make that word incapable of such perversion,—or whatever theory may have been assumed to account for the then existing state of the Catholic Church, the Church even in the sense of the whole body of those who professed the name and faith of Christ, the fact has never been called in question, that at the same time when she avouched, in the creed called Nicene, all that had been received as the essentials of faith, essential for those to be baptized, she had but one recognized principle as essential in her discipline. What was it? That, there being two classes in her membership, the clergy and the laity, no man could perpetuate the sacerdotal power who had not received the power of perpetuation. It is not necessary to refer to the names bishops, presbyters, and deacons, by which she distinguished her clergy. Such was the principle everywhere received at the time to which we have referred, and, without invoking the voice of the anterior period, from the Apostolic, no part of the great family of Christians can be shown, till the sixteenth century, which did not act upon that principle. The sacerdotal power could be communicated only by him who had received the power to communicate it. This is what is

known now, and it always has been, as the Episcopal succession. Whether it be admitted or not, as men of note have admitted, that the *names* but never the *offices* of bishop and presbyter were once and in Scripture interchangeable, the consequence is still the same. When he, who ordains another to the sacerdotal office, solemnly avers, that, in giving other power, he withholds the power of perpetuating that power, or of ordaining, and he who is ordained avouches his own receipt of power under that restriction, it defies human reason to say on what authority the claim, in such a case, of the right to ordain can be set up or established—the working of miracles being supposed out of the question. For, if it be said that between a bishop and presbyter there is no distinction, and that a presbyter has the right to ordain, then in such case, the person ordained was not made a presbyter, since mere names are inconsequential.

From these premises, the longer dwelt on from their importance as affecting our subject, it appears that the Catholic Church requires, as drawn from the Holy Scriptures, no other articles of faith, as necessary to be believed for salvation, as essentials for those to be baptized, than the creed called Nicene, with which indeed the Western creed called the Apostles' is identified, though in terms less accurate; that, in regard to order or discipline, she requires as essential, that he who exercises the sacerdotal office should have received it from one who had the power of communicating it, by himself having received the power of communicating it. It will follow, that the parts of the Church Catholic possessed of these essentials of truth and order, and imposing no other terms of communion, *a fortiori*, no corrupt ones, are entitled to communion with each other. It remains to be considered, whether the Church of Sweden is in this condition, entitling her to communion with our own and every other like part of the Catholic Church.

During the Middle Ages of Christianity, many corruptions of doctrine had, chiefly through the subtle-minded enthusiasts known as the schoolmen, crept into various parts of Western Christendom; although, as it is almost needless to say, unsanctioned by the Church Catholic, speaking through any legitimate General Council. Against these corruptions, the Church of Sweden, as did the Church of England, protested. When, after the seventh century, an earthly monarchy was set up in the western portion of Christendom, instead of that Apostolate, in the nature of a coparcenary, "*cujus a singulis in solidum pars tenetur*," founded by our Lord, the Swedish Church,

whose origin is to be dated from the eleventh century, felt the pressure of that monarchic yoke, and, in shaking it off, attacked the corruptions which followed the pressure of that yoke. Passing through the fiery ordeal which such a process would naturally involve, she found herself at the Council of Upsala, in 1593, able to declare her position as a member of the great Catholic body. At this council, "Olaus Martini (such are the words of its Swedish historian) read seven theses, presented by the prolocutor, on the Holy Scriptures, enforcing its divine origin, its exclusive honor as the only rule for faith and works. The Apostles', Nicene, and Athanasian creeds were acknowledged and confessed as expressions of the doctrine of Holy Scripture." In addition to these creeds, the Swedish Church also accepts the Augsburg confession of 1530 as the exponent of her protest against the corruptions of the Middle Ages. In like manner, the Church of England had propounded for her clergy, thirty-nine articles, and our own Church also, with one omission—some of those articles indeed embodying by repetition the Nicene Creed. To such of them as did not so embody that creed, it may be said, that the Augsburg confession led the way. "The Augsburg confession," says Bishop Bull, who, if any man, thoroughly comprehended its doctrines and character, "is deservedly called the most noble of all, for many reasons. At the time of its publication it was sanctioned by the common suffrage of Churches, academies, and, I might say, of all the Reformed divines. Nay, the Reformers of our own Church followed or imitated that confession, from which some of our articles are taken word for word; and the blessed Hooper, who was present at the Synod that framed our articles and homilies, and wrote many of the latter, quotes whole passages from Melancthon."

If such be the relation of the Church of Sweden to the Church Catholic, as to the essentials of truth, it remains to enquire, what is her relation as to the essentials of order; in a word, the Episcopal succession. It is in the providence of God, that temporal evils shall result in spiritual good. As in England, so in Sweden, the exactions of the Roman court had, long before the Reformation, stirred the blood of their kings, people, and clergy, and, as in the former country, so in the latter, the prince but responded to the general voice to cast out usurpations that had long borne heavily on the land. In Sweden it was no desire of Gustavus Vasa, in responding to the wants of his country, to touch the faith once delivered to the saints, or to break the ecclesiastical order which he found to exist throughout the Christian world, as transmitted from

the days of the Apostles. At the commencement of the sixteenth century there was no known community of Christians that did not recognize the visible Church of Christ to be framed on the principle that there was an order of men divinely commissioned to administer to the people in holy things; that of this order one class, who from the days of the Apostles had been termed Bishops, had alone received, and therefore possessed, the power of perpetuating their line and power. It is possible that Gustavus was strong enough to have practically shaken this principle; but neither his conscience nor his interest allowed him to do so. "This far-sighted prince," says Bishop Ryzelius, who has written in Swedish the history of all the Swedish Bishops, "had taken measures that Petrus Magni, on due election by the chapter of Westeras, should be consecrated at Rome, in order that there might be a canonically consecrated Bishop in the kingdom to consecrate others; so that, when the contemplated reformation of religion took place, the Papists should not have the power to reproach the Swedes with the want of the Apostolical or canonical succession, or rightly ordained priests. The King, in consequence, caused, in 1528, this Doctor Peter, thus consecrated with consent of the Pope, by a cardinal at Rome, to consecrate three Bishops. Three years afterwards, these Bishops consecrated the first Protestant Archbishop of Upsala." To these facts, attested by the monumental inscription penned by a Romanist on the tomb of Petrus Magni, by the records of the kingdom, by contemporary writers, the evidence is such that the voice of history might as well be dumb, if doubts may be raised on the truth of such consecrations. The Episcopal succession in Sweden, unless a trine consecration subsequently changed the case, does indeed depend upon the validity of a succession derived from a single consecrator. But, our Lord gave His commission to the Apostles, either as a college or as individuals. If as a college, there is no succession on the face of the earth; if as individuals, no law of the Church, for her own convenience, welfare, or security, however in those respects approvable, can vitiate the validity of that which is done in conformity with the original grant. The first of the Apostolical canons, whatever the age of those canons, which gives the first rule on the subject to the Church, "let a Bishop be ordained by one *or* two Bishops," sufficiently of itself declares the rule to be only an ecclesiastical regulation. In various portions of the Catholic Church, the rule has been regarded in no other light; and however ordinarily wise, has on urgent

occasions been foregone. Thus, even a Bishop of the Roman chair was ordained by only two Bishops, and the first Bishops of the converted Saxons in England derived their consecration from but one Bishop, without impeachment of validity. It is not without reason that the great canonist, Van Espen, who had occasion critically and closely to examine the subject, asserts, that "ecclesiastical history furnishes many examples of Bishops ordained not by two, but by one Bishop, and no man ever doubted such ordinations to be valid." It is not without reason, that a greater canonist than even Van Espen, our own Beveridge, when referring to the letter of Pope Gregory to Austin, advising him, who had no coadjutors, to consecrate other Bishops, concludes: "The consecration of a Bishop is true and legitimate, if performed by two, or even one, in a pressing exigency." That the Swedish Church, which was so concerned to possess it, has preserved the Episcopal succession, there is no reason to doubt. The language of the committee, contained in the *body* of their report to the last General Convention, that "we have no cause to believe the succession lost," was wise, because cautious. But, at least, it may be said, that where the civil laws of a kingdom combine with those of the Church, as they yet do, and have always done in Sweden, in producing a result, that result is little to be questioned; and the laws of Sweden, that a Bishop must always be consecrated by a Bishop, guarantees to Sweden the continuance of the Episcopal succession.

The claims, then, of the Swedish Church, as a legitimate branch of the Church Catholic, repose on her maintenance of the Catholic creeds, acknowledged always, everywhere, and by all, as expressed in the Nicene; and in her possession, *de facto*, of the sacerdotal power as bequeathed from the Apostolic times, in the commission of our Lord. Her faith in the Augsburg Confession avouches her Protestant character, as disclaiming the corruptions of the middle ages of Christianity. Her position thus defined, is preserved to her by a liturgic service drawn from those of the earliest times. Of sacraments, she accepts but two as ordained by Christ Himself: Baptism and the Supper of the Lord. Of the former, her liturgic service is in language closely allied, in sense identified, with that of the Church of England. Of the latter, the terms employed imply a belief in the real presence of its divine Institutor, but far removed from the doctrine of transubstantiation. Her aversion to that doctrine, as laughing to scorn the only two means of the knowledge of Himself, reason

and the senses, which God has given to man, is extreme. It does not indeed appear, that the present views of the Swedish Church on that subject cover more than the famous distich of Queen Elizabeth, and may coincide with those of our own Hooker, when he terminates what he says of the Continental differences, with the words, "What these elements are in themselves, it skilleth not; it is enough, that to me, who take them, they are the body and blood of Christ; His promise in witness whereof sufficeth; His word he knoweth which way to accomplish; why should any cogitation possess the mind of a faithful communicant but this: O, my God, Thou art true; O, my soul, thou art happy." Be it spoken with that awe due to the Being before Whom this globe, with all its mighty empires, hangs but as a crisped rain drop shivering on the threaded gossamer, God cannot reveal Himself to any created being without a mystery. But He will never propose a contradiction to all the faculties He has created in any intelligent being. That Jesus Christ eat Himself, body, soul, and deity, is such a contradiction; which, however in words professed—strange paradox—it is impossible to believe; scarce less so than to believe that it was a revelation from God that He had annihilated Himself. On the other hand, that God is really present in the meanest worm, is a mystery; and that He is really present in the water of baptism and the holy Eucharist in a manner different from His ordinary presence elsewhere is a mystery, but is not a contradiction. So that, when the Swedish Church, in the address before consecration of the elements, expresses herself, "Here is celebrated to-day the Supper of Jesus. Here is distributed and received under bread and wine, His body and blood in a supernatural and inscrutable manner, in remembrance of His death and the shedding of His blood," she employs language, which, in contradistinction to the Roman heresy, leaves the mode of the presence unsolved.

It will be, perhaps, but too apparent in this Article, that its writer has penned his remarks under the strongest convictions; the stronger because he would scorn to have it believed that the Protestant Episcopal, as she is called, or Catholic Church in these United States, is in the attitude of the Donatists of old. In theory, she is in communion with the greater part of Christendom. The question is, how, without compromising our dignity, and always supposing that the essentials of truth and order exist on both sides, as for sure they do, we may make the theoretic communion with the Church of

Sweden to be manifest to the world. And, not to weary the reader, I close with a summary of the whole argument.

Every particular Church in communion with the Church Catholic, is entitled to communion with every other particular Church in communion with the Church Catholic.

But, every particular Church that maintains the essentials of truth and order, and imposes no other, *a fortiori*, erroneous terms of communion, is in communion with the Church Catholic.

The Swedish particular Church is in this position, and therefore is entitled to communion with our, the Protestant. Episcopal Church.

Art. VII.—THE GENERAL CONVENTION OF MDCCCLIX.

We believe there were few present at the late General Convention in Richmond, who did not many times during its continuance feel that it was good to be there, and who have not brought away from it pleasant and profitable memories and fresh elements of hope and courage. The genial warmth of Southern feeling, in the exuberant kindness and unflagging interest that threw around it an atmosphere of sympathy and encouragement,—the deep religious tone that pervaded its action, and imparted earnestness, dignity, and elevation to its proceedings,—the calm consciousness of strength, that gave it independence and boldness, and enabled it to rise in some good degree to the true measure of its work and its responsibility,—the real harmony and mutual confidence, so manifestly not the cover of secret discord and hidden rancor, but the natural fruit of an inward oneness and consent,—the hearty zeal, that carefully sought and eagerly welcomed opportunities of useful and aggressive endeavor,—stamped upon it a character which, we think, will make it long memorable in the Church, and assign it a conspicuous and honorable place among the meetings of our great triennial Council. The late General Convention was eminently practical; and in this quality, if we mistake not, lay its especial value. It was not a company of theorists, but of workers. There were in it fewer than usual of

> "The spider saints, that hang by threads
> Drawn from the bowels of their heads,"

and fancy that the weal of the Church and the salvation of the world are involved in the success of some idea, dogmatic, ritual, philosophical, which has swelled into an utterly disproportionate magnitude and importance in their own brains, and which it is their fancied vocation to transfuse in all its imaginary preëminence into other minds. There was scarcely an abstraction started during the session. The great question, well nigh the sole question, was, the work to be done, and how to do it. It did not abound in talkers. There was, we think, less than the usual amount of speech-making; and the speaking was better in quality, because it seemed to be spontaneous and unpremeditated, the genuine utterances of men who spoke because they had something to say; and not those frothy and

wearisome declamations, in which self is made plainer than the theme, and the talk is in inverse proportion to the meaning. There were specimens of eloquence, lay and clerical, of which any assembly might be proud, words that touched men's hearts, and nerved them to resolve and to act; but there was a happy paucity of those artificial harangues, which, according as they are dull or brilliant, convince men of the stupidity or self-conceit of the speaker, and of little beside. Sir Francis Palgrave has acutely said, that in modern times, the Wittenagemot, the Saxon assembly of the wise, has more and more degenerated into the Parliament, the talking-meeting of the Normans.

When we said above, that the late General Convention was distinguished by its eminently practical character, we meant that its action tended strongly to an increased activity in the Church's appropriate work of "breaking down the kingdom of sin, Satan and death," and the promotion of the reign of truth and righteousness in the world. It made few laws. It originated no great measures. It inaugurated no new line of policy or of action. Outwardly, it will not be an epoch like '89 or '35. Measured by this standard, it may even be pronounced peculiarly idle and barren. Nevertheless, it *was* an epoch, and so, we trust, the Church will mark it,—a most honorable one,—as it were, her coming of age, the attainment of her majority, when she "put away childish things," and left off the inferior though necessary work of manufacturing Canons and feeling out slowly and timidly her appropriate course and policy, and, with a good and sufficient set of laws to govern her operations and conserve her interests and well settled and carefully defined principles and rules of action, went forth to do with freedom, with confidence, and with energy, the great and honorable work her gracious Head has devolved upon her, of making His name known upon earth, His saving health unto all nations. It is a gross mistake to suppose that the use of such an assembly as our triennial Council is bounded by its immediate and tangible results, its positive acts, the plans it has originated, the machinery it has set in motion, the laws it has enacted, in fine, by anything that visibly transpires within its walls, or is comprised within the covers of its Journal. It is the spirit of the Body, too ethereal, subtle, imponderable, to be computed or stated in words, that is its real life, and that does the chief and far the noblest portion of its work. The Council is the great heart of the Church, into which comes pouring from every limb and member, from the remotest extremity, the slenderest fibre, the

tide of the common life, as into a central reservoir, to be defecated, reinforced, revivified, and sent forth again in streams of fresh sweetness and power, to invigorate and renew the system. It is just because the spirit of the late Convention was noble, and healthful, and strong, that we think well of it, and augur from it results which, we believe, will make it a lasting praise. Canon-makers, who might seem to look upon the Church as little else but a skeleton of laws, and a Convention as only an occasion of scraping the bones and stringing them together, unable to excite much interest in their favorite business, may mourn their occupation gone, and, like the makers of Diana's shrines, complain that their craft is in danger. But we see in it only an indication that the Church has risen to a higher platform, and given itself to a grander and more useful work.

For the first time, our great Council has now met on the south side of that line which divides our common country in regard to the institution of slavery, and on ground which that institution occupies. And here, in the midst of the fearful agitation which a wretched outbreak of fanaticism excited during the very period of its meeting,—a fanaticism, that, in the cool retrospect of its deeds of violence and blood, and in the immediate prospect of the terrible retribution which its crimes have provoked, can yet calmly boast "the peace of God which passeth all understanding,"—it discharged its functions in peace, giving no offense and receiving none. The fact is notable and significant, and we would the country and the Church may mark it. Amidst the upheaving billows, no ripple stirred the Church. What could more distinctly mark it as "a kingdom not of this world," "a kingdom that cannot be moved?" "The waters roar, and are troubled; the mountains shake with the swelling thereof. There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." The Church, the cement and security of the nation, knowing its duty as the Church, and its limits, and keeping itself within them with a calm dignity and a conscientious steadfastness—this was the lesson, a lesson most needful to the nation, and the Christianity of the nation; and God in His wise providence sent His servants where that lesson would be the most unequivocal and emphatic. They have reason to thank Him that they had grace to be true to Him and to their own mission; and that, while others, ignoring that essential department of sound ethics, the limitation of human responsibility, less tolerant and patient in dealing with evil than the Lord whom they profess

to serve, have, in their eager haste, cut asunder the ties of religious fellowship, and from being bands to hold the country together, have become fierce repellencies to rend and divide it,—we remain united and harmonious, alone, alas! of all the larger religious organizations in the land, capable of fulfilling, and effectually fulfilling in fact, an office second in dignity and value only to the work of saving men, as the conservator of the nation, the symbol of its oneness, the network that covers it all, and holds it all in a loving and impartial embrace. In how commanding and advantageous a position we are thus placed, we shall do well to consider, and not less how solemn the duty, how momentous the responsibility that attach to it! The heart of the nation is turning to us with gratitude, with respect, with confidence, with hope. Never was our eminence in this regard more conspicuous than now. Our recent Convention and its attendant circumstances have lifted it strikingly to view. The heart of the nation asks itself, Is not this indeed the Church of God? The heart of the nation is being quietly leavened with a spontaneous, irrepressible consciousness that it is the Church of the nation. And we have but to be faithful to God and to ourselves, to hold our principles firmly, and do our work bravely, to be in due time the nation's Church in fact, and not only toughen and brace the bonds of its civil union, but gather its now discordant and warring fragments into the spiritual unity of the "one Lord, one faith, one baptism." We believe in "one Catholic and Apostolic Church;" and we rejoice at every milestone we pass on the way to its fuller manifestation.

The religious tone of the recent Convention was very noticeable. We do not mean to intimate that former Conventions were not religious, but we may well rejoice that this was more visibly and consciously so. The attendance of the members on the daily prayers was more numerous and punctual. There were in town, besides, multitudes of devout men and women. The Virginians have long been in the habit of making their own Diocesan Conventions a spiritual festival. And they hailed so august an occasion as the coming among them of the National Council, as an opportunity of rare privilege. The sittings, the meetings of the Board of Missions, and of various societies connected with the Church, were attended by unprecedented numbers. The people were never weary, never satiated. The interest was as fresh the last day of the session as the first. On the Sundays and special services that occurred, the Churches were crowded. The voices of the worshipers blended "like the sound of many waters, as the

voice of a multitude," and *Gloria in Excelsis* and Old Hundred sent up their notes with thrilling power. The spirit of religious faith and earnestness was, throughout all the proceedings, also, we think, unusually manifest and influential. The religion of Churchmen is usually very undemonstrative. All the more genuine we believe it for that reason. It is not given to talk, and in its extreme dislike of pretension, eschews rather than welcomes any open disclosure of its inward workings. And we say that the late gathering of the tribes at Richmond was eminently religious, not because it said so, not because it talked like a Long Parliament, not because religious words and phrases were often on its lips, but because it acted with the earnest seriousness of men who feared God, and under the regulating and animating influence of a living faith, that warmed their hearts, and set their hands in motion. The presence of a deep, manly, conscientious piety, the actuating spring, the regulating safeguard of the body, was throughout delightfully evident, working in those natural, simple, unconscious forms and expressions, which are the best evidences of its reality and healthfulness, chastening the tongue into reverence and charity, and absorbing all inferior motives into a controlling purpose to do all to God's glory, —not in grimace, or profession, or studied sanctity, but in frank avowal and cheerful action.

The religious feeling of the body may be said to have culminated in that wonderful scene which ensued upon the unanimous vote to request the Bishops to nominate two Missionary Bishops for the far West,—a scene which none who were present in it will ever forget, or cease to cherish among the richest recollections of their lives. The deep emotion had been previously gathering, and at last burst forth with an irrepressible force. Yet, it was not that a great thing had been done,—a specially great thing. The action was not unprecedented, nor the unanimity singular. The rock was smitten, and the water gushed out. The fire kindled, and men spake with their tongues. Men sang, because they could not but sing, and prayed, because they could not but pray. Nothing was ever more entirely unpremeditated and spontaneous. "I had never thought to be so near to heaven in this life," said one. Eye looked into eye with brotherly confidence. Hand grasped hand in brotherly communion. Differences were forgotten; prejudices melted away in the menstruum of devotion. It was the presence of the Holy Ghost, the Comforter. So all felt with a glad awe. Faces that had stiffened in the stern warfare of life relaxed. No eye was dry. The staid old

Church, whose iron forms, in the popular estimation, are wont so to imprison devotion, was all aglow; and yet, she found in her own old forms the ample vent of all that was swelling in her bosom. None wanted anything new. Still, the old was better. The *Gloria in Excelsis*, the last prayer of the Institution Office, read by the venerable President; who wanted anything more? who would have had anything else? We cannot but think that the Bishops who have been sent forth with the Pentecostal dew of this scene upon them, have gone with an especial blessing. Nor can we desire anything better for the Church, than that the dispersing members may have carried the spirit of it to their homes and their labors. Nothing, we are persuaded, would go further to make our Jerusalem a praise in the earth.

The harmony of the late Convention was remarkable. There were differences, and they were freely uttered; but never with acrimony, or to the disturbance of good feeling. There was no rankling sore to carry away, nor humbling occasion for subsequent retractation and apology. The courtesy of gentlemen and the charity of Christians ruled universally. But, whatever differences arose, it was pleasant to see that they rarely originated in the spirit of party, or were, to any considerable extent, influenced by its operation. Its slight occasional efforts to make itself heard, did little else but prove the extreme attenuation of its vital powers. Its "speech was low out of the dust, and its voice as one that hath a familiar spirit, out of the ground." It died away, and, to its credit be it spoken, it died away good-naturedly, whether on the one side or the other, as though it were not sorry to give up the ghost. It was not suppression, but subsidence; it was not put down, it died spontaneously. And is it not so, that the ugly thing is indeed dying of sheer inanition, in spite of the efforts of a few rancorous and ill-tempered prints to keep it alive? The extravagances of opinion and practice that grew out of the Tractarian movement have nearly passed away. They that were not of us have gone out from us; and some of them, finding that they have sold their birthright for a mess of pottage, are coming back with a harvest of sad, profitable, monitory experience. On the other hand, those whom alarm and disgust, or some peculiarity of temperament or of training, had led to an opposite extreme, are gradually growing into truer and juster views. We think the tone of Churchmanship in the Low Church party is perceptibly rising, has risen more than itself is aware of. We hope our brethren of that side will not be offended or alarmed. They are far enough from

any dangerous altitude. We trust the happy work will go on,—we think it will,—till by and by, extremists on the one side and the other will be left in a harmless insignificancy, and no differences remain but those which the different structure and history of human minds will always occasion, a more or less in reference to things held in common, which High and Low Church may serve as convenient terms to designate. And then, if the Low Churchman will cease to suspect the High Churchman's fidelity to the Gospel, and the High Churchman to call in question the Low Churchman's loyalty to the Church, and both be careful to give no occasion for a suspicion of the contrary, "Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the West; they shall spoil them of the East together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them." "The Lord hasten it in His time."

The late General Convention we are happy to regard as a contribution to this good result. In the beautiful words of the venerable Bishop of Virginia's closing address,—"We feel that one thing at least has been increased among us—the best of all things—that charity that never faileth, that will never fail till the heavens pass away. We feel that Bishop has been drawn nearer to Bishop, minister to minister, and layman to layman, by this our working, and that the bonds of our union have been strengthened. Voices from the East and the West, the North and the South, have all been heard in unison, speaking the same things, declaring the same Gospel." The pulpits of the Churches were filled by men of various schools, but we greatly doubt if the hearers could often distinguish the preacher's ecclesiastical proclivities. In debates, in votes, in the doings of the Board of Missions, men of opposite sides were frequently seen side by side, in opposition to other men of equally variant preferences. It was especially pleasant to see Bishop Meade presiding kindly in the meeting of the General Sunday School Union and Church Book Society, which, a few years ago, he rebuked with so much severity. And a depository of the Society is established in Richmond. We are happy to perceive that he thought this not inconsistent with his position as the President of another Society, established in rivalry of it, and with the avowed design of counteracting its errors and divergencies. The existence of that Society we cannot but lament. We can have no sympathy for it or any other founded on a principle of elective affinity, and intended to represent and promulgate the ideas of a party. They seem to

as unchurchly and divisive. But we would not speak severely of them. Let them do good if they will, and live out all the days of their appointed time. We do not think it will be threescore years and ten. On the whole, there were in the late Convention unmistakable evidences of the decline of the spirit of party in the Church, and we are persuaded that its influence will accelerate the decay.

A lively interest in the progress of the Church, and in the various enterprises and instruments by which its work is to be carried forward, was a marked, and, in our view, a most honorable and promising characteristic of the Convention. For the first time in our synodical history, we believe, it became predominant, the leading idea, the main occupation. Heretofore, the time of the Convention has been chiefly occupied in making Canons, for the most part, too, for the not very creditable purpose of restraining and keeping in order unruly Bishops and Presbyters,—a large part of them to lie a dead letter on the pages of the Journal till the next triennial meeting, and then to be tinkered, and consigned to another three years' repose. The active work of the Church has come in only to fill up the interstices, and then has shown its face timidly, as though afraid of being counted an intruder. It was not so on the recent occasion. The thought of making the Church efficient, augmenting its activity, adding to its working power, so as to put its apparatus of action into a state of greater perfection and efficiency, was uppermost in men's minds. In one way or another the theme was continually coming up, and always met a cordial welcome and an appreciative entertainment.

The Board of Missions ran parallel with the Convention, and continued its sittings from day to day, till almost the close of the session. Its meetings were uncommonly full, and constantly drew large numbers of interested visitors; and the speaking was animated and earnest. And though there was sometimes sharp collision of opinions, as in the protracted debates on the Greek Mission and an Episcopate for Japan, it was never discourteous or unkind, and the various speakers differed not in principles, but in their application, and bore themselves like men who fought, not for victory, but for truth. The decision on both subjects will, we believe, be ratified by the general sentiment of the Church. It would be a sad error, alike a blunder and a wrong, to forsake the veteran, who, for so many years, and with so much credit to our country and our Church, has upheld our banner in the city where St. Paul of old preached to the Epicureans and Stoics. And, however

right the general principle, however well sustained in its practical working by the testimony of experience, to most men it could not but seem premature to provide an Episcopal head for an enterprise as yet purely tentative, not yet strong enough to show itself in its true character, existing only in concealment under the wrappings of a disguise.

But the Convention itself was also the scene of much lively discussion on topics pertaining to Church work and Church expansion. Such was the debate that ended so sublimely, on the appointment of Missionary Bishops, beginning in some diversity of sentiment, and terminating in such a melting unanimity. The result is one which, we are sure, the whole Church will hail with gratitude and satisfaction. That must be accounted a memorable Convention which has added six Bishops to the number, and so many of them for Missionary work; which witnessed the consecration of five and the election of three, good men and true, proved by past service, to take the place of the fallen, to hold up the hands of the failing, to go with the wave of advancing population to new regions, and encounter error and wickedness, in their foulest and most pestiferous forms, in their chosen fastnesses. One excellent brother selected for the work, has, indeed, declined the appointment; not from a faint heart, or an unwillingness to "endure hardness," as none who know him will suppose; but for reasons, which, whatever others may think of them, are doubtless held as conclusive by him in all good conscience. The appointment was but justice, in requital of an acknowledged mistake. And to the actual occupant of the field we can wish nothing better, than that, to the advantages of youth and bodily vigor, which in larger measure he brings to the work, he may add the spirit of him whose place he takes, to be all that the Church asks, and the claims of the immense and difficult field which is committed to his charge require.

Deeply interesting as were these occasions to all who participated in them, greatly more so must they have been to the venerable pioneer, who, for so many years, has led the van of the advancing host on our Western border, and who now, in his green old age, with the thanks and benedictions of the Church clustering about him, is laying aside his Missionary staff for quieter and gentler labors. Nor is it without deep thoughts of heart, that we find ourselves, by what we cannot but regard as a happy though unsought coincidence, in view of the rapid and wonderful spread of our Episcopate, and of the fact that, on the consecration of the remaining Bishop elect, not one rood of ground in all our great republic will be left with-

out Episcopal supervision, writing these words on the anniversary of that day, when, seventy-five years ago, our Episcopacy had its birth in the humble Oratory of Bishop Skinner, on the bleak shore of Northern Scotland. Surely, in view of what three quarters of a century have done, we may well cry out, "What hath God wrought!" "What am I, and what is my father's house, that Thou hast brought me hitherto?"

Scarcely less memorable as a sign of the times, was that lay movement, so pregnant with possible good, if vigorously acted out so rich in real. The noble speech of Mr. Ruggles that led it on, will not soon be forgotten, or the warm response from many quarters with which it was seconded. If the laity of the Church will indeed feel and assume their true position as "fellow helpers unto the truth," it will inaugurate a new and better era in our Church affairs. There are certain departments of Church work which none can execute so well. Their practical knowledge of the world, their influence on others in the various positions which they fill, their exemption from all surmise of acting for professional aggrandizement, qualify them to work for the Church in many branches of activity, with greater success than clergymen. The beauty of this movement lay in its entire spontaneousness. It was not urged upon the laity; it sprang up among themselves. It was their own measure; and the Church looks on with deep interest in it, in hope to see it as fruitful in its result as it was generous and free-hearted in its origination. Hitherto, the laity have confined themselves chiefly to the narrow limits of their respective parishes, mingling in the general operations of the Church only as members of General and Diocesan Conventions, or of various boards and societies. If now they shall feel that they, in their own spheres, may work directly for the furtherance of the great general interests of which the Church has charge, fresh life-blood will be poured into her veins, and the day of her triumph be brought near.

The Committee on the State of the Church, too, departing from the usage which has made it little more than the receptacle of Diocesan statistics, brought in resolutions in favor of a more liberal, general, and systematic giving, which, after an animated debate, with some modifications, were adopted, and ordered to be read in the Churches.

The Society for the Increase of the Ministry was kindly greeted, and cheered on its way by the expression of a warm and wide-spread interest in its design. How pressing the want is which it aims to relieve, voices from every quarter were ready to declare. Men, qualified and earnest men, to do

the Church's work accumulating on her hands far beyond the power of her existing agencies, are universally proclaimed her great necessity. Such a society as this, so broad and catholic, so free from any local or partisan narrowness, if it be liberally sustained, may do much to relieve it. By far the most hopeful effort looking in this direction, that has yet been put forth, it asks, and its reception at the late General Convention emboldens us to believe that it will receive, that generous support which will secure its permanency and success. Doubtless, there is everywhere much latent ability and devotion hidden under the veil of poverty and unfavorable circumstances, that needs but the fostering hand of timely sympathy and assistance to be brought to light and made available. An enterprise that undertakes this work on a scale somewhat commensurate with its magnitude, ought not, will not, we are sure, lack the support it solicits and deserves.

The General Sunday School Union and Church Book Society, rescued from impending ruin at the preceding General Convention, gave a good account of itself at this. It has faithfully redeemed its pledge. Its pecuniary affairs have been judiciously and economically managed. It has greatly enlarged its issues, and is now doing much to aid efficiently in the vitally important work of caring for the lambs of Christ's flock, and providing the Church with a wholesome and useful literature. The evidence of revived and growing vigor in this arm of the Church's service cannot but afford consolation and encouragement to all who seek her welfare.

We have dwelt upon this topic of interest and activity in the Church's outward work, because it was honorably characteristic of the recent meeting of her great Council, and because we would fain add our influence, whatever it may be, in favor of the opinion we have ventured to advance, that to invigorate and enliven it ought to be the prime end and aim of these august and solemn triennial assemblings. When we look at the immense extent of our territory, the teeming population with which portions of it are already filled, the immense influx of foreigners of every name and creed, the rapid strides of a baleful superstition on the one side, and of a coarse and boastful infidelity on the other, and the countless multitude of conflicting sects that are struggling for ascendancy, to say nothing of the condition of the broad world beyond, to so wide an extent lying in wickedness and unbelief, and remember that in the Church of God alone are knowledge, virtue and holiness for individuals and communities, we ought to feel how vast and fearful is the responsibility that rests upon us, as the

depositary and dispenser of such treasures, and hail with joy every quickening of the consciousness, every stirring of activity, which promises a better fulfillment of our duty for the time to come. That there were such signs in the late Convention, is, therefore, a ground of rejoicing to every lover of the Church and of mankind.

The Memorial Question, as it is commonly called, which excited so much interest in 1856, came up in a less attractive form in 1859. We were never of the number of those who greatly felt the need or anticipated the benefit so much dwelt upon by its friends. In our view, what has been called the rubric of common sense was amply sufficient to meet the real necessity; and all beyond it could be nothing but a contribution to disobedience and disorder. The Church, obviously, never could have intended to insist upon an interpretation of her laws which would require her ministers to do things impossible, grossly ill-timed, or ridiculously unfit; and no man but a hide-bound formalist or a simpleton ever so understood her. The liberty that was really needful, every man, be he High or Low Churchman, took, and with a clean conscience. This was enough, we believe. But it was thought that a declaration of the extent of this liberty on the part of the Bishops would be useful, and so one was sought and obtained. What good has come of it we do not see; but there has been a manifest increase of irregularity and mutilation. The opinion is not law, but exposition of law; yet it has enough of the air of law to ease the consciences of those who desire to do things of doubtful legality with a decent show of deference for authority. It was said upon our pages, three years ago, that the "opinion of the Bishops will have the moral force of law, while the absence of formal enactment, and the vigilant watchfulness of conservative men, will save the Church from dangerous innovations." The former vaticination is abundantly fulfilled; the latter but slenderly. What the Bishops have said is made the pretext for every man to do what he pleases. We do not say that the Bishops so meant, or that this is a fair construction of their words. To say that the different parts of the Service may be separated, and used at different times in the same day, is not to license the total omission of any of them. Yet this is done, we fear, and the opinion of the Bishops alleged as the justification. We must say plainly that such an interpretation seems to us a reflection upon a man's intelligence or his honesty. Where then is the benefit? Honest and upright men do as they did before. Others,—we will not call them dishonest,—we do not believe that consciously and intentionally they are

such,—self-indulgent men, men of expediency, men of what they call broad notions,—contrive to find in them an apology for such curtailments as suit their convenience, their taste, or their indolence, until God's heritage is in danger of becoming "a speckled bird," and the goodly raiment in which the wisdom of old times clothed our worship is turned into a Joseph's "coat of many colors."

The Lower House in the late Convention, impelled by these views, petitioned the Right Reverend Fathers of the House of Bishops to take their former opinion under consideration again, and, by modifying or altogether recalling it, to remove the causes of mischief which experience had shown it to contain. In the discussion of the subject, freedoms of remark were indulged in, which were thought, if not to indicate, at least to resemble a want of due respect to those "who are over us in the Lord." The disrespect, we are satisfied, was no more than apparent. There is no deeper sentiment in the hearts of Churchmen than that of respect for the Episcopal Office, and of affectionate reverence for the individuals by whom it is borne. The freedoms in question are simply the fruit of that liberty of speech and independence of judgment and action which are characteristic of our country. It will be well for us, however, while always declaring our sentiments with a manly openness, to take heed that our speech be seasoned with grace. The Bishops did not listen to the petition, and so the matter remains as it was.

But while no immediate change was effected—perhaps none was really expected—we are not without hope that an impulse was given which will ultimately obtain something better than a mere abandonment of ground which experience has shown so liable to abuse. What we want is no such hybrid quasi-legislation as that into which the Bishops, without foresight of the evils that have followed, far less with the design of producing or allowing them, have been drawn. We want provision by law, so clear that it cannot be misunderstood, so made that its authority cannot be questioned, to meet the necessities of the case. We are by no means inimical to rubrical relaxation in cases that really call for it, if it only obey some rule, and rest upon some satisfactory basis. And if the rubric of common sense is not enough, let there be a law which none can easily misunderstand, or without flat and conscious transgression fail to obey. We are not of the number of those whose conservatism is of that iron sort, which, for fear of innovation, would shrink from doing what the welfare of the Church demands; nor can we see the sense of

going forever without things which all desire, for fear that some persons should take advantage of the movement to attain them, to aim at things which we should deprecate as mischiefs. We yield to none in loyalty to the Prayer Book as it is. We do not desire to see it materially altered. We do not think the time has come for a general revision. We do not know that it ever will. If such a time were ever to come, we have a distinct notion of certain little things that might be advantageously done. But they are little things, and we are content and thankful without them. Meanwhile, it seems to us that without touching the substance of the book, by regular legislation, in the shape of an appendix, the wants of the Church might be adequately met, the clamor for liberty, so far as it rests on substantial reasons, quieted and satisfied, and the errant vagaries of unstable souls kept within bounds. And is it not better to do this now, when the wholesome aversion to change is a safeguard against all excess or precipitancy, than to hazard rude and extensive changes in some rash hour when the restraints of prudence shall be less effectual?

What we most need seems to be a third Service resting on some better authority than Diocesan appointment, prescription or connivance; a Service for new stations, where the Prayer Book is not familiar, and for occasions when the full Morning or Evening Prayer cannot be performed with propriety and good effect; and a greater number of Occasional Prayers and Thanksgivings—a Prayer for Missions, for the Increase of the Ministry, for Travelers by Land, a Thanksgiving for the Recovery of a Sick Child, and others. We have often wished there were a Prayer for Dying Persons, that did not compel us to pray for their restoration when it is simply asking for a miracle, and have been tempted to use the Commendatory Prayer in the Visitation Office,—should have used it, if we had not believed that "to obey is better than sacrifice, and to hearken than the fat of rams." In rural congregations, where it is impossible to get the people together in the morning, it might be well if during the season of Lent it were lawful to use the Litany in the afternoon. The rubric which simply orders its use on certain days, certainly does not forbid the Church to authorize its use on other occasions. The English rubric meets the want. What wisdom there was in the change, we have never been able to discover. We might speak of the Calendar, which has ever seemed to us one of the weak places of the Book; but to change this, would fall beyond the purview of the provisions we contemplate; and, desirable as we feel it to be, we

might hesitate to advise it ourselves. The Calendar lessons were altered at the American Revision, and the work seems to have been done with less care than its importance deserves. Portions are retained which are not very edifying for public reading, and others excluded, we should imagine, by an oversight. The twentieth chapter of Ezekiel, which supplies the first lessons for both parts of the day on one of the Sundays in Lent, is wholly excluded. The portions are very unequal, and the breaks oftentimes capricious. However, let the Calendar go. If the next General Convention will make provision for the other wants we have mentioned, we think the Church will have reason to thank it. But let it be by a law duly enacted, and so plain that "the wayfaring man, though a fool, need not err therein;" and let it leave no indefinite margin of debatable ground, in which disloyalty, laziness, and insubordination may skulk under the cover of a real or alleged ambiguity.

The late General Convention was distinguished by its moderation in the usually favorite business of Canon-making. Yet what was done in that way we think was done well. The failure to establish a Court of Appeals we cannot but regard as fortunate. The able, learned and excellent gentlemen, who advocated it and some similar pieces of legislation in years past, seem to us to be misled by their professional tastes and habits, and the notion of a closer analogy between civil and ecclesiastical affairs, than actually exists. Their well-meant, but ill-directed efforts, if successful, would saddle the Church with a cumbrous and complicated system of laws, which would fit upon her like Saul's armor upon David. Let the Church continue to say "I cannot go with these, for I have not proved them," and stick to her "five smooth stones out of the brook." Let her laws be few, simple, intelligible, easy to execute, expeditious in terminating controversies. The repeal of the Canon for the Adjustment of Difficulties between Ministers and their Congregations, was wise. The law was well nigh impracticable, and almost never resorted to. The whole matter is judiciously relegated to the Dioceses, and in them will ordinarily be better disposed of by paternal counsel than by legal force. The same thing is, to a great extent, true of the delicate and troublesome subject of intrusion, Parish bounds, and the formation of new Parishes. The new Canon leaves it first to the Diocesan Conventions, in the case of their neglect, to the Bishops and Standing Committees, and in the neglect of both, to a rule which is perhaps as equitable and convenient as any that can be devised. If any Diocese does not like it, it has

but to devise one of its own, or if it thinks it better to be without any, it can accomplish this by enacting some general law which shall do little more than supersede the rule of the General Convention.

The great Canonical work of the session, however, was the adoption of the Code, as it was carefully prepared by the Committee of able gentlemen, to whom by the preceding Convention the work had been entrusted. The result of their labors is the reduction of our Canon law from the obscurity and confusion into which the changes and modifications of a series of years had thrown it, into a lucid and systematic order, that will greatly facilitate its comprehension and use. The whole law of the Church is thus clearly presented under appropriate Titles and Sections, in which, her various enactments being disposed according to their relations and affinities, the different provisions are easily seen in their mutual bearings and limitations. For so troublesome a work so well executed, the Church owes them thanks. And now, if she will only let her law alone till we have time to find out what it is, and test its practical operations fairly, her ministers and members will have reason to thank her also, and rejoice in their emancipation from the perplexity of seemingly conflicting requirements, and the confusion of changes so numerous and frequent as to be liable to be overlooked and forgotten. We are inclined to believe that whatever defects there may be in the new Code, it will be better to bear with them for a time; and that if no alterations are made in it for the next twelve years, it will conduce to the peace and prosperity of the Church.

The case of the Bishop of New York is a subject of such delicacy that we touch upon it with much reluctance. We mean to speak of it with tenderness, but with sincerity. Far be it from us to add a needless pang to any sufferer, or to aggravate trials, hard enough to bear, by a harsh and unfeeling severity. We pity him, but we love the Church more. If relief could have been extended to him properly and safely, we should have rejoiced. It was not thought possible; we so believe, and we acquiesce. His petition, we believe, few read without a feeling of sympathy and commiseration. But a cool examination of it, and such they who were to make it the ground of their action were of course bound to make, could find in it no very ample acknowledgment of past faults, or sufficient security against future mischiefs. So the Bishops judged, and the mass of the Church and the public confirm their judgment. It is now a considerable number of years

since a Canon was passed to enable a suspended Bishop to resign his jurisdiction; and if the Bishop of New York had thought proper to avail himself of its provisions, we have little doubt that his sentence would have been remitted, and he placed in the same position which his brother of Pennsylvania occupied during the closing years of his life, a position, as it seems to us, far more dignified and comfortable than that of a Diocesan exercising his functions under restraint, by sufferance, and in dependence upon one officially his inferior,—oftentimes debarred altogether. Reflection, we trust, may satisfy him and his friends that this form of relief, the only one which the Church is likely to accord, is also really the kindest and most effectual to himself. For ourselves, we shall rejoice, if before another General Convention shall assemble, all objections and hindrances shall so completely vanish, that such mercy as can safely be extended to him shall be bestowed with the unanimous and hearty approval of the Church; and so, his gray hairs, relieved, as far as may be, from the dishonor that rests upon them, be permitted to go down to the grave in peace.

There is another Bishop of the Church, whose affairs have unfortunately claimed the attention of the General Convention at its last two sessions, with such unenviable notoriety as to preclude all charge of indelicacy in speaking of them here; and whom, if we could hope that our words would have weight with him, we would entreat with all the urgency we can command, to put an end to the unseemly strife, and take up his residence where the law of the Church, the plain dictates of propriety and duty, and his own highest honor and usefulness require it to be, amidst the flock of whom the Holy Ghost has made him the overseer. Non-residence was for centuries the plague and disgrace of the mother Church, and we hope the American daughter will never excuse it on any plea of abundant labors, or for any purpose of personal convenience and profit. The golden moment, alas! has been let slip, when compliance might have worn an appearance of grace and generosity. But every day that it is delayed it grows of less value, and loses something of its efficacy and power to atone for past omissions, and shed a healing and pacifying influence on the future. We believe it to be the part of true friendship for the man, as well as of fidelity to the authority and welfare of the Church, to speak plainly on this subject; and we think that in so doing we have violated no law of charity or of respect for men in eminent place.

We have finished what we had to say of the General Convention of Richmond. The name awakens agreeable thoughts that will cling to us long, and we recur to it with pleasure. Seated in queenly beauty on hills that look out upon the river on whose banks the Church first found a resting place in this Western World,—one, crowned with the humble fane whose walls once rang with the impassioned words of the Churchman, Patrick Henry, for freedom and independence,—another, with the statue of that other Churchman, George Washington—the noblest work of the kind in the land—looking down upon its citizens in their daily walks,—the home and field of pastoral labor of the Apostolic Bishop Moore,—"Peace be within thy walls, and prosperity within thy palaces. For our brethren and companions' sakes we will wish thee prosperity."

CORRECTION.

PHILADELPHIA, October 3d, 1859.

THE REV. DR. RICHARDSON, D. D., EDITOR, &c.

DEAR SIR,—In the Article on the late Bishop Doane, in the October Number of the Church Review, it is said, "He (Bishop Doane) united with the Rev. Mr. Upfold (now the Bishop of Indiana) in organizing what is now St. Luke's Church, the first Services being held in a watch-house."

This is a mistake. St. Luke's Church was organized and founded by myself, in October, 1820, before Bishop Doane was in Orders. Our place of worship was "an upper room" in a building used as a watch-house, on the corner of Christopher and Hudson streets, which we continued to occupy until June, 1822, when the present St. Luke's Church was consecrated. Bishop Doane was Ordained Deacon in Christ Church, Ann Street, in 1821, in company with the Rev. Lawson Carter, now of Cleveland, Ohio. I read prayers at this Ordination.

In June or July, 1822, the Assistant Ministership in Trinity Church, vacated by the removal of the late Bishop Wainwright to the Rectorship of Grace Church, was filled by the temporary appointment of Bishop Doane and myself, I continuing Rector of St. Luke's Church, and he becoming my Assistant Minister in that Parish, officiating once every Sunday, without salary; I, as an equivalent, discharging all the parochial duty of an Assistant Minister of Trinity Parish, in addition to officiating once every Sunday in the same, leaving him free to conduct the Select Classical School on which he was engaged through the week. This was the nature of Bishop Doane's connection with St. Luke's Church.

With a view to accuracy, I have to ask of you the favor to correct the mistake into which the Author of the Article on Bishop Doane has fallen, in the remarks which I have quoted.

Truly and very respectfully your friend and brother,

GEORGE UPFOLD.

AMERICAN ECCLESIASTICAL HISTORY.

EARLY JOURNALS OF GENERAL CONVENTIONS.*

APPENDIX

[To Journal of Convention of 1789.]

CANONS,

For the Government of the Protestant Episcopal Church in the United States of America, agreed on and ratified in the General Convention of said Church, held in the City of Philadelphia, from the 29th day of September to the 16th day of October, 1789, inclusive.

Canon I. *Of the Orders of the Ministers in this Church.*

IN this church there shall always be three orders in the ministry, viz. Bishops, Priests and Deacons.

Canon II. *Certificates to be produced on the part of Bishops elect.*

Every Bishop elect, before his consecration, shall produce to the Bishops, to whom he is presented for that holy office, from the Convention by whom he is elected a Bishop, and from the General Convention, or a committee of that body, to be appointed to act in their recess, certificates, respectively, in the following words, viz.

Testimony from the members of the Convention in the state from whence the person is recommended for consecration.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear testimony on this solemn occasion without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, for which he ought not to be consecrated to that holy office. We do moreover jointly and severally declare, that, having personally known him for three years last past, we do in our consciences

* Continued from Vol XII, p. 514.

believe him to be of such sufficiency in good learning, such soundness in the faith, and of such virtuous and pure manners and godly conversation, that he is apt and meet to exercise the office of a Bishop, to the honor of God, and the edifying of his church, and to be an wholesome example to the flock of Christ.

Testimony from the General Convention.

WE, whose names are underwritten, fully sensible how important it is that the sacred office of a Bishop should not be unworthily conferred, and firmly persuaded that it is our duty to bear our testimony on this solemn occasion, without partiality or affection, do, in the presence of Almighty God, testify, that A. B. is not, so far as we are informed, justly liable to evil report, either for error in religion, or for viciousness of life; and that we do not know or believe there is any impediment or notable crime, on account of which he ought not to be consecrated to that holy office, but that he hath, as we believe, led his life, for three years last past, piously, soberly and honestly.

CANON III. *Of Episcopal Visitation.*

Every Bishop in this church shall, as often as may be convenient, visit the churches within his diocese or district, for the purposes of examining the state of his church, inspecting the behaviour of the clergy, and administering the apostolic right of confirmation.

CANON IV. *Of the age of those who are to be ordained or consecrated.*

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor Priest's orders on any one until he shall be twenty-four years old; and, except on urgent occasions, unless he hath been a Deacon one year.—No man shall be consecrated a Bishop of this church until he shall be thirty years old.

CANON V. *Of the Titles of those who are to be ordained.*

No person shall be ordained either Deacon or Priest, unless he shall produce a satisfactory certificate from some church, parish or congregation, that he is engaged with them, and that they will receive him as their Minister, and allow him a reasonable support; or unless he be engaged as a professor, tutor, or instructor of youth, in some college, academy, or general seminary of learning, duly incorporated; or unless the standing committee of the church in the state, for which he is to be ordained, shall certify to the Bishop their full belief and expectation that he will be received and settled as a Pastor, by some one of the vacant churches in that state.

CANON VI. *The Testimonials to be produced on the part of those who are to be ordained.*

Every candidate for holy orders shall be recommended to the Bishop by a standing committee of the convention of the state wherein he resides, which recommendation shall be signed by the names of a majority of the committee, and shall be in the following words:

WE, whose names are here underwritten, testify, that A. B. for the space of three years last past, hath lived piously, soberly and honestly: Nor hath he at any time, as far as we know or believe, written, taught or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church. And moreover we think him a person worthy to be admitted to the sacred order of ———. In witness whereof we have hereunto set our hands. Dated the ——— day of ——— in the year of our Lord ———.

But, before a standing committee of any state shall proceed to recommend any candidate, as aforesaid, to the Bishop, such candidate shall produce testimonials of his good morals and orderly conduct for three years last past, from the minister and vestry of the parish where he has resided, or from the vestry alone, if the parish be vacant; a publication of his intention to apply for holy orders having been previously made by such minister or vestry. In every state, in which there is no standing committee, such committee shall be appointed at its next ensuing Convention; and in the mean time, every candidate for holy orders shall be recommended according to the regulations or usage of the church in each state, and the requisitions of the Bishop to whom he applies.

CANON VII. *Of the learning of those who are to be ordained.*

No person shall be ordained in this church until he shall have satisfied the Bishop and the two Presbyters, by whom he shall be examined, that he is sufficiently acquainted with the New Testament in the original Greek, and can give an account of his faith in the Latin tongue, either in writing or otherwise, as may be required; unless it shall be recommended to the Bishop, by two-thirds of the State Convention to which he belongs, to dispense with the aforesaid requisition, in whole or in part; which recommendation shall only be for good causes moving thereto, and shall be in the following words, with the signature of the names of the majority of such Convention.

WE, whose names are underwritten, are of opinion, that the dispensing with the knowledge of the Latin and Greek languages (or of either of them, as the case may be) in the examination of A. B. for holy orders, will be of use to the church of which we are the Convention, in consideration of other qualifications of the said A. B. for the gospel ministry.

CANON VIII. *Of the stated times of ordination.*

Agreeably to the practice of the primitive church, the stated times of ordination shall be on the Sundays following the Ember weeks; viz. the second Sunday in Lent, the Feast of Trinity, and the Sundays after the Wednesdays following the fourteenth day of September, and the thirteenth of December.

CANON IX. *Of those who, having been ordained by Foreign Bishops, settle in this Church.*

No person, not a member of this church, who shall profess to be episcopally ordained, shall be permitted to officiate therein, until he shall have exhibited to the vestry of the church, in which he shall offer to officiate, a certificate, signed by the Bishop of the diocese or district, or, where there is no Bishop, by three clergymen of the standing Committee of the Convention of that state, that his letters of orders are authentic, and given by some Bishop whose authority is acknowledged by this Church, and also satisfactory evidence of his moral character.

CANON X. *Of the use of the Book of Common Prayer.*

Every minister shall, before all sermons and lectures, use the book of common prayer, as the same shall be set forth and established by the authority of this, or some future General Convention; and until such establishment of an uniform book of common prayer in this church, every minister shall read the book of common prayer directed to be used by the Convention of the church in the state in which he resides; and no other prayer shall be used besides those contained in the said book.

CANON XI. *Of the duty of Ministers, in regard to Episcopal Visitation.*

It shall be the duty of ministers to prepare children and others for the holy ordinance of confirmation. And on notice being received from the Bishop of his intention to visit any church, which notice shall be at least one month before the intended visitation, the minister shall be ready to present, for confirmation, those who shall have been previously instructed for the same; and shall deliver to the Bishop a list of the names of those presented.

And at every visitation it shall be the duty of the minister, and of the church wardens, to give information to the Bishop of the state of the congregation; under such heads as shall have been committed to them in the notice given as aforesaid.

And further, the ministers and church wardens of such congregations as cannot be conveniently visited in any year, shall bring or send to the Bishop, at the stated meeting of the Convention of the diocese or district, information of the state of the congregation, under such heads as shall have been committed to them, at least one month before the meeting of the Convention.

[illegible]

[illegible]

[illegible]

CANON XVI. *A List to be made, and published, of the Ministers of this Church.*

The Secretary of the General Convention shall keep a register of all the clergy of this church whose names shall be delivered to him, in the following manner; that is to say,——Every Bishop of this church, or, where there is no Bishop, the standing committee of that diocese or district, shall, at the time of every General Convention, deliver, or cause to be delivered to the secretary, a list of the names of all the ministers of this church in their proper diocese or district, annexing the names of their respective cures, or of their stations in any colleges or other incorporated seminaries of learning, or, in regard to those who have not any cures or such stations, their places of residence only. And the said list shall, from time to time, be published on the Journals of the General Convention.

And further, it is recommended to the several Bishops of this church, and to the several standing committees, that, during the intervals between the meetings of the General Convention, they take such means of notifying the admission of ministers among them, as, in their discretion respectively, they shall think effectual to the purpose of preventing ignorant and unwary people from being imposed on, by persons pretending to be authorised ministers of this church.

CANON XVII. *Notice to be given of the Induction and dismission of Ministers.*

It is hereby required, that on the induction of a minister into any church or parish, the parties shall deliver, or cause to be delivered to the Bishop, or to the standing committee of the diocese or district, notice of the same in the following form, or to this effect:

WE, the Church wardens (or in case of an Assistant Minister, we, the Rector and Church wardens) do certify to the Right Rev. (naming the Bishop) that (naming the person) has been duly chosen Rector (or Assistant Minister, as the case may be) of (naming the church or churches.)

Which certificate shall be signed with the names of those who certify.

And if the Bishop, or the standing committee, be satisfied that the person so chosen is a qualified minister of this church, he shall transmit the said certificate to the Secretary of the Convention, who shall record it in a book to be kept by him for that purpose.

But if the Bishop or the standing committee be not satisfied as above, he or they shall, at the instance of the parties, proceed to enquire into the sufficiency of the person so chosen, according to such rules as may

be made in the states respectively, and shall confirm or reject the appointment, as the issue of that enquiry may be.

Passed October 16, 1789.

House of Bishops,

SAMUEL SEABURY, Bp. Connecticut, President.
WILLIAM WHITE, Pennsylvania.

Attested. Joseph Clarkson, Secretary.

House of Clerical and Lay Deputies,

WILLIAM SMITH, President.

Attested. Francis Hopkinson, Secretary.

An Address to the President of the United States, published agreeably to the following order, viz:

IN CONVENTION, *August 7th*, 1789.

The address to the President of the United States being read, and signed in Convention—

Resolved, That the said address, with the answer that may be received thereto, be printed in the Journals of the adjourned meeting of this Convention.

To the President of the United States.

SIR,—WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the states of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in general Convention assembled, beg leave, with the highest veneration and the most animating national considerations, at the earliest moment in our power, to express our cordial joy on your election to the chief magistracy of the United States.

When we contemplate the short but eventful history of our nation: when we recollect the series of essential services performed by you in the course of the revolution; the temperate, yet efficient exertion of the mighty powers with which the nature of the contest made it necessary to invest you; and especially when we remember the voluntary and magnanimous relinquishment of those high authorities at the moment of peace; we anticipate the happiness of our country under your future administration.

But it was not alone from a successful and virtuous use of those extraordinary powers, that you were called from your honorable retirement to the first dignities of our government. An affectionate admiration of your private character, the impartiality, the persevering fortitude, and the energy with which your public duties have been invariably performed, and the paternal solicitude for the happiness of the American people, together with the wisdom and consummate knowledge of our affairs, manifested in your last military communication, have directed to your name the universal wish, and have produced, for the first time in

the history of mankind, an example of unanimous consent in the appointment of the governor of a free and enlightened nation.

To these considerations, inspiring us with the most pleasing expectations as private citizens, permit us to add, that as the representatives of a numerous and extended church, we most thankfully rejoice in the election of a civil ruler, deservedly beloved, and eminently distinguished among the friends of genuine religion; who has happily united a tender regard for other churches with an inviolable attachment to his own.

With unfeigned satisfaction we congratulate you on the establishment of the new constitution of government of the United States, the mild, yet efficient operations of which, we confidently trust, will remove every remaining apprehension of those, with whose opinions it may not entirely coincide, and will confirm the hopes of its numerous friends. Nor do these expectations appear too sanguine, when the moderation, patriotism and wisdom of the honorable members of the federal legislature are duly considered. From a body thus eminently qualified, harmoniously co-operating with the executive authority in constitutional concert, we confidently hope for the restoration of order and of our ancient virtues,—the extension of genuine religion,—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

We devoutly implore the Supreme Ruler of the Universe to preserve you long in health and prosperity,—an animating example of all public and private virtues,—the friend and guardian of a free, enlightened and grateful people,—and that you may finally receive the reward which will be given to those, whose lives have been spent in promoting the happiness of mankind.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention.

Samuel Provoost, D. D. Bishop of the Protestant Episcopal Church in the state of New York.

New York. Benjamin Moore, D. D. Assistant Minister of Trinity Church, in the city of New York; Abraham Beach, D. D. Assistant Minister of Trinity Church, in the city of New York.

New Jersey. William Frazer, A. M. Rector of St. Michael's Church, Trenton, and St. Andrew's Church, Amwell; Uzal Ogden, Rector of Trinity Church, in Newark; Henry Waddel, Rector of the churches in Shrewsbury and Middletown, New Jersey; George H. Spieren, Rector of St. Peter's Church, Perth Amboy, New Jersey; John Cox; Samuel Ogden; Robert Strettell Jones.

Pennsylvania. Samuel Magaw, D. D. Rector of St. Paul's, and Vice-Provost of the University of Pennsylvania; Robert Blackwell, D. D. Senior Assistant Minister of Christ Church and St. Peter's, Philadelphia; Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints; Joseph G. J. Bend, Assistant Minister of Christ Church and St. Peter's, Philadelphia; Francis Hopkinson; Gerardus Clarkson; Tench Coxe; Samuel Powel.

Delaware. Joseph Couden, A. M. Rector of St. Anne's; Stephen

Sykes, A. M. Rector of the United Churches of St. Peter's and St. Matthew, in Sussex county; James Sykes.

Maryland. William Smith, D. D. Provost of the College and Academy of Philadelphia, and Clerical Deputy for Maryland, as late Rector of Chester parish, in Kent county; Thomas John Clagget, Rector of St. Paul's, Prince George county; Colin Ferguson, D. D. Rector of St. Paul's, Kent county; John Bisset, A. M. Rector of Shrewsbury parish, Kent county; William Frisby; Richard B. Carmichael.

Virginia. Robert Andrews.

South Carolina. Robert Smith, D. D. Rector of St. Philip's Church, Charleston; W. W. Burrows; William Brisbane.

The President's Answer.

To the Bishops, Clergy and Laity of the Protestant Episcopal Church, in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, in General Convention assembled.

Gentlemen,

I SINCERELY thank you for your affectionate congratulations on my election to the chief magistracy of the United States.

After having received from my fellow citizens in general the most liberal treatment—after having found them disposed to contemplate, in the most flattering point of view, the performance of my military services, and the manner of my retirement at the close of the war—I feel that I have a right to console myself, in my present arduous undertaking, with a hope, that they will still be inclined to put the most favourable construction on the motives which may influence me in my future public transactions.

The satisfaction arising from the indulgent opinion entertained by the American people, of my conduct, will, I trust, be some security for preventing me from doing any thing, which might justly incur the forfeiture of that opinion. And the consideration, that human happiness and moral duty are inseparably connected, will always continue to prompt me to promote the progress of the former, by inculcating the practice of the latter.

On this occasion it would ill become me to conceal the joy I have felt in perceiving the fraternal affection, which appears to encrease every day among the friends of genuine religion. It affords edifying prospects indeed, to see christians of different denominations dwell together in more charity, and conduct themselves, in respect to each other, with a more christian like spirit, than ever they have done in any former age, or in any other nation.

I receive, with the greatest satisfaction, your congratulations on the establishment of the New Constitution of Government; because I believe its mild, yet efficient, operations will tend to remove every remaining apprehension of those, with whose opinions it may not entirely coin-

cide, as well as to confirm the hopes of its numerous friends; and because the moderation, patriotism and wisdom of the present Federal Legislature seem to promise the restoration of order and our ancient virtues,—the extension of genuine religion—and the consequent advancement of our respectability abroad, and of our substantial happiness at home.

I request, Most Reverend and respectable Gentlemen, that you will accept my cordial thanks for your devout supplications to the Supreme Ruler of the Universe in behalf of me. May you, and the people whom you represent, be the happy subjects of Divine Benediction both here and hereafter!

GEORGE WASHINGTON.

August 19, 1789.

APPENDIX. No. II.

An Address to the Most Reverend the Archbishops of Canterbury and York.

Most Venerable and illustrious Fathers and Prelates:

WE, the Bishops, Clergy and Laity of the Protestant Episcopal Church in the States of New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia and South Carolina, impressed with every sentiment of love and veneration, beg leave to embrace this earliest occasion, in General Convention, to offer our warmest, most sincere and grateful acknowledgements to you, and (by your means) to all the venerable Bishops of the church over which you preside, for the manifold instances of your former condescension to us, and solicitude for our spiritual welfare. But we are more especially called to express our thankfulness, for that particular act of your fatherly goodness, whereby we derive, under you, a pure Episcopacy and succession of the ancient order of Bishops, and are now assembled, through the blessing of God, as a church duly constituted and organized, with the happy prospect before us of a future full and undisturbed exercise of our holy religion, and its extension to the utmost bounds of this continent, under an ecclesiastical constitution, and a form of worship, which we believe to be truly apostolical.

The growing prospect of this happy diffusion of christianity, and the assurance we can give you that our churches are spreading and flourishing throughout these United States, we know, will yield you more solid joy, and be considered as a more ample reward of your goodness to us, than all the praises and expressions of gratitude which the tongues of men can bestow.

It gives us pleasure to assure you, that, during the present sitting of our Convention, the utmost harmony has prevailed through all our deliberations; that we continue, as heretofore, most sincerely attached to the faith and doctrine of the Church of England; and that not a wish appears to prevail, either among our Clergy or Laity, of ever departing from that church in any essential article.

The business of most material consequence which hath come before us, at our present meeting, hath been, an application from our sister churches in the eastern states expressing their earnest desire of a general union of the whole Episcopal Church in the United States, both in doctrine and discipline; and, as a primary means of such union, praying the assistance of our Bishops in the consecration of a Bishop elect for the states of Massachusetts and New Hampshire. We therefore judge it necessary to accompany this address with the papers, which have come before us on that very interesting subject, and of the proceedings we have had thereupon, by which you will be enabled to judge concerning the particular delicacy of our situation, and, probably to relieve us from any difficulties which may be found therein.

The application from the church in the states of Massachusetts and New Hampshire is in the following words, viz.

THE good Providence of Almighty God, the fountain of all goodness, having lately blessed the Protestant Episcopal Church in the United States of America, by supplying it with a complete and entire ministry, and affording to many of her communion the benefit of the labours, advice and government of the successors of the Apostles;

We, Presbyters of said church, in the states of Massachusetts and New Hampshire, deeply impressed with the most lively gratitude to the Supreme Governor of the Universe for his goodness in this respect, and with the most ardent love to his church, and concern for the interest of her sons, that they may enjoy all the means that Christ, the great Shepherd and Bishops of souls, has instituted, for leading his followers into the ways of truth and holiness, and preserving his church in the unity of the spirit and the bond of peace; to the end that the people committed to our respective charges may enjoy the benefit and advantage of those offices, the administration of which belongs to the highest order of the ministry, and to encourage and promote, as far as in us lies, a union of the whole Episcopal Church in these states, and to perfect and compact this mystical body of Christ, do hereby nominate, elect and appoint the Reverend Edward Bass, a Presbyter of said church, and Rector of St. Paul's, in Newburyport, to be our Bishop; and we do promise and engage to receive him as such, when canonically consecrated, and invested with the apostolic office and powers, by the Right Reverend the Bishops hereafter named, and to render him all that canonical obedience and submission, which, by the laws of Christ and the constitution of our church, is due to so important an office.

And we now address the Right Reverend the Bishops in the states of Connecticut, New York and Pennsylvania, praying their united assistance in consecrating our said brother, and canonically investing him with the apostolic office and powers. This request we are induced to make, from a long acquaintance with him, and from a perfect knowledge of his being possessed of that love to God and benevolence to men, that piety, learning and good morals, that prudence and discretion, requisite to so exalted a station, as well as that personal respect and attachment

to the communion at large in these states, which will make him a valuable acquisition to the order, and, we trust, a rich blessing to the church.

Done at a meeting of the Presbyters, whose names are underwritten, held at Salem, in the county of Essex, and commonwealth of Massachusetts, the fourth day of June, Anno Salutis 1789.

Samuel Parker, Rector of Trinity Church, Boston.

T. Fitch Oliver, Rector of St. Michael's Church, Marblehead.

John Cousens Ogden, Rector of Queen's Chapel, Portsmouth, New Hampshire.

William Montague, Minister of Christ's Church, Boston.

Tillotson Brunson, Assistant Minister of Christ's Church, Boston.

A true copy.

Attest. Samuel Parker.

At the meeting aforesaid,

Voted, That the Rev. Samuel Parker be authorised and empowered to transmit copies of the foregoing act, to be by him attested, to the Right Reverend the Bishops in Connecticut, New York and Pennsylvania; and that he be appointed our agent, to appear at any convocation to be holden at Pennsylvania or New York, and to treat upon any measures that may tend to promote an union of the Episcopal Church throughout the United States of America, or that may prove advantageous to the interest of the said church. EDWARD BASS, *Chairman.*

A true copy.

Attest. Samuel Parker.

This was accompanied with a letter from the Rev. Samuel Parker, the worthy Rector of Trinity Church, Boston, to the Right Rev. Bishop White, dated June 21st, 1789, of which the following is an extract:—

"The clergy here have appointed me their agent, to appear at any convocation to be held at New York or Pennsylvania; but I fear the situation of my family and parish will not admit of my being absent so long as a journey to Philadelphia would take. When I gave you encouragement that I should attend, I was in expectation of having my parish supplied by some gentlemen from Nova Scotia; but I am now informed they will not be here till some time in August. Having, therefore, no prospect of attending in person at your General Convention next month, I am requested to transmit you an attested copy of an act of the clergy of this and the state of New Hampshire, electing the Rev. Edward Bass our Bishop, and requesting the united assistance of the Right Reverend Bishops of Pennsylvania, New York and Connecticut, to invest him with apostolic powers. This act I have now the honour of enclosing, and hope it will reach you before the meeting of your General Convention in July.

"The clergy of this state are very desirous of seeing an union of the whole Episcopal Church in the United States take place; and it will remain with our brethren at the southward to say, whether this shall be the case or not; whether we shall be an united or divided church.

Some little difference in government may exist in different states, without affecting the essential points of union and communion."

In the like spirit, the Right Rev. Dr. Seabury, Bishop of the church in Connecticut, in his letter to the Rev. Dr. Smith, dated July 23d, writes on the subject of union, &c. as followeth.——"The wish of my heart, and the wish of the clergy and of the church people of this state, would certainly have carried me and some of the clergy to your General Convention, had we conceived we could have attended with propriety. The necessity of an union of all the churches, and the disadvantages of our present dis-union, we feel and lament equally with you: and I agree with you, that there may be a strong and efficacious union between churches, where the usages are different. I see not why it may not be so in the present case, as soon as you have removed those obstructions, which, while they remain, must prevent all possibility of uniting. The church of Connecticut consists, at present, of nineteen clergymen in full orders, and more than twenty thousand people, they suppose, as respectable as the church in any state in the union."

After the most serious deliberation upon this important business, and cordially joining with our brethren of the eastern or New England churches in the desire of union, the following resolves were unanimously adopted in Convention, viz:

Resolved,—"1st. That a complete order of Bishops, derived as well under the English as the Scots line of succession, doth now subsist within the United States of America, in the persons of the Right Rev. William White, D. D. Bishop of the Protestant Episcopal Church in the state of Pennsylvania; the Right Rev. Samuel Provoost, D. D. Bishop of the said church in the state of New York; and the Right Rev. Samuel Seabury, D. D. Bishop of the said church in the state of Connecticut.

2d. That the said three Bishops are fully competent to every proper act and duty of the episcopal office and character in these United States; as well in respect to the consecration of other Bishops, and the ordering of Priests and Deacons, as for the government of the church, according to such canons, rules and institutions, as now are, or hereafter may be, duly made and ordained by the church in that case.

3d. That in christian charity, as well as of duty, necessity and expediency, the churches represented in this Convention ought to contribute, in every manner in their power, towards supplying the wants, and granting every just and reasonable request of their sister churches in these states; and therefore, Resolved,—

4th. That the Right Rev. Dr. White and the Right Rev. Dr. Provoost be, and they hereby are, requested to join with the Right Rev. Dr. Seabury, in complying with the prayer of the clergy of the states of Massachusetts and New Hampshire, for the consecration of the Rev. Edward Bass, Bishop elect of the churches in the said states; but that, before the said Bishops comply with the request aforesaid, it be proposed to the churches in the New England states to meet the churches of these

states, with the said three Bishops, in an adjourned Convention, to settle certain articles of union and discipline among all the churches, previous to such consecration.

5th. That if any difficulty or delicacy, in respect to the Archbishops and Bishops of England, shall remain with the Right Rev. Drs. White and Provoost, or either of them, concerning their compliance with the above request, this Convention will address the Archbishops and Bishops, and hope thereby to remove the difficulty."

We have now, most venerable Fathers, submitted to your consideration whatever relates to this important business of union among all our churches in these United States. It was our original and sincere intention to have obtained three Bishops, at least, immediately consecrated by the Bishops of England, for the seven states comprehended within our present union. But that intention being frustrated through unforeseen circumstances, we could not wish to deny any present assistance, which may be found in our power to give to any of our sister churches, in that way which may be most acceptable to them, and in itself legal and expedient.

We ardently pray for the continuance of your favour and blessing, and that, as soon as the urgency of other weighty concerns of the church will allow, we may be favoured with that fatherly advice and direction, which to you may appear most for the glory of God and the prosperity of our churches, upon the consideration of the foregoing documents and papers.

Done in Convention, this 8th day of August, 1789, and directed to be signed by all the members, as the act of their body, and by the President officially.

William White, D. D. Bishop of the Protestant Episcopal Church in the commonwealth of Pennsylvania, and President of the Convention; Abraham Beach, D. D. assistant Minister of Trinity Church, in the city of New York; Benjamin Moore, D. D. assistant Minister of Trinity Church, in the city of New York; Moses Rogers, Lay Deputy from New York.

New Jersey.

William Frazer, A. M. Rector of St. Michael's Church, in Trenton, and St. Andrew's, in Amwell; Uzal Ogden, Rector of Trinity Church, Newark; Henry Waddell, Rector of the Churches of Shrewsbury and Middleton; George H. Spieren, Rector of St. Peter's, Perth Amboy; John Cox, Samuel Ogden, Robert S. Jones, Lay Deputies.

Pennsylvania.

Samuel Magaw, D. D. Rector of St. Paul's, Philadelphia, Vice Provost of the University; Robert Blackwell, D. D. senior assistant Minister of Christ Church and St. Peter's, Philadelphia; Joseph Pilmore, Rector of the United Churches of Trinity, St. Thomas's and All Saints; Joseph G. J. Bend, assistant Minister of Christ Church and St. Peter's, in Philadelphia; Gerardus Clarkson, Tench Coxe, Francis Hopkinson, Lay Deputies.

Delaware.

Joseph Lowden, Clerical Deputy; Stephen Sykes, Clerical Deputy; James Sykes, Lay Deputy.

Maryland.

William Smith, D. D. Provost of the College and Academy of Philadelphia, and Clerical Deputy, & late Rector of Chester Parish, Kent county, Maryland. And for Thomas John Claggett, D. D. Rector of St. Paul's Prince George's County. Colin Ferguson, D. D. Rector of St. Paul's Kent County; John Bisset, A. M. Rector of Shrewsbury Parish; Richard B. Carmichael, William Frisby, Lay Deputies.

Virginia.

Robert Andrews, Professor of Mathematics in the College of William and Mary.

South Carolina.

Robert Smith, D. D. Rector of St. Philip's Church, and Principal of Charleston College; William Brisbane, William Burrows, Lay Deputies.

APPENDIX No. III.

Papers relating to the Scots Episcopacy, as connected with the English, and the consecration of Bishop Seabury.

Extract from the Register of Archbishop Juxon, in the Library of his Grace the Archbishop of Canterbury, at Lambeth Palace.—*Fol.* 237.

IT appears that James Sharp was consecrated Archbishop of St. Andrew's—Andrew Fairfoul, Archbishop of Glasgow—Robert Leighton, Bishop of Dumblane—and James Hamilton, Bishop of Galloway—on the 15th day of December, 1661, in St. Peter's Church, Westminster, by Gilbert, Bishop of London, Commissary to the Archbishop of Canterbury;—and that the Right Rev. George, Bishop of Worcester, John, Bishop of Carlisle, and Hugh, Bishop of Landaff, were present and assisting.

Extracted this 3d day of June, 1789, *by me*,

William Dickes, Secretary.

London, June 3d, 1789.

THAT the above is a true copy of an extract procured by order of Archbishop Moore, to be sent to Bishop Seabury, in Connecticut, is attested by us, Bishops of the Scottish Church, now in this place, on business of importance to the said Church.

John Skinner, Bishop.
William Abernethy Drummond, Bishop.
John Strachan, Bishop.

A List of the Consecration and succession of Scots Bishops, since the Revolution, 1688, under William the Third, as far as the Consecration of Bishop Seabury is concerned.

1693. *Feb.* 23. Dr. George Hickes, was consecrated Suffragan of Thetford, in the Bishop of Peterborough's chapel, in the parish of Enfield, by Dr. William Loyd, Bishop of Norwich, Dr. Francis Turner, Bishop of Ely, and Dr. Thomas White, Bishop of Peterborough. N. B. Dr. Loyd, Dr. Turner and Dr. White, were three of the English Bishops who were deprived at the revolution, by the civil power, for not swearing allegiance to William the Third. They were also three of the seven Bishops who had been sent to the Tower, by James the Second, for refusing to order an illegal proclamation to be read in their dioceses.

1705. *Jan.* 25. Mr. John Sage, formerly one of the Ministers of Glasgow, and Mr. John Fullarton, formerly Minister of Paisley, were consecrated at Edinburgh, by John Paterson, Archbishop of Glasgow, Alexander Rose, Bishop of Edinburgh, and Robert Douglas, Bishop of Dunblane. N. B. Archbishop Paterson, Bishop Rose and Bishop Douglas, were deprived at the revolution, by the civil power, because they refused to swear allegiance to William the Third.

1709. *April* 28. Mr. John Falconar, Minister at Cairnbee, and Mr. Henry Chrystie, Minister at Kinross, were consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Sage.

1711. *Aug.* 25. The Honourable Archibald Campbel was consecrated at Dundee, by Bishop Rose of Edinburgh, Bishop Douglas of Dunblane, and Bishop Falconar.

1712. *Feb.* 24. Mr. James Gadderar, formerly Minister at Kilmaurs, was consecrated at London, by Bishop Hickes, Bishop Falconar, and Bishop Campbel.

1712. *Oct.* 22. Mr. Arthur Millar, formerly Minister at Inveresk, and Mr. William Irvine, formerly Minister at Kirkmichael, in Carrict, were consecrated at Edinburgh, by Bishop Rose of Edinburgh, Bishop Fullarton and Bishop Falconar.

After the Bishop of Edinburgh's death.

1722. *Oct.* 7. Mr. Andrew Cant, formerly one of the Ministers of Edinburgh, and Mr. David Freebairn, formerly Minister of Dunning, were consecrated at Edinburgh, by Bishop Fullarton, Bishop Millar and Bishop Irvine.

1722. *June* 4. Dr. Thomas Rattray of Craighall, was consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar and Bishop Cant.

1727. *June* 18. Mr. William Dunbar, Minister at Cruden, and Mr. Robert Keith, Presbyter in Edinburgh, were consecrated at Edinburgh, by Bishop Gadderar, Bishop Millar and Bishop Rattray. N. B. They who were deprived of their parishes at the revolution are, in this list, called Ministers; but they who have not been parish Ministers under the civil establishment are called Presbyters.

1736. *June* 24. Mr. Robert White, Presbyter at Cupar, was consecrated at Carsebank, near Forfar, by Bishop Rattray, Bishop Dunbar and Bishop Keith.

1741. *Sept.* 10. Mr. William Falconar, Presbyter at Forress, was consecrated at Alloa, in Clacmannanshire, by Bishop Rattray, Bishop Keith and Bishop White.

1742. *Oct.* 4. Mr. James Rait, Presbyter at Dundee, was consecrated at Edinburgh, by Bishop Rattray, Bishop Keith and Bishop White.

1743. *Aug.* 19. Mr. John Alexander, Presbyter at Alloa, in Clacmannanshire, was consecrated at Edinburgh, by Bishop Keith, Bishop White, Bishop Falconar and Bishop Rait.

1747. *July* 17. Mr. Andrew Gerard, Presbyter in Aberdeen, was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander.

1759. *Nov.* 1. Mr. Henry Edgar was consecrated at Cupar, in Fife, by Bishop White, Bishop Falconar, Bishop Rait and Bishop Alexander, as Co-adjutor to Bishop White, then Primus. N. B. Anciently no Bishop in Scotland had the stile of Archbishop, but one of them had a precedency, under the title of, Primus Scotiæ Episcopus; And after the revolution they returned to their old stile, which they still retain; one of them being entitled Primus, to whom precedency is allowed, and deference paid in the synod of Bishops.

1762. *June* 24. Mr. Robert Forbes was consecrated at Forfar, by Bishop Falconar, Primus, Bishop Alexander and Bishop Gerard.

1768. *Sept.* 21. Mr. Robert Kilgour, Presbyter at Peterhead, was consecrated Bishop of Aberdeen, at Cupar, in Fife, by Bishop Falconar, Primus, Bishop Rait and Bishop Alexander.

1744. *Aug.* 24. Mr. Charles Rose, Presbyter at Down, was consecrated Bishop of Dunblane, at Forfar, by Bishop Falconar, Primus, Bishop Rait and Bishop Forbes.

1776. *June* 27. Mr. Arthur Petrie, Presbyter at Meikelfolla, was consecrated Bishop Co-adjutor, at Dundee, by Bishop Falconar, Primus, Bishop Rait, Bishop Kilgour and Bishop Rose: And appointed Bishop of Ross and Caithness, July 8th, 1777. N. B. After the Revolution, the Bishops in Scotland had no particular Diocess, but managed their ecclesiastical affairs in one body, as a college: But, finding inconveniences in this mode, they took particular diocesses, which, though not exactly according to the limits of the diocesses under the former legal establishment, still retain their old names.

1778. *Aug.* 13. Mr. George Innes, Presbyter in Aberdeen, was consecrated Bishop of Brechen, at Alloa, by Bishop Falconar, Primus, Bishop Rose and Bishop Petrie.

1782. *Sept.* 25. Mr. John Skinner, Presbyter in Aberdeen, was consecrated Bishop Co-adjutor, at Luthermuir, in the diocess of Brechen, by Bishop Kilgour, Primus, Bishop Rose and Bishop Petrie.

☞ The foregoing list is taken from an attested copy, in the possession of Bishop Seabury.

1784. *Nov.* 14. Dr. Samuel Seabury, Presbyter from the State of

Connecticut, in America, was consecrated Bishop, at Aberdeen, by Bishop Kilgour, Primus, Bishop Petrie and Bishop Skinner,—as by the deed of consecration, as follows, viz.

IN DEI NOMINE. Amen.

Omnibus ubique Catholicis per Presentes pateat,

NOS, Robertum Kilgour, miseratione divina, Episcopum Aberdonien—Arthurum Petrie, Episcopum Rossen et Moravien—et Joannem Skinner, Episcopum Coadjutorem; Mysteria Sacra Domini nostri Jesu Christi in Oratorio supradicti Joannis Skinner apud Aberdoniam celebrantes, Divini Numinis Præsidio fretos (presentibus tam e Clero, quam e Populo testibus idoneis) Samuelem Seabury, Doctorem Divinitatis, sacro Presbyteratus ordine jam decoratum, ac nobis præ Vitæ integritate, Morum probitate et Orthodoxia, commendatum, et ad docendum et regendum aptum et idonium, ad sacrum et sublimem Episcopatus Ordinem promovisse, et rite ac canonice, secundum Morem et Ritus Ecclesiæ Scoticanæ, consecrasse, Die Novembris decimo quarto, Anno Æræ Christianæ Millesimo Septingentisimo Octagesimo Quarto.——

In cujus Rei Testimonium, Instrumento huic (chirographis nostris prius munito) Sigilla nostra apponi mandavimus.

Robertus Kilgour, Episcopus, et Primus. (L. S.)
Arthurus Petrie, Episcopus. (L. S.)
Joannes Skinner, Episcopus. (L. S.)

(*To be Continued.*)

BOOK NOTICES.

SUGGESTIONS FOR A REVISION OF THE PRAYER BOOK. With the Opinions of the Archbishop of Canterbury, the Bishops of St. Asaph, Chester, and Limerick, etc. London: Hamilton, Adams & Co. 1859. 8vo. pp. 32.

Who the Compiler and Author of this pamphlet is, does not appear; but its object evidently is to stir up strife and agitation in the English Church, and to bring the revision and alteration of the English Prayer Book before the very last body on earth to be trusted with such a work. That certain changes might with propriety be made in the English Services, such as an improvement of the Calendar of Lessons, a more marked division of Services now inconveniently combined, &c., &c., we do not doubt; but this is not what these men are aiming at. Their papers show that they mean to rationalize the whole Church of England; to expunge from her Prayer Book everything that marks her as a supernatural system, and as distinct from the Sects. Everything in the Baptismal and Ordination Services offensive to the most carping radicalism, is to be pared down as a peace-offering to its impudence. And yet there is not a doctrine, not a single expression in the Offices to which these men object, which is not most plainly and unqualifiedly taught as truth in the very language of Holy Writ. Nor, if unhappily these changes were to be made in the Prayer Book, would the Church gain numerically by accessions to her fold, as Lord Ebury supposes. Not at all. Such a policy would be rank treachery in its character, and utterly ruinous in its results. Most of the alterations which these men propose were the very things suggested by the Presbyterians at the Savoy Conference, in A. D. 1661. It is the same old tune on a new string. That which makes the Church what it is, the Ministry what it is, the Sacraments what they are; that it is, and nothing short of this, which is really at stake.

ANNALS OF THE AMERICAN PULPIT, or Commemorative Notices of Distinguished American Clergymen, of various denominations, from the early settlement of this country to the close of the year 1855. With Historical Introductions. By WILLIAM D. SPRAGUE, D. D. Vol. VI. Baptist. New York: Carter & Brothers. 1860. 8vo. pp. 860.

Almost the only interest which attaches to this volume, in our regard, springs from the fact that it records the lives of the founders in this country of a Sect which, with perhaps a single exception, outnumbers any other of the denominations of the land. It does not trace the early history of the Sect as such. It does not give the names, even, of the numerous minor sects and divisions into which the denomination has become split up. The "Historical Introduction" treats very tenderly the narrow and contracted spirit with which the Sect has, until lately, looked upon high intellectual culture, and a broad, generous philanthropy. The volume, also, ignores the change which is quietly creeping over this Sect in the older portions of this country, and which is undermining the very foundation of the Sect itself; for, while the Baptists are becoming every year less and less consistent with themselves, the Methodists and Congregationalists are all the while unconsciously going over to the Baptist ground. But the Rev. Dr. Sprague, with his accustomed discretion, simply records the lives of the men who have been most prominent in planting and building up the Sect in this country. He states that "in 1857 they had eleven thousand six hundred churches; seven thousand one hundred and forty-one ministers; and nine hundred and twenty-three thousand one hundred and ninety-eight members." "They

number at present thirty-three Colleges and Universities, more than one hundred Academies and Female Seminaries, and eleven Theological Schools." The whole income of their Missionary Societies, in 1857, was three hundred thousand dollars.

Of the whole number of the "names of the subjects" whose lives are here recorded, over one hundred and sixty in all, there are not half a dozen of whom our readers generally, ever heard before; and the most conspicuous of these, Roger Williams, retained his connection with the Baptists only about four months. Yet the history of the denomination, the secret of its wonderful success, the genius of the system in its early days, deserve a careful study. Of all the Puritan offshoots from the Church, at the Reformation, none retained less of a true Catholicity in its temper and teaching, and yet none was more consistent with the fundamental principle on which Puritanism then planted itself.

The labor, care, impartiality, and good judgment, with which the Rev. Dr. Sprague is prosecuting his task, are worthy of all praise.

1. The Pioneers.
2. The Rover.
3. Last of the Mohicans.
4. The Spy.
5. Wept of Wish-ton-Wish.
6. The Pilot.
7. The Headsman.
8. Wyandotte.
9. The Bravo.

W. A. Townsend & Co., New York, are publishing a beautifully illustrated edition of the Novels of James Fenimore Cooper, of which, the above volumes have already appeared. The great mass of fictitious literature with which the modern press teems, we do not of course notice, even when it falls within our way. Most of it is beneath criticism, on the score of literary merit, and at best can only minister to the momentary amusement of the most superficial readers. The ends, however, to which works of fiction are made subservient, in the hands of another class of writers, fully justify us, as Church Reviewers, in not ignoring altogether this species of literature; and we have various reasons for calling attention to these Novels of the late Fenimore Cooper. Not the least important of these is, that we have never yet seen a review of Cooper's writings from the stand-point where alone he is capable of being in all respects truly appreciated; while that very peculiarity which gives him, in our estimation, most value, and for which we would specially commend him, has been the occasion of studied and systematic disparagement on the part of an influential portion of the secular press. Hence it is, then, in part, that we are disposed to ask the attention of our readers to this beautiful edition of Cooper's Novels; and we intend, at an early day, to point out some of the peculiar and marked characteristics of one who deservedly ranks as the very first of American Novelists.

The New American Cyclopedia. A Popular Dictionary of General Knowledge. Edited by George Ripley and Charles A. Dana. New York: D. Appleton & Co. 1859. 8vo. pp. 786.

The Philosophical, Biographical, and Geographical Articles in this Cyclopedia are very well written; as indeed are all those pertaining to Physical Science. For example, the Articles in the present volume on Engraving, and Fortification, are prepared with scientific accuracy and completeness, and contain an amount of information on those subjects which cannot be found elsewhere within the same compass. The Cyclopedia cannot fail to become a standard work.

THE VIRGINIANS. A Tale of the last Century. By W. M. THACKERAY. New York: Harper & Brothers. 1859. 8vo. pp. 411.

This popular story, which first appeared in Harper's Magazine, is here gathered in a volume by itself. It is too readable to pass without a criticism on Mr. Thackeray's delineation of Virginia manners and morals; which we presume it will have from some quarter.

BRITISH NOVELISTS AND THEIR STYLES: being a critical sketch of the History of Prose Fiction. By DAVID MASSON, M. A., Professor, &c. Boston: Gould & Lincoln. 1859. 12mo. pp. 312.

The most valuable feature in Professor Masson's Life of Milton, according to our judgment, is owing to the author's rare power of generalization, his facility in grouping together the writers of successive periods according to their marked affinities. The same characteristic is the charm of the present volume, devoted to British Novelists. The substance of the work was delivered in Edinburgh, in 1856, in the form of Lectures. The first Lecture is on "The Novel as a form of Literature, and Early British Prose Fiction." The second is devoted to "British Novelists of the Eighteenth Century," and Swift, Defoe, Richardson, Fielding, Smollett, Sterne, Johnson, and Goldsmith, are discussed. The third Lecture is on "Scott and his Influence." The fourth relates to "British Novelists since Scott," and the Author gives an enumeration of noted writers of the last forty-five years, with statistics of Novel-writing during the period. In this last Lecture, and one of the best things in the book, is the Author's comparison between Dickens and Thackeray, both as artists and as ethical teachers. As Artists, Prof. Masson has possibly done them justice: as Moralists, especially as Christian Moralists, he has utterly failed to characterize them as they deserve.

WOMEN ARTISTS IN ALL AGES AND COUNTRIES. By Mrs. ELLET, Author of "The Women of the Revolution," etc. New York: Harper & Brothers. 1859. 12mo. pp. 377.

This well written volume of Mrs. Ellet opens up an important subject, to wit, woman's true sphere and province in the whole world of social life. Whatever Judaism might have done for her—and we have not forgotten the noble defense of Grace Aguilar—under the elevating influence of Christianity, she has found, and is finding, her true position, despite the shameless and degrading position taken by some modern Amazons. Mrs. Ellet, however, has done little more than sketch the lives of Celebrated Women who have distinguished themselves as Painters and Sculptors, from the earliest period to the present day. In each of these fields of Art, as well as in Literature, there are departments where woman has reached, and is capable of reaching, the highest point of excellence.

A LIFE FOR A LIFE. By the Author of "John Halifax, Gentleman," "Olive," "Agatha's Husband," "The Ogilvies," &c. New York: Harper & Brothers. 1859. 12mo. pp. 396.

"A Life for a Life" is not equal to "John Halifax, Gentleman," in design or execution. The power and interest of that story centred in and depended upon the iron law of *caste*; the Novel before us illustrates the moral deformities which disgrace and degrade the different *strata* in the social world. This, we take it, is the lesson which Miss Muloch aims to teach. The interest of the story clusters around the household of an English Clergyman, with three daughters; and the story is given in two journals—one written by one of the Clergyman's daughters, and the other by a certain Dr. Urquhart; between them there exists a mutual interest. In "Her Story" and "His Story," the plot is unfolded. The following extract contains the moral of the whole:

"There are two great sins of men; drunkenness in the lower classes; a still worse form of vice in the higher, which I believe women might help to stop if

they tried. Would to God I could cry to every young working-woman, 'Never encourage a drunken sweetheart!' and to every young lady thinking of marriage, 'Beware! better die than live to give children to a loose-principled, unchaste father.'

"There are very few, especially among the set to which Mr. Charteris belonged, who either profess or practice the Christian doctrine, that our bodies also are the temples of the Holy Spirit, that a man's life should be as pure as a woman's, otherwise no woman, however she may pity, can or ought to respect him or to marry him. This, it appears to me, is the Christian principle of love and marriage—the only one by which the one can be made sacred, and the other 'honorable to all.'"

We wish some American writer would disclose to the light of day, and to the overwhelming scorn of a public Christian sentiment, the shameless debaucheries, the heathenish impurities of our own American "good society."

HARRY LEE; or, Hope for the Poor. With Eight Illustrations. Harper & Brothers. 1859. 12mo. pp. 381.

One of the noblest "Charities" in the city of New York, is that in which young boys and girls, wandering outcasts in that city, are taken at an early age and sent to find homes in the country. The story of "Harry Lee" illustrates that mode of charity in an interesting manner.

ABBEOKUTA; or, Sunrise within the Tropics. An Outline of the Origin and Progress of the Yoruba Mission. By Miss TUCKER, Author of "The Rainbow in the North." 1859. 12mo. pp. 278.

THE RAINBOW IN THE NORTH. A short Account of the first establishment of Christianity in Rupert's Land by the Church Missionary Society. Same Author. 1859. 12mo. pp. 301.

The Church Book Society has done a good work in republishing these two interesting volumes. The first gives a sketch of the Mission of the English Church on the West Coast of Africa, down to the year 1852. The following extract exhibits the rapid progress of the Gospel among the native Africans:

"In the summer of 1846, when Mr. Townsend and Mr. Crowther first arrived at Abbeokuta, the only persons who could be called Christians there, were Andrew Wilhelm and the very few who, like himself, were 'faithful found among the faithless,' unstable emigrants from Sierra Leone. Since that time up to the latest reports, (that is, in six years and a half,) the numbers that have been baptized from the native population may be counted by hundreds. There are now three hundred and thirty-three candidates for Baptism, three hundred and fifty adults attend the Sunday Schools, and two hundred and thirty-three have been admitted to the Table of the Lord."

The Mission to the Colonists and the Indians in Rupert's Land, a region of country lying mostly around Lake Winnipeg, and the rivers flowing into it, has been even more successful. The Mission was commenced in 1820, and the Bishop reached his distant post of labor and self-denial in 1849. The sketch is brought down only to 1851. There are now, we believe, seven Clergymen and six Churches; also thirteen schools connected with the Church, including a Collegiate School for boys, and a school for young ladies.

The history of these Missions in Africa and North America proves at least two things,—first, that the Gospel has lost nothing of its primitive power to convert and to make holy,—and, second, that the Prayer Book is adapted to the spiritual wants of men in every stage of civilization. Thus Miss Tucker says: "Before Mr. Crowther left Sierra Leone he had translated part of the Liturgy into the Yoruban language. This he now used, and found how suitable it was to the wants and feelings of his people. The comprehensiveness of the prayers in the Litany particularly struck them; and even bigoted idolators, if they happened

to come in at that part of the Service, were astonished at Christians praying for their enemies. Our Missionaries longed to receive printed copies of it from England, that the congregations might join more effectually in the Service. In 1850 they had their wish, and they speak with joy of the way in which the responses resounded through the Churches."

THE CRUCIBLE; OR TESTS OF A REGENERATE STATE. Designed to Bring to Light Suppressed Hopes—Expose False Ones, and Confirm the True. By Rev. J. A. GOODHUE. With an Introduction by EDWARD N. KIRK, D. D. Boston: Gould & Lincoln. 1860. 12mo. pp. 352.

If we were to examine this work from the author's point of observation, which is a moderate Calvinism of the Edwardsean type, we could speak of it fairly and intelligently. The author is apparently a truly earnest and devout man, and his volume, as an exhibition of the practical workings of that system, cannot fail to be useful to those for whom it was written. But that view of Regeneration which Churchmen recognize as Scriptural, the author has no conception of; nor, do we hesitate to say, that even Churchmen themselves, in their revulsion from an intense, and often morbid subjectivism, often lose sight of the deep spirituality, the heart-searching experiences, the reality of faith, which belong to the regenerate state; and without which, that state is, to the adult, not one of salvation. It is easy to write and speak flippantly of Calvinism; but, to do either, is no index of the presence of the Life of Christ in the soul.

MORAL PHILOSOPHY, INCLUDING THEORETICAL AND PRACTICAL ETHICS. By JOSEPH HAVEN, D. D., Professor in Chicago Theological Seminary, &c. Boston: Gould & Lincoln. 12mo. pp. 366.

We spoke favorably of Professor Haven's work on Mental Philosophy; as a popular, however, rather than a learned treatise. In ascending into the higher range of Moral Philosophy, and grappling with the broad questions, the powers, obligations, and relative duties, which come under the general term of Christian Ethics, we are constrained to say, that his work is not only not up to the level of the subject, it is not only crude and ill-digested, but the "stand-point" of the author is wrong, and his book as a whole is exceedingly unsatisfactory. It does not compare well with Adam's "Elements of Christian Science," the best work yet written in this country, on that subject; and a work not even alluded to by Professor Adams in his long list of authors.

A SERIES OF BRIEF SKETCHES of the Church of England, and of the Protestant Episcopal Church of the United States. By M. S. ROYCE, Rector of St. Paul's Church, Franklin, Tenn. New York: F. D. Harriman. 1859. 12mo. pp. 198.

We do not remember to have met Mr. Royce before as an author; but in his well-written Sketches he has grasped clearly the great features which mark the Church in all ages; and which especially characterize the Reformed Church of England, and the American branch of the Church. The historical facts touching Romish corruptions and innovations, and also the Wesleyan movement are valuable and timely. We are glad to see that our own reprint of the Early Journals of the General Convention has been of service to him. We hope this little work will be found in all our Parish and Sunday School Libraries. The youth of our Church must be taught to make these great land-marks of the Church and of the Faith familiar as household words. Rome indoctrinates her children more thoroughly than we do ours; and she has her reward.

CHRISTIANITY AND MODERN INFIDELITY, THEIR RELATIVE INTELLECTUAL CLAIMS COMPARED. By the Rev. R. W. MORGAN, Perpetual Curate of Tregynon, Montgomeryshire, &c. With an Index prepared for the American Edition. New York: Daniel Dana, Jr. 1859. 12mo. pp. 430.

In one, and a very important respect, this work of Mr. Morgan deserves special attention, and merits more consideration than it received at the hands of the English press when it appeared in England in 1854.

"The following work (says Mr. Morgan, in his preface) contains the substance of certain conversations between a person of property and position professing infidel principles, and the author, on the relative intellectual merits of Christianity and Modern Infidelity. The larger number of works published in vindication of Christianity labor under one of two defects. The first is, the Christianity they defend is not defined. The reader, not being put in possession of the specific data of the question at issue, rises after their perusal as ignorant as ever of what Christianity is, or of what constitutes infidelity. This vagueness and uncertainty takes away from the sectarian works on this subject, which have fallen under the author's observation, all value as defenses of Christianity. The second is found in those publications which, assuming to defend Christianity against aggression or corruption from one quarter, rely upon arguments which are retorted upon it with deadly effect from opposite, but not less dangerous, antagonisms. The ultra-Protestant controversialist, whose mind, or limited sphere of view, incapacitates him from taking in the whole bearings of the subject, habitually urges, as he thinks against Rome, arguments of a nature to subvert, not Rome, but Christianity and the Scriptures themselves. Works of this description, indiscriminately destructive of both the substance and corrupt additions of Christianity, teem from the press, and supply the unbelieving with some of their most specious objections, especially against the Scriptures. It is observable also, that in many of these works the points selected for vindication bear so slightly, or not at all, on the doubts of gravest import in the minds of unbelievers, that, by appearing to ignore the real difficulties of the subject, the writers rather confirm than confute the infidelity they combat."

As to the author's definition of Christianity, he says, "The orthodox faith vindicated in this work, is strictly that of the Anglo-Catholic Church of England, as defined by the standard common to herself and the whole of Catholic Christendom." This "standard" is explained, subsequently, to be "the Scriptures and the three Creeds—the Apostles', the Nicene, and the Athanasian."—(p. 5.)

Mr. Morgan has here hit upon a root idea of very great importance. We believe, that as there is no possible restoration to Unity in the Church save upon the basis of Holy Scripture interpreted by the Primitive Creeds; so, there can be no successful vindication of Christianity either by the Ultra-Protestant who subjects it to Reason alone; or by the Romanist, who denies altogether the province of Reason and degrades Faith into a blind credulity. Neither the Rationalist nor the Romanist can vindicate Christianity successfully.

Mr. Morgan evidently writes in view of the recent attacks on the Gospel by such men as Strauss, Martineau, Fronde, Newman, and men of that type; and his work is a successful vindication of Christianity against that class of enemies. Still the work is open to serious criticism. He puts both objections and concessions into the mouth of the Infidel, which no Infidel ever made; and he grounds his defense of Christianity, sometimes, on positions which seem to us extremely futile. That his mind is wanting in logical accuracy is evident enough. Thus in the conversation, the Infidel says that Christianity "ought to be founded on as clear and true propositions as mathematics are." "Why, so it is," says Christian,—"*and on much truer propositions.*" "Compared to Christianity, the whole science of mathematics is a system of logical illusions, having no further existence than the mind imagines for them." Upon which Infidel exclaims, as well as he may: "This is a stranger assertion than any I have yet heard,—Christianity truer than mathematics!" The author replies, "The whole science of mathematics rests on its definition of a 'point;' and that definition is an immaterial nonentity, which nowhere exists in nature. And the whole science built upon it, is, as its foundation, the logical but baseless fabric of the mental vision," &c. &c.

Still, the author occasionally writes with great power; and in showing the necessity of Christianity to the very being, not to say the well-being of society, the work is well suited to our own times. We need not say, that our Clergy cannot be too familiar with this whole subject. It meets them, if their eyes are open, at every turn.

The American edition has a full Index to the work.

THE PRACTICE TRAVELLER. A Hand-Book for overland Expeditions. With Maps, Illustrations, and Itineraries of the principal routes between the Mississippi and the Pacific. By RANDOLPH B. MARCY, Captain U. S. Army. Published by authority of the War Department. New York: Harper & Brothers. 1859. 12mo. pp. 348.

An invaluable guide to all who take the overland route to the Pacific. It has *twenty-eight Itineraries*, or different routes, with Camping-places, distances, notes, &c. &c.

THE STUDENTS' HUME. A History of England from the Earliest Times to the Revolution in the year 1688. By DAVID HUME. Abridged. Incorporating the Corrections and Researches of recent Historians; and continued down to the year 1858. Illustrated by Engravings on wood. New York: Harper & Brothers. 1859. 12mo. pp. 789.

This is by no means a mere abridgment of Hume. The Early History of England down to the Norman Conquest is nearly an original work of the author; the tone of Hume in the history of James I, and Charles I, has been modified; and the history has been continued, from the Revolution of 1688, where Hume left it, to the present day. Several Constitutional Documents, a copious list of authorities and a well prepared Index enrich the volume, which has evidently been prepared with great care.

FISHER'S RIVER (NORTH CAROLINA) SCENES AND CHARACTERS. By "SKITT." Illustrated by John McLenan. New York: Harper & Brothers. 1859. 12mo. pp. 269.

Mirth-provoking as are many of the colloquial phrases and vulgar provincialisms and mannerisms of a long, lank, genuine Yankee from far-a-way *down East*, they are not less peculiar than the slang words and phrases which enter largely into the current speech of the backwoodsmen of the South, in general, and of North Carolina in particular. "Skitt" says he "was raised thar." As an episode in a sprightly story, an out-and-out "native" is amusing enough, but a whole volume of such description is rather a strong dose.

A GOOD FIGHT, AND OTHER TALES. By CHARLES READE, Author of "Love me little, Love me long," &c. With Illustrations. New York: Harper & Brothers. 1859. 12mo. pp. 341.

SWORD AND GOWN. A Novel. By the Author of "Guy Livingstone." New York: Harper & Brothers. 1859. 8mo. pp. 67.

THE SUNDAY SCHOOL TEACHER'S COMPANION. Containing Extracts from various Authors, arranged under appropriate Heads, affording Useful Hints to those who are employed in the religious instruction of the young. New York: D. Dana, Jr. 18mo. pp. 203.

Every faithful Sunday School Teacher, or whoever desires to be such, should make this little volume his *vade mecum*.

CATECHISM ON THE NICENE CREED. Compiled and adapted to the use of the Protestant Episcopal Church. By the Rev. C. C. BARCLAY. New York: D. Dana, Jr. 1859. 12mo. pp. 50.

It is a good sign that the attention of the young is being turned more and more to the cardinal points of the Faith as contained in the Catholic Creeds, those sacred Symbols around which all Christians will ere long rally together in Unity. In a little work like the one before us, in which the deepest mysteries of our Holy Religion are treated in a popular way, Mr. Barclay has been both guarded

and happy in his statements; and, certainly, the endorsement of the work by Bishop Williams, as being "very sound, clear, and satisfactory," should commend it to the attention of pastors and others.

THE AMERICAN JOURNAL OF SCIENCE AND ARTS. New Haven.

The November No. of this periodical contains several papers of more than ordinary interest.

One of these is a Report of Capt. Blakiston, of the Royal Artillery, to the British Government, on the Exploration of two Passes of the Rocky Mountains in 1858, to test the practicability of a Railroad between the Hudson Bay Settlements and the Pacific coast *on British territory*. He says, "The following statement of distances to be traversed by a railroad to the Pacific within the British territories may be of interest:—

	Geog. miles.
Lake Superior to Red River Settlement	320
Red River settlement *via* elbow of south branch of Saskatchawan to Rocky Mountains	700
Kootanie Pass	40
West end of Kootanie Pass to mouth of Frazer's River, Gulf of Georgia	300
Total, Lake Superior to Pacific	1360

Probable length of railroad, 2300 English miles.

Thus it will be seen that out of the whole distance, one half is over level prairies, and but forty miles through mountains."

Another paper gives as exact descriptions as possible, and by several pens, of that sublime work of God, the "Aurora" of August 28th, 1859. It is proposed, in the Journal of Science, to examine more thoroughly these wonderful phenomena, and so to obtain, if possible, more definite knowledge of the origin and laws of atmospheric electricity and of terrestrial magnetism. Hence, an appeal is made to all lovers of science for information, which we take pleasure in copying.

"In order to render the communications of observers more definite and precise, we will briefly indicate the kind of information we desire.

"We desire an accurate but concise description of all the phenomena, with the *exact time* of their occurrence.

"1. If a dark segment was seen resting either on the northern or southern horizon, or both of them, its altitude and position should be accurately stated.

"2. If the streamers were seen to converge to a single point of the heavens, this point should be accurately located, and the time of observation given.

"3. If any single phenomenon (such as a detached luminous arch, extending from the east to the west horizon,) was so conspicuous as to be easily identified, it is important to have an accurate statement of its position and the altitude of its vertex, with the time of its formation and disappearance.

"4. Was the Aurora seen in the southern half of the heavens, and how near the southern horizon did it extend?

"5. Describe the color of the light, as well as its intensity.

"6. If the Aurora exhibited any great variations of brilliancy, it is important to know the times of least, as well as the times of greatest brilliancy.

"7. Did the Aurora exhibit any sudden flashes? Were there any pulsations like waves of light, rushing up from the horizon?

"8. If any observations were made showing the influence of the Aurora upon the magnetic needle, it is desirable that they should be communicated in detail.

"9. The kind and degree of influence exerted upon telegraph wires.

"10. Was any motion of translation observed in the Aurora, and if so, in what apparent direction and with what velocity?

"After all the facts have been communicated, it is proposed to present an anal-

ysis of the whole, with some speculations on the general subject of Auroras. Observers may forward their communications either to the 'Editors of the Journal of Science, New Haven, Ct.,' or to 'Prof. Elias Loomis, New York City,' who has consented to undertake the discussion of the phenomena."

Another paper gives a description of the inland Seas of Africa lately discovered by Capts. Burton and Speke, and is taken from the Annual Address of Sir Roderick T. Murchison, Pres. of the Royal Geographical Society of London. "On the 26th of June, 1857, the two travelers left Zanzibar for the interior, and succeeded in reaching the great lake Tanganyika, three hundred miles long, and thirty broad, which lies about seven hundred miles from the coast. Captain Speke proceeded from Unyanyembé to another vast inland lake called Nyanza, the south end of which was fixed by him at two degrees thirty minutes south latitude, and thirty-three degrees thirty minutes east longitude. It is estimated to have a width of about ninety miles, and is said to extend northward for upwards of three hundred miles.

"When returned to their chief central station in Unyanyembé, Speke, thriving upon hard field work, left his invalid companion, in order to reach the great lake Nyanza, the position of which had been pointed out to him by the Arabs, who asserted that it was much longer and larger than Tanganyika, from which it is separated by about two hundred miles. In this journey Capt. Speke, accompanied by his faithful Belooches, passed through the district where the chief iron works of the country are carried on; the native blacksmiths smelting the ore with charcoal.

"On consulting Capt. Speke respecting the rainy season of that part of the interior of Africa which lies between Ujiji and Unyanyembé, I find that in about east longitude thirty degrees, and south latitude five degrees, the rains commence on the 15th November and end on the 15th May, during which period of six months they fall in an almost continuous downpour. Farther northward, where the Lake Nyanza lies, the rainy season, in the common order of events, would commence, he supposes, somewhat later, and probably at a time which will account for the periodical rise of the Nile at Cairo on the 18th June. The great phenomenon of the periodic rise of the Nile is, it seems to me, much more satisfactorily explained by the annual overflow of a vast interior watery plateau, which is, thanks to Captain Speke, ascertained to have an altitude much more than adequate to carry the stream down to Khartum, where the Nile is believed to flow at a height of less than fifteen hundred feet above the sea; and as the river below that point passes through an arid country, and is fed by no lateral streams, it is to the southern, central, and well watered regions that we must look for the periodic supply.

"These are the only remaining portions of the great problem which have to be worked out—a problem which it has been the desideratum of all ages to unravel, and one which, according to Lucan, made Julius Cæsar exclaim, that to gain this knowledge he would even abandon the civil war—a problem which Nero sent his centurions to determine, and which, by the last discovery of Captain Speke, seems certainly now to approach nearly to a satisfactory solution.

REV. DR. T. B. LYMAN'S SERMON: "The Manifestation of the Truth." Preached before the Associate Alumni of the General Theological Seminary, in St. Peter's Church, New York, June 28, 1859.

What Dr. Lyman means by "manifestation of the truth," is truth not in the abstract, not as a system of metaphysics, not as a skeleton of cold dogmatic verities, but truth illustrated by, and speaking in, and through, living organisms. This is a stirring discourse.

REV. T. GALLAUDET'S SERMON in St. Ann's Church for Deaf Mutes, New York, August 7th, 1859.

Mr. Gallaudet's zealous labors in this, the first Church for deaf mutes in Christendom, deserve the hearty sympathy of all Churchmen.

THE HON. JAMES V. CAMPBELL'S ADDRESS at the Opening of the Law Department of the University of Michigan, October 3d, 1859.

Judge Campbell pleads, and most successfully, for the Study of the Law as important to enter into a general course of University Education. Undoubtedly it is so, and in no country so emphatically as our own. But when will our leading Universities, when will Yale, for example, with its more than five hundred Undergraduates, so extend its course from four to six or eight years, as to make it a University in reality, as well as in name? We shall never get rid of quacks and quackery till we begin at head quarters.

REV. DR. M. A. DEWOLFE HOWE'S CONVENTION SERMON before the Pennsylvania Convention, May 26, 1859, in St. Andrew's Church, Philadelphia. "The Stability and Increase of the Church."

The loyal tone and earnest spirit of this Sermon are admirable.

CATALOGUE OF HARVARD COLLEGE. 1859–60.

The total number of Students in all the Departments of the University at Cambridge, is eight hundred and thirty-nine. There are fifteen resident graduates, twenty-one Divinity Students, seventy-five Scientific Students, (exclusive of the resident graduates and members of the other Professional Schools, who attend the Scientific Lectures,) one hundred and forty Medical, and one hundred and sixty-six Law Students. The Undergraduates number four hundred and thirty-one. There are one hundred and seven Seniors, eighty-four Juniors, one hundred and twelve Sophomores, and one hundred and twenty-eight Freshmen. To the several Departments of the University the State of Massachusetts sends five hundred and eighteen Students, of whom, one hundred and forty-seven are from Boston, and sixty-four from Cambridge.

New York sends	55	Mississippi	4
Maine	22	Missouri	10
New Hampshire	54	Louisiana	4
Vermont	12	Kentucky	9
Rhode Island	5	Tennessee	2
Connecticut	11	Michigan	1
New Jersey	5	Iowa	4
Pennsylvania	23	Wisconsin	6
Maryland	9	California	1
Virginia	3	British Provinces	15
District of Columbia	3	Jamaica	1
North Carolina	9	France	1
South Carolina	3	Sandwich Islands	3
Georgia	5	Fayal	2
Alabama	4	Yucatan	1
Illinois	6	Panama	1
Indiana	8	Prussia	1

CATALOGUE OF YALE COLLEGE. 1859-60.

The whole number of Students in this Institution is six hundred and forty-one, distributed as follows:

In Theology	27	Seniors	111
In Law	28	Juniors	101
In Medicine	45	Sophomores	117
In Philosophy and the Arts	40	Freshmen	173
Total	140	Total	502

Of the Students in Yale College, more than seventy are Churchmen, or from Church families.

The number of Students is larger by sixty-three than that of last year, and larger by twenty-two than ever before.

The number of the Undergraduates, alone, is larger by sixty-four than that of last year, and larger by twenty-nine than ever before.

We subjoin the following geographical classification of the Undergraduate Students:

Connecticut	143	Kentucky	2
New York	127	Indiana	2
Massachusetts	67	Tennessee	2
Pennsylvania	33	Georgia	2
Ohio	18	Louisiana	2
New Jersey	16	Minnesota	2
Illinois	13	Florida	2
Maine	11	Virginia	1
Maryland	9	North Carolina	1
New Hampshire	8	Iowa	1
California	6	Texas	1
Vermont	5	Oregon Territory	2
Missouri	4	District of Columbia	1
Mississippi	4	Canada	1
Rhode Island	3	Ireland	1
Delaware	3	Turkey	2
Michigan	3	Syria	1
Wisconsin	2	Sandwich Islands	1
Total			502

CALENDAR OF TRINITY COLLEGE. 1859.

There are in Trinity College fourteen Seniors, fifteen Juniors, thirteen Sophomores, sixteen Freshmen, four University Students—in all, sixty-two.

EXTRACTS from the Fifth Annual Report and Pastoral Letter to the Parish of Trinity Church, Cleveland, Ohio. By Rev. JAMES A. BOLLES, D. D., Rector. New York: D. Dana, Jr. 1859. 12mo. pp. 22.

The Rev. Dr. Bolles, in his conception of the position, province and duties of the Church in this country, and in the manly vigor and Christian prudence with which he has practically illustrated that conception in his own Parish, has done a work for which he deserves grateful acknowledgments. The new and larger field to which he has been called, only needs patient and faithful culture to yield an abundant harvest.

THE REV. DR. BOLLES'S VALEDICTORY SERMON in Trinity Church, Cleveland, Ohio, July 31, 1859. "Free Churches."

It appears that the motive, and the only motive, that led the Rev. Dr. Bolles to leave Cleveland for Boston, was his conviction of the Catholic, and therefore fundamentally important principles involved in what are known as "Free Churches." The Sermon before us, both as to matter and manner, and the occasion which called it forth, is one of the most important productions which has yet appeared on the "Free Church Movement." We may as well say here, that we have not yet done with the subject in the Review.

THE REV. DR. R. B. CLAXTON'S SERMON on the Death of E. T. Sterling, in St. Paul's Church, Cleveland, Ohio, August 14th, 1859.

A bold rebuke of some of the social sins of the times, especially of drunkenness, gambling, and card-playing—vices alarmingly on the increase in all our cities and large towns.

THE REV. MORGAN DIX'S SERMON in St. Paul's Church, New York City, January 10th, 1858. "A sense of unworthiness no ground for keeping back from the Holy Communion."

We are glad to see this Sermon from Mr. Dix. The *Sacramental*, not the *Sacrificial*, character of the Lord's Supper is made the basis of his pungent appeal. The troubles now harassing the Scottish Church grow out of a conception of the Lord's Supper essentially at variance with Holy Scripture as understood by the Primitive and Reformed Church. The point is vitally important, and cannot be safely ignored.

THE PROPER AGE FOR CONFIRMATION. By Rev. Prof. SAMUEL FULLER, D. D. New York: D. Dana, Jr. 1859. 12mo. pp. 21.

Professor Fuller shows by the testimony of Common Law, the Jewish Code, the Christian Church, and our SAVIOUR'S Example, that *twelve*, or at most *thirteen*, is the proper age when the Baptized child should be Confirmed. The argument and the subject are both fitted to rouse attention and to lead to a truer appreciation of a principle now theoretically or practically forgotten.

THE HOURS. 4to. 1859.

Of this exquisite little volume, so graceful in its conception, in which each Hour is marked with a stanza, flowing, delicate, devout, beautiful, it is enough to say it is worthy of the pen of the Bishop of Maine, to whom we see it is attributed.

THE RT. REV. BISHOP BURGESS'S FOURTH CHARGE, in Grace Church, Bath, Me., July 13th, 1859.

We had designed to enlarge somewhat upon the singular timeliness of this Charge, and the clearness and force of its argument in proof of the Personality, Kingdom and Power of Satan. But we forbear, at present, from saying all that is suggested by it.

EIGHTH ANNUAL ADDRESS of the Bishop of Illinois. 8vo. pp. 50.

In this Official Address the Bishop is unusually frank, outspoken, and sensible. He cannot fail to carry the great mass of Illinois Churchmen with him in his efforts to extend the Church in that most important and promising field.

AN EXPOSITION OF THE CONSTITUTION OF THE UNITED STATES. By HENRY FLANDERS, Author of "The Lives and Times of the Chief Justices." Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 311.

THE LADIES' READER, Comprising choice Selections from Standard Authors. By JOHN W. S. HOWE, Author of "The Practical Elocutionist," etc. Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 425.

GEOLOGY: for Teachers, Classes, and Private Students. By SANBORN TENNEY, A. M., Lecturer on Physical Geography, etc., in the Massachusetts Teachers' Institutes. Illustrated with Two Hundred Wood Engravings. Philadelphia: E. H. Butler & Co. 1860. 12mo. pp. 320.

These three books were received as we were about going to press, and therefore too late for a sufficient notice in the present Number. We shall give more space to them in our next issue. They are for sale in New Haven at the Bookstore of Sidney Babcock.

ECCLESIASTICAL REGISTER.

SUMMARY OF HOME INTELLIGENCE.

CONSECRATIONS OF BISHOPS.

The Rev. ALEXANDER GREGG, D. D., Rector of St. David's Church, Cheraw, S. C., was consecrated Bishop of Texas, in Monumental Church, Richmond, Va., Oct. 13, 1859. Bishop SMITH of Kentucky presided, assisted by Bishops HOPKINS of Vermont, OTEY of Tennessee, POLK of Louisiana, ELLIOTT of Georgia, ATKINSON of North Carolina, and DAVIS of South Carolina. The Rev. P. J. SHAND of South Carolina, and the Rev. W. T. D. DALZELL of Texas, said Morning Prayers. The Rt. Rev. Bishop OTEY of Tennessee, began the Ante-Communion Service, assisted by Bishop POLK of Louisiana, in the Epistle, and Bishop HOPKINS of Vermont, in the Gospel. Bishop HOPKINS of Vermont, preached from St. John xxi, 16. Dr. GREGG was then presented by the Bishops of Georgia and South Carolina. The testimonials of the Convention of Texas, and of both the Houses of General Convention, were read by the Rev. Dr. HOWE, Secretary of the Lower House. The Bishop-elect took the Episcopal oath. The Litany was said by the Bishop of North Carolina. After the interrogatories, the attending Presbyters, the Rev. Dr. EATON of Texas, and the Rev. C. WALLACE of South Carolina, vested the Bishop elect, the *Veni Creator Spiritus* was said, and all the Bishops present united in the laying on of hands.

The Rev. WILLIAM HENRY ODENHEIMER, D. D., Rector of St. Peter's Church, Philadelphia, and the Rev. GREGORY THURSTON BEDELL, D. D., Rector of Ascension Church, New York City, were consecrated, the former, Bishop of New Jersey, and the latter, Assistant Bishop of Ohio, Oct. 13, 1859, in St. Paul's Church, Richmond, Va. Bishop MEADE of Virginia presided, assisted by the Bishops of Delaware, Ohio, Michigan, Maryland, Indiana, Pennsylvania, New Hampshire, Massachusetts, Florida, Missouri, the Assistant Bishops of Virginia and Connecticut, the Missionary Bishop to Africa, and the Provisional Bishop of New York. Morning Prayer was said by the Rev. Dr. HAWKS of New York, and the Rev. Dr. STEVENS of Pennsylvania. The Ante-Communion Service was said by Bishop MEADE, assisted by Bishop JOHNS of Virginia, in the Epistle, and Bishop Upfold of Indiana, in the Gospel. Bishop LEE of Delaware, preached from Revelations xxi, 23. The testimonials were read, for Dr. ODENHEIMER by Dr. MAHAN, and for Dr. BEDELL by Dr. CLAXTON. The Presbyters assisting Dr. ODENHEIMER to robe, were the Rev. Messrs. CROES and DOANE; and in case of Dr. BEDELL, Drs. CLAXTON and BUTLER. The Litany was said by the Bishop of Ohio. The Bishops present all united in the laying on of hands.

The Rev. HENRY B. WHIPPLE, D. D., Rector of St. John's Church, Chicago, was consecrated Bishop of Minnesota, Oct. 13, 1859, in St. James's Church, Richmond, Va. The Rt. Rev. Bishop KEMPER presided, assisted by the Bishops of

Western New York, Maine, Alabama, Illinois, Oregon, Iowa, Rhode Island, and the Assistant Bishop of Pennsylvania. The Rev. E. G. GEAR, and the Rev. Dr. VAN INGEN of Minnesota, said Morning Prayers. Bishop BOWMAN of Pennsylvania, said the Ante-Communion Service, assisted in the Epistle by Bishop LEE of Iowa, and in the Gospel by Bishop SCOTT of Oregon. The Rt. Rev. Bishop BURGESS of Maine, preached a Sermon of great beauty and appropriateness from Ps. cxxii, 6. The Bishop elect was presented by the Bishops of Western New York and Illinois; the testimonials were read by the Rev. Dr. RANDALL; the Presbyters assisting to robe were Drs. PATERSON and WILSON; and all the Bishops present united in the laying on of hands.

The Rev. HENRY C. LAY, D. D., Rector of the Church of the Nativity, Huntsville, Ala., was consecrated Missionary Bishop of the Southwest, in St. Paul's Church, Richmond, Va., Sunday morning, Oct. 23. The Bishop of Virginia presided, and was assisted by the Bishops of Kentucky, Ohio, Tennessee, Georgia, Louisiana and Alabama. Eighteen Bishops in all were present in the Chancel. The Bishop of North Carolina preached the sermon.

ORDINATIONS.

DEACONS.

Name.	*Bishop.*	*Time.*	*Place.*
Bacon, Geo. W.	Potter, H.	Nov. 6,	Holy Trinity, Brooklyn, N. Y.
Colling, Wm. Henry,	Clark,	Sept. 21,	St. Mark's, Warren, R. I.
Dobyns, Robert,	DeLancey,	Nov. 27,	St. James's, Batavia, W. N. Y.
Dod, Wm. A., D. D.	Odenheimer,	Nov. 5,	Trinity, Princeton, N. J.
Easter, John D.	Elliott,	Nov. 30,	St. Paul's, Savannah, Ga.
Gilliat, John H.	Williams,	Nov. 22,	Christ, Pomfret, Conn.
Hunter, Wm. C.	Atkinson,	Nov. 27,	Chapel of the Cross, Chapel Hill, N. C.
Leithead, John,	Bowman,	Nov. 24,	Trinity, Pittsburgh, Pa.
Lewis, John V.	Potter, H.	Nov. 6,	Holy Trinity, Brooklyn, N. Y.
Littell, Thos. G.	Bowman,	Sept. 29,	St. Michael's, Germantown, Pa.
Mackie, ——,	Whittingham,	Sept. 25,	St. Mark's, Frederick Co., Md.
Mayer, G. W.	Johns,	Oct. 2,	Chapel, Alexandria, Va.
Perine, T. Hardwood,	Whittingham,	Sept. 25,	St. Mark's, Frederick Co., Md.
Putnam, R. F.	Eastburn,	Sept. 26,	Messiah, Boston, Mass.
Smith, Samuel E.	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
Statham, F. C.	Potter, H.	Nov. 6,	Holy Trinity, Brooklyn, N. Y.
Sutton, Andrew,	Whittingham,	Sept. 25,	St. Mark's, Frederick Co., Md.

PRIESTS.

Name.	*Bishop.*	*Time.*	*Place.*
Rev. Davenport, Silas D.	Atkinson,	Nov. 27,	Chapel of the Cross, Chapel Hill, N. C.
" Edwards, Samuel,	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
" Forbes, E. M.	Atkinson,	Nov. 27,	Chapel of the Cross, Chapel Hill, N. C.
" Harding, J. M'Alpin,	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
" Harris, J. Andrews,	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
" Hepburn, Geo. G.	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
" Hubbard, F. M.	Atkinson,	Nov. 27,	Chapel of the Cross, Chapel Hill, N. C.
" Hyland, Peter E.	Potter, H.	Nov. 6,	Holy Trinity, Brooklyn, N. Y.
" McKay, Henry,	Bowman,	Nov. 24,	Trinity, Pittsburgh, Pa.
" Mason, Arthur,	Clark,	Nov. 6,	Grace, Providence, R. I.
" Newbold, Wm. A.	Lee, A.	Nov. 6,	St. Andrew's, Wilmington, Del.
" Randall, H. C.	Williams,	Nov. 22,	Christ, Pomfret, Conn.
" Rich, William A.	Bedell,	Nov. 10,	Grace, Cleveland, Ohio.
" Richards, C. A. L.	Eastburn,	Nov. 18,	St. James's, Great Barrington, Mass.
" Rowling, John H.	DeLancey,	Sept. 25,	Trinity, Geneva, W. N. Y.
" Smith, Marshall B.	Lee,	Dec. 7,	St. Andrew's, Wilmington, Del.
" Smith, Richard S.	Bowman,	Nov. 24,	Trinity, Pittsburgh, Pa.
" Stryker, J. V.	Williams,	Sept. 23,	Christ, Sharon, Conn.
" Stuart, Henry M.	Bowman,	Sept. 25,	St. Clement's, Philadelphia, Pa.
" Wise, Henry A.	Johns,	Oct. 9,	St. James's, Richmond, Va.

CONSECRATIONS.

Name.	Rating.	Time.	Place.
[illegible]	Whipple.	Nov. 29.	[illegible] Wing, Minnesota.
[illegible]	Bowman.	Nov. 1.	[illegible], Pa.
[illegible].	Davis.	Sept. 1.	[illegible], S. C.
[illegible].	[illegible].	Nov. 1.	[illegible], Va.
St. [illegible]'s.	Potter, D.	Nov. 29.	[illegible], N. Y.
St. [illegible]'s Church,	Potter, D.	Sept. 24.	New York City.
St. [illegible]'s	Bowman.	Nov. 15.	[illegible], Pa.
St. [illegible]'s	McIlvaine.	Nov. 17.	Detroit, Mich.
St. [illegible]'s	Williams.	Nov. 29.	Washington, Conn.
St. [illegible]'s	[illegible].	Nov. [illegible]	[illegible] Co., Va.
St. Mary's.	Atkinson.	Nov. 16.	[illegible] Co., N. C.
Trinity.	Upfold.	Nov. [illegible]	[illegible], Ind.
Trinity.	Burgess.	Sept. 21.	[illegible], Maine.
[illegible]	[illegible].	Nov. 11.	King and Queen C. H., Va.

OBITUARY.

The Rev. STEPHEN GRIMS HAYWARD died at Sodus, N. Y., August 27, 1859, aged 26 years and 7 months. He was born at Sodus, January 31, 1833, of Presbyterian parents; confirmed in the Church at an early age; received the best education which his circumstances would allow, at Jubilee College, and at Nashota; spent some time at Mr. Breck's Indian Mission; was ordained Deacon November 16, 1856, in St. Paul's Church, Syracuse, and Priest, May 30, 1858, in Trinity Church, Geneva, N. Y., by the Rt. Rev. Bishop DeLancey. He had the Cures, successively, of St. Luke's, Granby, and of St. John's, Catharine, Western New York. He was humble, modest, faithful.

The Rev. JAMES MAYO died at his residence in Radnor township, Peoria Co., Ill., on Saturday, the 3d day of September, 1859, in the 47th year of his age. Mr. Mayo was a native of England, and a graduate of Oxford University. He came to the United States many years since, and was for some time connected with the diocese of Ohio. After removing with his family to Illinois, about eleven years since, disease, an affection of the heart, disabled him from any regular performance of ministerial duties, and consequently the latter years of his life were passed in retirement on his farm, devoting the most of his time, when his health permitted, to agricultural employment. Possessing talents of no common order, a mind richly stored with useful information, a warm heart, genial temperament, and superior conversational powers, the loss of the deceased will be long and severely felt.

Mr. Mayo leaves ten children, all grown up, and all communicants of the Church, who are living witnesses of the success which, under Providence, crowned the pious and faithful efforts of himself and his estimable wife, who survives him, in rearing them amidst surrounding difficulties. Realizing little or nothing during the whole period of his ministry in this country, for his clerical services, his support was chiefly derived from his own labor and exertions.

The Rev. NATHAN SYKE, D. D., Rector of St. John's Church, Norristown, Penn., died at that place, November 1, 1859.

ELECTION OF MISSIONARY BISHOPS.

On Friday, October 14, in the House of Clerical and Lay Deputies, at the General Convention, at Richmond, Va., the Report of the Committee recommending the election of two additional Missionary Bishops, was taken up as the

order of the day. After a full discussion, the vote in the affirmative was *unanimous*. The whole scene was in the highest degree impressive. A writer in a secular paper describes it in the following language.

Dr. Creighton rose in his place and called for the expression of the House in the usual way. "Those who are in favor, &c., will say aye."

"*Aye!*" rolled through the vast Church in one deep, strong voice, as the voice of one man!

"Contrary minded," said the President. Unbroken silence all over the House was the only response.

It was not yet the hour of adjournment by half an hour. All debate on lesser subjects that would have followed seemed out of place after such a triumph of right feeling in the right direction. Rev. Dr. Stevens, under the influence of this reflection, rose amid the silence and said:

Such an extraordinary occasion as this ought not to pass without some expression of gratitude to the great Head of the Church for this unity of the House on so momentous a question. Let us all rise, my brethren, and chant the Te Deum, and at once adjourn!"

"Not the Te Deum, but the *Gloria in Excelsis!*" cried an earnest voice.

"Let some one of the Delegates raise it!" said another, with emotion in his tones.

Rev. Dr. Talbot, of Indiana, then rose, with the mighty "Gloria" on his lips, and two hundred and fifty voices joined in and swelled the sublime chant.

"Glory be to God on high, on earth peace, good will towards men! We praise Thee, we bless Thee, we worship Thee, we give thanks to Thee, &c., &c.

After the first few words, many of the voices gradually dropped down, and faces were buried in hands and handkerchiefs; tears choked the utterance of many, and in the midst of the profoundest emotion, which no pen can describe, no tongue do justice to, the Gloria went on, now rising, now falling, now kindling with rapture, now muffled and lowered with weeping; but as one after another subdued his emotions and joined in again, the sacred song rose louder and louder, with woman's trembling treble intermingled, until at length with the full anthem of all the voices, rich and tremulous, every one of them with tears, this grand chant sung as it was never sung before on earth, ended. Every eye was shining with tears, yet beaming with serene joy! It seemed as if the Holy Spirit had descended upon His Church, as aforetime in the day of Pentecost, moving all hearts as one heart towards each other and to God.

"The Benediction from the chair!" cried some one.

The President had stood all the while deeply moved, his handkerchief in his hand while the tears coursed down his cheeks. He said, (as soon as he could command himself sufficiently to trust his voice,) "Let us pray."

The whole Delegation fell upon their knees and the President offered up the beautiful and appropriate prayer, the last in the Institution Office, which seemed as if written for this very scene and hour. The Benediction was then pronounced with pathos most touching, and for a long time the House remained upon its knees in silent, solemn thanksgivings.

The members then rose calmly, every eyelid wet, and retired with the gravity of eternity impressed upon their countenances, as if they had seen God face to face. Such faintly was the scene which I have felt myself incompetent to describe, so as to convey any just outline of the reality, and so as fully to impress you with its extraordinary character.

The Bishops in the other House hearing the singing, were filled with surprise, and several came in to see what was passing, and stood in the church looking on with wonder, not knowing what had gone before.

This day will never be forgotten in the Church.

On Tuesday, October 18, in the same House, a message was received from the House of Bishops informing this House that they had passed the following resolutions:

Resolved, That all the portions of our country North of 36 deg., not yet organized into Dioceses, nor included within any other missionary jurisdiction, be included within the jurisdiction of the Missionary Bishop of the Northwest.

Resolved, That all those portions of our country South of 36 deg., not yet organized into Dioceses, nor within any other missionary jurisdiction, be included within the jurisdiction of the Missionary Bishop of the Southwest.

Also that the House of Bishops nominate to this House Rev. JACOB L. CLARK, Rector of St. James's Church, Waterbury, Connecticut, as the Missionary Bishop of the Northwest, and Rev. HENRY C. LAY, Rector of the Church of the Nativity of Huntsville, Ala., as the Missionary Bishop of the Southwest.

At the Evening Session of the same day, a vote was taken which was declared as follows:

	CLERICAL.	LAY.
For Rev. Dr. CLARK,	yeas 30—nays 3	yeas 24—nays 2
For Rev. Dr. LAY,	yeas 30—nays—	yeas 26—nays —

The PRESIDENT declared that both persons nominated were duly elected.

The Delegates and audience simultaneously arose and united in the *Gloria in Excelsis*.

The Rev. Dr. Clark having (and from the very first) positively declined the nomination, the House of Bishops, on Saturday, October 22, nominated in his place, the Rev. JOSEPH C. TALBOT, D. D., Rector of Christ Church, Indianopolis, Ind. A vote being taken, the President announced the result of the ballot as follows:

Whole number of Dioceses voting,.....29

	For the nomination.	Against the nomination.
Vote of the Clergy,.....	29	00
Vote of the Laity,.....	22	00

The President declared that the Rev. Dr. Talbot was therefore unanimously elected.

The Deputies and audience then united in chanting the *Gloria in Excelsis*.

SOCIETY FOR THE INCREASE OF THE MINISTRY.

This Society has already so far established itself in the confidence and sympathies of Churchmen, as to give promise of great usefulness. It aims to meet the first great want of the Church,—the want of men,—men of the right spirit,—men well trained for the Church's work. It is a cause for gratitude to GOD, and humiliation to the Church, that so large a proportion of those now ministering at her Altars were raised and educated outside her fold. The "Society for the Increase of the Ministry" has already about forty young men on its list, studying in various seminaries and colleges; and over ten thousand dollars pledged or given for their support. The Society is not local, sectional, or partisan in its character; but in its plan and method of operation, it embraces every portion of this country. The Rev. Dr. J. L. CLARK, of Waterbury, Conn., is Financial Secretary and General Agent of the Society. No young man of the right stamp, desiring to serve CHRIST, in His Ministry, need hesitate for want of means. Our readers, scattered all over the country, can do much to carry out this noble and timely enterprise. The Society is in the hands of careful men.

GENERAL THEOLOGICAL SEMINARY.

At a Triennial meeting of the Board of Trustees, held in New York, Sept. 27, 1859, a most important matter touching the interests of the Seminary came before the meeting. A Committee previously appointed, consisting of the Rt. Rev. Bishop Lee, of Iowa, the Rev. Dr. Wilmer, of Philadelphia, the Rev. Dr. Higbee, the Hon. G. C. Verplanck, and Wm. H. Bell, Esq., of New York, reported on the "Practicability and expediency of removing the location of the Seminary beyond the limits of the city of New York." They report, that there are no legal difficulties in the way of removing the Seminary to another location within the Diocese of New York; and that, by so removing, an annual income of *twenty-eight thousand, six hundred* dollars can be secured for the use of this Seminary. The

objections to educating theological students in the heart of a great city like New York, are strongly stated.

The following Resolutions were passed by the Board:

"*Resolved*, That the Committee on the Removal of the Seminary be continued and empowered, in conjunction with the Treasurer and Finance Committee, to treat with our venerable Emeritus Professor, Clement C. Moore, LL. D., for the payment of the mortgage of seven thousand, three hundred and twenty dollars, given to him by this Board, in June, 1834, upon the block upon which the Seminary stands, and procure a discharge and satisfaction thereof from him: and that the fund called "the personal estate," referred to by the Finance Committee in June last, or so much of it as shall be necessary, is hereby appropriated for that purpose.

"*Resolved*, That it be referred to the Committee on the Removal of the Seminary, to consider further the necessity and expediency of such removal; and also, the best mode of providing for the accommodation of the Professors and Students; and to suggest a proper location for the Seminary, in case it shall be deemed expedient to remove it, and to report to the next meeting of the Board."

That the great end of Theological Education would be subserved by placing the Seminary wholly under the control of the Diocese of New York, and by restoring to the several Dioceses the moneys contributed by them for a General Institution, to be used under Diocesan direction, we have no doubt. The Seminary in New York would still be amply endowed, and the new Seminary in South Carolina, now struggling with poverty, would be placed above want. Besides, no one can be so blind as not to see that the sentiment of the Church is setting irresistibly in the direction of Diocesan independence.

But, whatever may be done with the General Theological Seminary, or with its property, the whole Church owes a debt of honor to one man, which cannot be estimated by dollars and cents; we mean the Venerable Emeritus Professor, CLEMENT C. MOORE, LL. D., a man of rare worth, equally distinguished for his learning, modesty, unostentatious liberality, and humble piety. That sacred debt should be religiously discharged, and at every sacrifice.

VERMONT EPISCOPAL INSTITUTE.

The Trustees of the Vermont Episcopal Institute recently held their Annual Meeting at the Episcopal residence at Rock Point.

The Report of the Executive Committee, making a full statement of their operations during the past year, was submitted to the Board, exhibiting a very flattering account of the finances of the Institute, and a prosperous condition of all its affairs.

The tract of land of one hundred acres, including the house and buildings which Bishop Hopkins now occupies at Rock Point, has been purchased—the walls of a stone Gothic Building, a hundred and twenty feet by sixty feet, erected and covered—all of which has thus far been paid for without incurring a dollar of debt; and the Corporation have now available resources, in cash and good subscriptions, amounting to about nine thousand dollars, with which to complete the building and make arrangements for opening the Seminary and Schools.

The whole property is under the management and control of a Board of Trustees, chosen from different sections of the State, with the approval of the Convention of the Diocese, and in accordance with the charter granted by the Legislature of the State of Vermont.

A legacy of ten thousand dollars has already been made by a worthy and liberal Churchman of Vermont, (now deceased,) for the endowment of a Professorship, and the Rev. ALBERT H. BAILEY has been appointed Professor.

REV. DR. FORBES'S RENUNCIATION OF ROMANISM.

The following Letter has appeared in the public papers. It is understood that Dr. Forbes has taken his position as a layman in the Church of which he was once

a Minister. He found Romanism to be a miserable sham, and an outrage on "private conscience, moral truth, and justice." He owes it now to give to the world the record of his experience; the very thing which the Romanists fear, and will prevent if in their power.

NEW YORK, Oct. 17, 1859.

Most Rev. John Hughes, D. D. Archbishop, &c.:

MOST REVEREND SIR:—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church, to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is, that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—not only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation, in the earliest ages of the Church, upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, Most Reverend Sir, your obedient servant,

JOHN MURRAY FORBES, D. D.,
Late Pastor of St. Anne's Church, N. Y.

ROMISH MISSIONS IN OREGON AND WASHINGTON TERRITORIES.

A late (New York) *Freeman's Journal* (Romish) has the following account of reinforcements of the Romish Mission in a field which we ourselves are pretending to occupy. We have less of their heathenish *Mariolatry;* let us have more of their zeal. Let us *do* more, or *boast* less. The whole account is worth reading and pondering. "The children of this world are wiser," &c.

"The Most Rev. Archbishop Blanchet, of Oregon City, arrived in this city from Canada on Monday last, and on Tuesday took the California steamer on his way home. The Very Rev. J. B. Brouillet, the learned and distinguished Vicar General of Nesqually, W. T., took the same steamer on his way home.

"Archbishop Blanchet had with him four priests, Rev. Messrs. Piette, Poulin, and Malo, of Lower Canada, and Rev. Mr. Crocquet, from the American College at Louvain, Belgium, all for the diocese of Oregon city, and one priest for the diocese of Vancouver's Island, of which Bishop Demers is Prelate. The Archbishop takes with him a numerous colony of Sisters—*twelve* Sisters of the Order of Jesus and Mary, to be established in the city of Portland, Oregon, in the house bought for them in 1857. This Order is specially devoted to teaching. Two Sisters of Charity go out to the diocese of Nesqually, to join some of the same congregation established at Fort Vancouver since 1856; also two Sisters of St. Anne, for Vancouver's Island, to join their community established at Victoria, engaged in teaching, and in attending a hospital and asylum. A brother of the congregation of St. Viateur goes out to join two others who are engaged teaching at Victoria. Three servant maids go out to attend on the Sisters, and six boys go as attendants on the ecclesiastics. Thus, the colony that left this port on Tuesday for Oregon and adjacent parts numbered in all thirty-three persons. To assist the Archbishop in taking so large a number with him, the Bishops of Montreal, Quebec, St. Hyacinthe, and Three Rivers, ordered a collection in all the parishes of their different dioceses, which was liberally responded to by the faithful of Lower Canada.

"On the day of his sailing, we have received the following from the Archbishop of Oregon:

"'NEW YORK, Sept. 20th, 1859.

"'*Editor of the Freeman's Journal:*

"'The Archbishop of Oregon went this morning to Hoboken, for the purpose of celebrating there the holy mass in the Church of Our Lady of Grace, and putting himself and his missionaries and nuns under the protection of the Mother of God.

"'The mother-superior of the Sisters of the Holy Names of Jesus and Mary, of Longueil, near Montreal, will go also, (this evening,) to pay her visit to the same Mother of Grace in Hoboken, in order to obtain her powerful protection for the Archbishop of Oregon and the twelve Sisters of Longueil who accompany him. She starts for Longueil accompanied by the Rev. Mr. Cauvin, of Hoboken.

"'Messrs. Ducharme and Gauthier, agents of the Montreal and Troy Railroad, and Mr. J. B. Fletcher, agent-general of the same Company, had the kindness to provide the Archbishop, and the priests and nuns who accompanied him, with a separate car, and another for their luggage. They granted a free passage to him and to the mother-superior of Longueil, and to her companion, and charged only half price for the friends and relatives of those who were destined for Oregon.

"'Saturday last, the day of the great storm, at seven o'clock in the morning, Rev. Mr. Quinn, of St. Peter's, Barclay street, was at the dock, waiting for the arrival of the Archbishop and his priests and Sisters, with many carriages, to convey them to the Ladies of the Sacred Heart in New York, and thence to Manhattanville, and to the Sisters of Charity in Barclay street. To the exertions, zeal, and devotedness of Rev. Mr. Quinn we have no expression sufficient to convey our gratitude, nor to the Ladies of the Sacred Heart and the Sisters of Charity. We pay also our thanks to Rev. Mr. Cauvin, of Hoboken, who has given hospitality to many of our priests, Sisters, and Brothers. The Archbishop of Oregon took his lodgings at the house of the Archbishop of New York, and was present last Sunday at the cathedral, where he gave his blessing to the faithful.

"'On the eve of his departure for Oregon, the Archbishop wanted $6,000 to pay the expenses of the voyage. By a circular of the Bishops of Lower Canada, the three dioceses of Quebec, Three Rivers, and St. Hyacinthe furnished $1,019, Montreal alone $1,053. As he wanted yet $4,000, a good Catholic of the district of Montreal gave the balance.

"'This is not the first time Canada has shown her generosity towards Oregon. In 1847 the Bishop of Nesqually collected there $2,000; in 1850, Bishop Demers, $4,200; besides the considerable sums of money Canada sends yearly to the Propagation of Faith.'"

DEATH OF M. CABET, THE SOCIALIST.

It is not too late to notice the termination of the earthly career of a man whose name was so prominent in connection with the Socialistic experiments of America and Europe, and who died in disgrace at St. Louis, Mo., Nov. 9th, 1856. ETIENNE CABET was born at Dijon, France, Jan. 2d, 1788. He was educated for the bar; for his violent speeches in the Chamber of Deputies and his seditious pamphlets, he was indicted for treason and fled to England. He returned to Paris in 1839; became a political writer, and devoted himself to the preaching of those social reforms which are best described as Socialistic, Owenistic, Fourierite, Communist, &c. Having labored, and successfully, to undermine society, and thus prepared the way for the Revolution of 1848, he escaped being sent to Cayenne, by embarking with a company of followers for the Red River, in Texas, where he established a Fourierite community. This effort proving disastrous, he next bought up the

Mormon city of Nauvoo, in Illinois. Here, it is said, he ruled with a rod of iron; murmuring and discontent arose, and he fled from Nauvoo, accompanied by a few of his most devoted partisans. Shortly after his arrival at St. Louis, which was the place of his retreat after abdicating the sovereignty of Nauvoo, he was seized with an attack of apoplexy, which terminated in a few hours his fitful career, at the age of 68 years. Thus the Socialist bubble burst with the ignominious and cowardly death of its most famous leader.

What a commentary is all this upon the social theories of the day! all, which are based upon the perfectibility of human nature, and upon a denial of that elementary truth, the native depravity of the human heart! Popery laughs and jeers at this experiment of Socialism: we should learn the duty of diffusing the power of the Cross, of extending the Church, as one of the three great elementary Institutions in our social well-being.

EPISCOPACY IN THE ARMY.

We learn from one of the sectarian prints that the "Baptist State Convention" of Connecticut, at its late Anniversary, passed the following resolution on this subject:

Resolved, That Rev. Drs. Hodge, Turnbull, and Phelps be a committee to memorialize Congress on the tendency manifested by our national government to establish the Episcopal form of worship in the Army and Navy.

Now we are inclined to think that this is very much a begging of the question. It is quite as probable that we, as so-called Episcopalians, should watch as anxiously as any, the manifestation thus referred to on the part of our "national government;" but we must confess that we have not been able to discover that tendency in any degree whatever. We believe that what is here called "the Episcopal form of worship," is had recourse to in the Army very much, if not altogether, because it is the only reliable form of worship which they find ready to their hands. As a matter of safety, in order to secure true Christian worship in the Army, and at the same time to guard against those frequent interpolations of a political, not to say an insubordinate character, in which those who use extemporaneous prayers are so apt to indulge, we do not wonder at the Prayer Book being preferred. And then comes the question—which is the great question of all—What is this Episcopal Prayer Book, against which sectarian agitators are endeavoring to "arouse the spirit of the people?" Why, not only has it come down to us, in its more important portions at least, from the earliest and purest periods of the Church of Christ, but it is so thoroughly pervaded by the spirit of the Gospel, and contains in its formularies so much of the actual language of the Gospel, that no really Christian sect can possibly point out any real objections to its use, save and except that it is what they call *Episcopal!* Of course, they mean *Catholic*—some of them would even call it Romish! But, in truth, it is so really Evangelical, and has stood the test of godly usage through so many centuries, that nothing but sectarian bigotry of the grossest kind has ever been found to oppose it, either in this or the old country.

SUMMARY OF FOREIGN INTELLIGENCE.

DEATH OF ARCHDEACON HARDWICK.

The Rev. Charles Hardwick, M. A., Archdeacon of Ely, came to his death by an accident, on the 18th of August. In company of a small party he had ascended a peak of the Pyrenees, just over the border line in Spain, and near the French village of Lu Chon, and in attempting to descend alone, and by an un-

frequented route, fell and was instantaneously killed. He was born in Yorkshire, in 1820, and took his degree of Bachelor of Arts at Cambridge, in 1844. Among his most valuable works are his "History of the Articles of Religion," in 1851, his "History of the Church in the Middle Ages," in 1853; and four volumes of a most important work interrupted by his death, entitled "Christ and other Masters," being "an historical enquiry into some of the chief Parallelisms and contrasts between Christianity and the Religious Systems of the ancient world." He was also intimately connected with the late Missionary and Convocational movements of the English Church. At the time of his death he held the Office of Divinity Lecturer at King's College, Cambridge, and he had also recently been appointed to the Archdeaconry of Ely. The early death, at the age of thirty-eight, of one so full of promise, is a sad loss. His "History of the Articles," reprinted in this country by Hooker, in 1852, has made him favorably known in the American Church.

IMPORTANT MISSIONARY MOVEMENT IN AFRICA.

That indefatigable and noble Missionary Bishop, the Rt. Rev. ROBERT GRAY, D. D., Bishop of Capetown, South Africa, recently in England, and before taking his departure for his Diocese, issued the following address:—

"My dear Brethren—Having been requested by many kind friends who have aided me in the efforts which I have been making during the last year and a half for the extension of Christ's kingdom in Africa, to give them some information as to the success of my plans before I left England, I avail myself of this method, on the eve of my departure, of complying with their request, and at the same time of thanking them for the hearty and generous support which so many of them have rendered me.

"My plans included—

"1. The subdivision of my Diocese, by the erection of St. Helena into a separate See.

"2. The raising funds for the maintenance and extension of missions amongst the heathen and Mahometans within my Diocese.

"3. The foundation of new missions beyond British dominion.

"4. The placing these missions under Bishops of the Church.

"5. The establishment of an institution for the training of a native ministry for the various races of South and South-Central Africa.

"It has pleased God thus far to give success to these plans.

"1. The See of St. Helena (including Ascension and Tristan d'Acunha, together with the charge of the English congregations upon the East coast of South America) has been founded, and 5,000*l.* obtained for the endowment of the same. The See becomes a suffragan to Capetown, and thus makes the Province to consist of four Bishops.

"2. Some additional funds have been obtained for maintaining and extending our work amongst the Hottentots and Malays; and I have been enabled, during my stay in England, to send out twenty Clergy, Catechists, or Schoolmasters. There are still about fifteen posts which I am at this time anxious to fill up, but dare not venture to do so. The number of fresh applications which I continually receive is very great. I have, however, fully appropriated all the funds which have been placed at my disposal, and it will be remembered that my subscriptions are both uncertain and limited, and in no case extend beyond a period of five years.

"3. The Society for the Propagation of the Gospel has voted 1,200*l.* a year for the foundation of new missions beyond British territory—1, in Independent Kaffraria; 2, in Pandas Country, beyond Natal; 3, in the Free State, including Moshesh, and the Griqua Country. In each of the two first-named countries there may be a population of three hundred thousand souls, in the latter, of about one hundred thousand. Men are ready, I believe, to enter upon all of these works. We must be prepared to enlarge these missions from year to year.

J. C. Bagshaw, S. Pool; Messrs. Atkins, Bury, Fearon, Haultain, Hirst, St. Hill, Swainson, and Williams.

The Bishop of New Zealand reported to the meeting the steps he had taken for carrying into effect the Resolutions of the General Conference held at Auckland, in 1857, with a view to the Constitution of the first General Synod, and the names of the several persons who had been elected members.

On the motion of the Bishop of Christchurch, seconded by Mr. Swainson, the Bishop of New Zealand was elected President of the Synod. The President delivered a very elaborate Address on the Constitution of the new General Synod and its relations to the several Diocesan Synods, &c., &c. Many of the details in the practical working of the system are as yet undetermined. In one respect, the Church in New Zealand has taken a new step; it has chosen *not* to apply to the Colonial Legislature for permission and authority to erect a Church Synod. The Bishop, in his Address, says, "They would not boast themselves against their Mother Church in abandoning fruits of her present system:—

"On the contrary, we desire, as faithful children, to show, so far as God may give us grace, how glorious she might have been, in the purity of her doctrines, and in the holiness of her Liturgy, if she had been released from those chains from which the peculiar circumstances of the Colonial Church have set us free. The abuses of private patronage, the sale of spiritual offices, inequality of incomes, the failure of all corrective discipline over the beneficed Clergy, the heart rending injustice of dilapidations, all springing from the same root of private property—these are no part of the Church of England, and they must have no place here. We should be guilty indeed, if, with our eyes open, and a free choice before us, we should engraft upon our new branch of the Church of England the same abuses, against which the preachers at Paul's Cross and Whitehall remonstrated in vain."

In proof of the success of the Church in that distant field, the Bishop says, "Who would ever have thought that four Bishops would have met together here, and that one of our most solemn acts would be the consecration of a fifth; or that the present body of Clergy would represent sixty of their order? It is but forty-five years since the first missionary landed in New Zealand, and but twenty since the Colony was formed. All this wonderful change has been accomplished within the lifetime of many who are here present. Surely 'this is the finger of God,' and this is the ground of our assurance, that He is with us in our present work; and that He will effectually accomplish what He has so wonderfully begun."

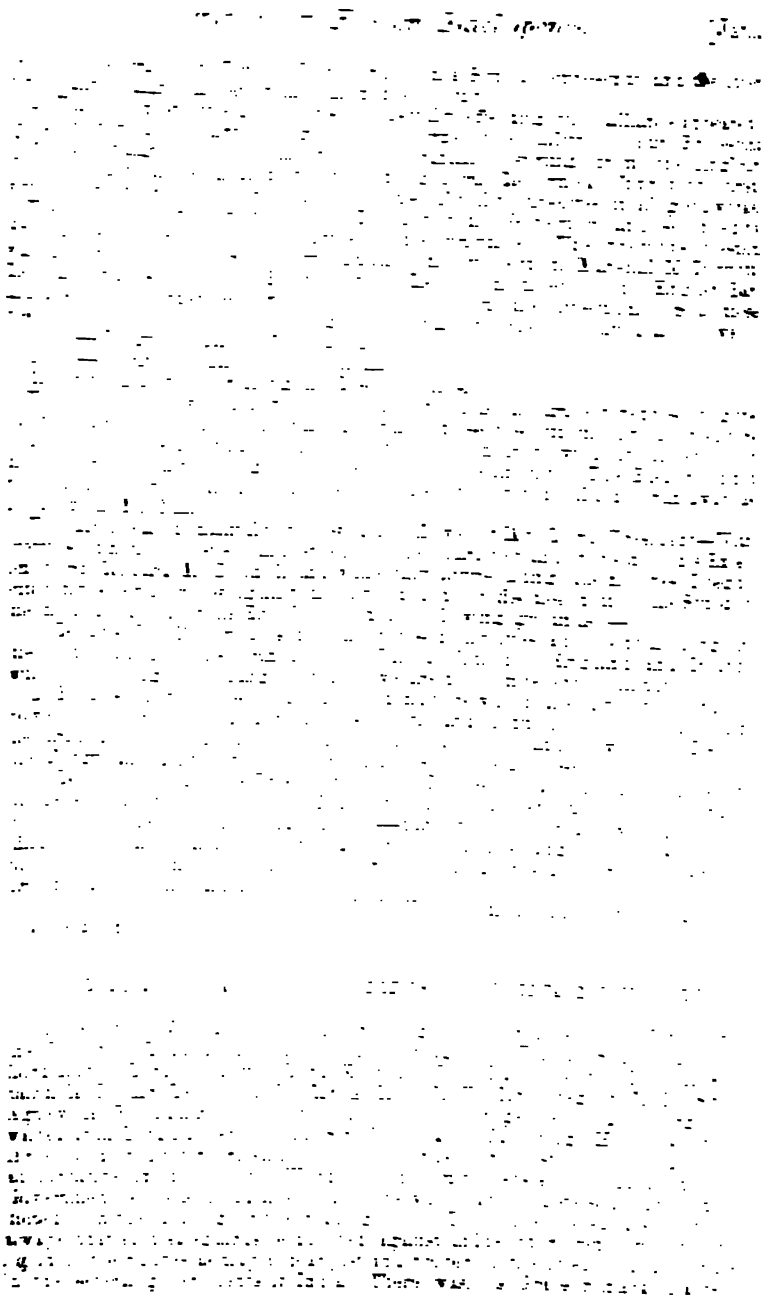
Among the plans for the future, he also says: "I have already mentioned that an endowment both in money and land has been provided for the Melanesian Bishopric; and let us never rest satisfied till the Bishop of the Isles has taken his seat among us. Already it has pleased God that our field of view should be extended over seventy or eighty islands; and our work will not be done till twice that number of heathen islands shall have received the message of salvation. To make this work our own, to identify it with the duty of our branch of the Church, to form systematic plans, and to carry out regular efforts for its support, will be a part of our proceedings upon which I do not anticipate one dissenting voice."

Such zeal, such far-reaching wisdom, such energy, hard-working, and self-denying, in spreading Christ's Gospel in Christ's Church, are the harbingers of a bright and glorious day.

DEFEAT OF RADICALISM IN ADELAIDE, SOUTH AUSTRALIA.

In our last April No. we gave an account of the game attempted to be played in Adelaide by a certain dissenting preacher, Mr. Binney, and of his signal discomfiture. We have now the sequel to that game. At an adjourned Meeting of the Synod of the Diocese, held June 7th, the Governor of the Colony, Sir Richard MacDonnell, attempted to break down all barriers between the Church and the Sects, by proposing the following Resolutions:

1. That in the opinion of this Synod the time has arrived for promoting Christianity and the spread of evangelical truth in South Australia, by a closer alliance



general feeling abroad that the want of religious knowledge amongst the people of India led to the late unhappy rebellion. The circulation of the Bible would tend to remove that ignorance.

The *Rev. H. Venn*, Secretary to the Church Missionary Society, confirmed this statement by reading some extracts from the writings and speeches of Sir John Lawrence, who was of opinion that the Bible might be freely introduced into schools in India, not only without danger to British rule, but with a certainty that it would cement the fidelity of India to the British Crown.

Sir C. Wood replied that there was no intention of excluding the Bible from school libraries, but only from school instruction, and however much Sir John Lawrence's views might be worthy of respect, he had received a diametrically different opinion from other authorities equally worthy of attention.

Subsequently a deputation from the Anti-Opium Society had waited upon Sir CHARLES WOOD, to urge the prohibition of the cultivation of opium, except for medicinal purposes, in British India. Sir CHARLES, in reply, said that the present unsatisfactory state of the finances of India rendered it impossible to touch the revenue derived from the opium trade.

SCOTLAND.—ANNUAL SYNOD OF THE DIOCESE OF ST. ANDREW'S, &C.

The annual Synod of the Diocese of St. Andrew's, Dunkeld, and Dunblane, was held Sept. 13th, in St. Mary's Church, Dunkeld. After the administration of Holy Communion, &c., the Synod was solemnly constituted. The usual preliminary business having been disposed of, the Bishop delivered a Charge to the Clergy, of which the principal topics were as follows: 1. The Perth Cathedral Declaration on the subject of the Holy Eucharist. 2. The so-called "Perth Collegiate School." 3. The postponement of the Confirmation at Crieff; under which head the Bishop communicated an important opinion from Mr. Roundell Palmer, on the Constitutional powers of the Episcopal Synod. 4. Certain ritual points connected with the Administration of the Holy Communion.

The Dean of the Diocese moved, and Mr. Johnston seconded, that "the thanks of the Synod be respectfully tendered to the Bishop for his excellent Address, and that he be requested to publish it." The motion was carried *nem. con.* The Bishop then pronounced the Apostolic Benediction, and the Synod was dissolved.

The Bishop, in his Charge, specified the following as doctrines condemned by the Episcopal Synod:

"1st. That the Sacrifice of the Eucharist is substantially the same as the Sacrifice of the Cross.

"2d. That in the Lord's Supper we kneel to the Lord Himself, invisibly present under the form, or under the veils of Bread and Wine.

"3d. That the only thing necessary to the completion of the Sacrifice is the Communion of the Priest.

"These are the doctrines which our Supreme Court of Appeal has condemned; and it is against the solemn condemnation of these doctrines that the Chapter of St. Ninians, acting apart from and against their Bishop, have enabled a gentleman resident abroad to protest."

Subsequently, Mr. Lendrum entered into correspondence with the Bishop to dissuade him from printing his Charge. A Scotch paper says: "We have seen the letters which have passed since the Synod, between the Bishop and Mr. Lendrum. The evident object of the letters was to endeavor to stop the publication of the Bishop's Charge—a document, from its calmness and lucidity, very damaging to the parties concerned. As Mr. Lendrum has failed in this, he expresses his determination again to rush into print against the wish of his Diocesan. That this is a suicidal policy for Mr. Lendrum, every one probably sees save himself, and, in all likelihood, he too may see it when it may be too late."

EPISCOPAL SYNOD OF SCOTLAND.

The annual Synod of the College of Bishops was opened in George Street Hall this day. There were present the Bishop of Edinburgh, (Primus,) the Bishop of Argyll, the Bishop of Brechin, the Bishop of Moray, the Bishop of St. Andrews, the Bishop of Aberdeen, and the Bishop of Glasgow. There was a large attendance of the clergy and laity from different Dioceses. Mr. Hamilton Pyper, Advocate, attended as Assessor to the Episcopal College.

The Bishop of Glasgow officiated as Clerk to the Synod, and Mr. Hugh James Rollo, W. S., as Assistant Clerk.

The Bishop of Glasgow read the order of business as follows:

I. Notices of Motion.—1. The Bishop of Aberdeen's motion, and the amendment thereon by the Bishop of Moray. 2. The motion of the Bishop of Brechin.

II. Appeals.—1. By the Rev. Patrick Cheyne against the Judgment of the Bishop of Aberdeen on the Relevancy. 2. By the Rev. Patrick Cheyne against the Judgment of the Bishop of Aberdeen on the Merits and Sentence. 3. By the Very Rev. James Smith against the revocation of his Commission as Dean of Moray and Ross, by the Bishop of that Diocese.

III. Memorials, &c.—1. Memorial from the Trustees, &c, of St. Andrew's Chapel, Brechin. 2. A Resolution of the Diocesan Synod of Glasgow and Galloway. 3. Presentment against the Bishop of Brechin.

The Bishop of Brechin was presented for trial by the Rev. Wm. Henderson and two laymen. The Bishop is given till January 7th to prepare his answer.

THE IRISH REVIVALS.

It has been strenuously maintained by the advocates of these "Revivals" that "an immense amount of good has been produced. The careless have become religious; the immoral have been reclaimed; the Churches are crowded with worshipers; the public houses are closed," &c., &c. It seems, however, as Mr. Canning once said, that "nothing is more fallacious than facts, except figures." The following official statement bears upon the question of the influence of the excitement on public morals.

Belfast Criminal Statistics.—A return of the criminal cases disposed of at the Belfast Petty Sessions for the eight months of 1858 and 1859, ending on the last day of August in each year, shows the following result: In the months of January, February, March, and April, 1858, the number of persons brought before the magistrates amounted to 2,890, while, in the same four months of the present year—those immediately precedent to the Revival—it amounted to 2,761 cases, being a falling off of 129 cases in the four first months of the present year. In May, commenced the "Revivals." In the four months from May to August, 1858, the number of prisoners brought before the magistrates of Belfast amounted to 3,457; while, in the same four months of this year, the number of parties, male and female, sentenced to punishment for being "drunk and disorderly," ran up to the sum total of 3,939, being an increase of no fewer than 482 offenders.

An Irish paper, the *Northern Whig*, referring to the allegation of the Revivalists, that the "cause of morality has been signally strengthened; that drunkenness has altogether dwindled into insignificance; and that peace, joy, and social love were the indwellers of every poor family and the preëminent glory of happy Ulster," maintains that the Millennium is as remote as ever; that the Revivals, instead of giving an impetus to religion and morality, have acted with a distinctly opposite effect, and have increased to a very considerable extent the ratio of drunkenness, criminal offenses, and personal misconduct.

"Night after night are places of worship filled with young men and women, preached to, thundered at, frightened out of their senses by threats of eternal condemnation and lurid visions of a place of torment; and night after night is

our police office, as a sort of compensatory retribution, crowded with 'drunk and disorderly' inmates. It may be recollected that in May and June of 1858 occurred the desperate street riots, which for so long a period disgraced our town, and consigned a more than usual number of individuals to prison; and yet, in despite of this, we find that in the month of June, of this wonderful year of Grace, there were brought before the magistrates seventy-nine persons more than in the same turbulent and alarming four weeks of 1858. The fact is, that just now the police accommodation is insufficient for the numbers brought in every night, and especially on Sunday nights. On Monday the 19th instant, fifty persons, male and female, were on view of the magistrates in the Court-house for being 'drunk and disorderly;' and yesterday a further allotment of forty-eight filled the prison dock to repletion! The numbers are weekly increasing, and yet we are told that Belfast is becoming a very Eden of innocence—a temple wherein morality and godliness and household amenities are enthroned and honored. But we see no proofs of these things—we firmly believe none can be found."

In this connection, we may remark, that in the United States it has frequently been observed, that great social disorder and immorality have often followed in the wake of these scenes of religious excitement. Sensuous emotionalism has sometimes taken one direction, sometimes another. The founders of those notorious "Communities," so-called, in this country, which are nothing more or less than heathenish brothels, and scenes of pollution, of which happily the public knows nothing, we say the founders of these dens and unclean cages were, a few years ago, the most active in getting up what were called "Revivals." Names and places can be given, if need be. They are known to some of our readers.

It may be also stated, that a "CORNISH CURATE" has lately given the testimony of his own close observation as to the working of Wesleyan "Revivals" in the West of Cornwall. He says:

1. The supernatural conviction of pardon of sins and assurance of salvation, is seldom produced save in crowded and heated meetings, where the noise, confusion and excitement cannot be conceived but by those who have witnessed them.

2. The bodily contortions, such as lying flat on the back, embracing a pillar or bench, clapping the hands, jumping, &c., are so ludicrous that they forbid any sane person to believe them the work of the Spirit of God. The same may be said of the visions seen by many of the converted. I could give many instances, but am unwilling to trespass on your space.

3. The, for the most part, extremely evanescent nature of the impressions produced by the revivals. It is no uncommon thing to hear of a person being converted, or "taken down and set at liberty," as the phrase here is, many times in a few weeks.

With regard to my second assertion, I would observe:

1. The system of Revivals leads to an utter deadness of conscience; for when people are accustomed to base their hopes of salvation solely on having experienced certain feelings, they are naturally led to neglect examination of their lives, or any reference to conscience; and the consequence is that the conscience becomes seared and inactive. A great proportion of the converted have by no means the character of being upright and honest in business; and in one particular—intercourse between the sexes before marriage—the standard of morality is, I believe, lower in Cornwall than in any other part of the world. It is common for regular attendants at class, or even class-leaders, to bring their first child to be baptized a very short time after marriage; and the number of illegitimate children, even among the better sort of tradespeople, is very great.

2. The notion, that by working themselves up to a certain pitch of mental agony, and calling over the same phrases for hours or days, they can procure a miraculous assurance of pardon, effectually operates against any attempt at examination of the past life, or confession of sin; and it must be borne in mind that

cies for her Priests in the army. The Chaplaincies were conceded. She demanded the same thing in jails. It was granted. Her clamor grew louder with every new concession. The more that men strove to gratify her, though at the expense of their own rights and liberties, the louder grew her outcry of oppression and wrong, and in exact proportion as Protestant submissiveness increased and Protestant grants were multiplied, Romish arrogance grew the more intolerable, and the Romish demands the more numerous. And now what is the position of matters? Her Priests, Chapels, and flocks are rapidly multiplying in every part of the land. Monasteries, Nunneries, and Reformatories are springing up. A network of confraternities is being spread over the country."

MISSION TO BRITISH COLUMBIA.

In compliance with a requisition signed by a number of the heads of City houses, merchants, bankers, and others, the Lord Mayor convened a public meeting for Wednesday, November 16th, at the Mansion House, to bid farewell to Dr. Hills, on his leaving England to enter upon his Episcopal duties, to encourage him in his work as Missionary Diocesan of British Columbia, by pecuniary assistance towards the augmentation of the mission fund, and the assurance of sympathy and support. Previous to the meeting, which crowded to excess the Egyptian Hall, wherein it was held, a valedictory service was celebrated in St. James's Church, Piccadilly, where a sermon was preached by the newly appointed Bishop, and the sacrament of the Holy Communion was administered by the Bishops of London and Oxford.

The assemblage at the Mansion House, which was, as a matter of course, presided over by the Lord Mayor, included the Bishops of London, Oxford, Perth, and Columbia, the Dean of St. Paul's, Archdeacon Grant, Archdeacon Bickersteth, Sir George Grey, (late Governor of the Cape of Good Hope,) Sir H. Verney, M. P., Mr. Kinnaird, M. P., Mr. S. Gregson, M. P., Mr. Tite, M. P., Mr. Hope, M. P., Mr. W. Cubitt, M. P.; the Dean of St. Paul's; Revs. C. B. Dalton, H. B. Wright, and G. B. Guerney; Sir R. Murchison, Sir John Lubbock, Mr. W. Cotton, Messrs. R. N. Fowler, C. Kinnaird, J. C. Salt, Simpson, J. Fitzgerald, H. Christmas, E. Hawkins, T. Jackson, T. Darling, and J. A. Smith.

There were also many ladies present, and amongst them Miss Burdett Coutts, to whose exertions and liberal contribution of 25,000*l.*, the establishment of the See is mainly owing.

The Rev. J. V. Povah opened the proceedings with prayer. The Lord Mayor then made a brief address of introduction.

The *Bishop of Columbia's* speech, which came next in order, comprised a most interesting sketch of the Colony of British Columbia, historical, statistical, and social, and of its varied and increasing population and their religious needs. We take pleasure in transferring to our pages two extracts from this speech, the one upon the native inhabitants of Columbia, the other upon the Chinese settlers, only regretting that we must content ourselves with so little.

"But this mission is not merely directed to the gold diggers and settlers; our object is likewise to carry the Gospel to the native tribes of Columbia. It is an important fact that whilst over the entire extent of the British North American territory the native population numbers but one hundred and forty thousand, there are of this number no less than seventy-five thousand in British Columbia alone. Again, the natives of this Colony differ materially from the Red Men in other parts of North America, inasmuch as they are of a more settled character, and are not marked by the same roving habits, which is a matter of no inconsiderable importance in regard to our efforts for extending to them the blessings of Christianity and civilization. These natives of Columbia are a people generally described as intelligent, reminding those who have visited both places rather of the natives of New Zealand for aptness and intelligence than of any other barbarous and uncivilized people, and promising under faithful teaching by zealous ministers of Christ an early adherence to the principles of Christianity and the

habits of civilized life. At present they are in a state of the deepest degradation. They have at times, I believe, practiced cannibalism, and all those cruelties and superstitious idolatries which are inseparable from an utter ignorance of the truth."

* * * * * * * * *

"And let me further say with regard to Columbia, that we must not stop there, but must look forward to that Colony being a place from which light may go forth to regions beyond. There are in British Columbia thousands of Chinese already, and, judging from the number that has entered California, it is not too much to expect that the total will ere long reach fifty thousand. We must not let them go back to their own land without taking with them something better than 'the bread that perisheth;' we must see that the Chinese who shall visit the shores of Columbia may taste of the blessedness of the Gospel of Christ in such a measure, that they may return to their own country to tell of the better riches which they have found, of 'the pearl of great price.' Thus may we hope to establish 'the mountain of the Lord's house' in Columbia, and in promoting the objects of the Columbian mission we may be hastening the arrival of that day when 'the knowledge of the Lord shall cover the earth as the waters cover the sea.'"

When the Bishop had concluded his speech, Mr. Kinnaird, M. P., rose and moved the following resolution:

"*Resolved*, That it is a high Christian privilege and duty to assist in the great spiritual work now opened out by Divine Providence in the interesting and important Colony of Columbia, and the Bishop and Clergy who are going forth there have claims of a strong and special nature, not only for warm and Christian sympathy, but also for sincere and earnest support in their arduous missions."

This resolution was seconded and spoken to by the Bishop of Oxford, and carried.

The Bishop of London then offered the following resolution:

"*Resolved*, That as the British nation is indebted for the founding of a mission from the Church of England in Columbia to the munificence of a Christian lady, and as it must depend upon voluntary contributions alone for additional strength and support, the requisitionists be requested to act as a committee in the metropolis (with power to add to their number) for the purpose of collecting contributions towards the special fund so urgently required for outfitting and maintaining a sufficient number of Missionary Clergymen."

After the Bishop had explained and enforced this resolution in an exceedingly pertinent speech, it was seconded by Sir R. Grey, and carried.

Mr. Tite, M. P., moved that the thanks of the meeting be given to the Lord Mayor presiding, and for the use of the hall.

Mr. W. Cotton seconded the resolution; and the Rev. John Garrett, in supporting it, took occasion to express the thanks of the Bishop of Columbia and those who were going out with him, for the kindness they had met with, and urged the necessity of further contributions to enable the Bishop to carry out the mission effectively. He observed that the Right Rev. Prelate had made himself responsible for 2,000*l.* for the maintenance of six Clergymen, and it was the object of the special fund to enable him to add six more to that number. More than the required number of thoroughly efficient and accepted Clergymen had offered themselves; all that was wanted was the funds to send them out

The resolution was then put and carried, and, after a few words of acknowledgment from the Lord Mayor, the Bishop of London dismissed the meeting with the Benediction.

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